THE LIFE OF

IMAM HUSAIN('a)

RESEARCH AND ANALYSIS

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Table of Contents

The Life of Imam Husayn (‘a) Research and Analysis 1
Dedication 1
At your service, O chief of the Noble ones! 2
Introductions 4
First Introduction 4
Second Introduction 14
Third Introduction 28
Offspring of Prophethood 31
Mother 32
Father 33
The first new-born 33
Dream of Ummul Fadl 34
The Blessed Birth 35
Grief and weeping of the Holy Prophet (S) 35
Year of Imam Husayn’s (‘a) birth 36
Birth ceremonies of Imam Husayn (‘a) 37
First: Azan and Iqamah 37
Second: Naming 37
Third: Aqiqa Ceremony 40
Fourth: Shaving of the head of Imam Husayn (‘a) 40
Fifth: Circumcision 40
Attention of the Prophet (S) towards Imam Husayn (‘a) 40
Appearance of Imam Husayn (‘a) 42
Awe of Imam Husayn (‘a) 43
Titles of Imam Husayn (‘a) 44
Patronymic of Imam Husayn (‘a) 45
Inscription on the Ring stone of Imam Husayn (‘a) 45

Use of Perfume 45
Residence 46
Upbringing and Training 46
Heritage 46
Family 49
The Prophet's Training 50
Imam Amirul Momineen's ('a) Training 51
Her Eminence, Fatima's ('a) Training to Imam Husayn ('a) 60
Environment 61
In the Shade of Quran and Sunnah 63
Under the shade of Quran 63
Verse of Purification 63
Who are the "Ahlul Bayt" (People of the House)? 64
Exclusion of the Prophet's wives in the verse of Purification 66
False Claims of Akrama and Maqatil 66
Akrama in Mizanul Etedal 67
Maqatil bin Sulaiman 68
Weak arguments of Akrama and Maqatil 69
The Proof of the Verse of Purification on Infallibility 72
The Verse of Love 72
Razi's Opinion 75
Verse of Malediction 77
Verse of the Righteous 82
In the Shade of Sunnah 84
First Group 84
Second Group 91
Deep Love 96
Third Group 97
Respect Accorded by Companions to Imam Husayn ('a) 109
Examples of the Merits of Imam Husayn ('a) 112

Imamate of Imam Husayn (‘a) 112
Characteristics of the Personality of Imam Husayn (‘a) 121
1. Firm Determination 121
2. Refusal to accept Injustice 123
3.Valor 128
4. Frankness 131
5. Firmness on the Path of Truth 132
6. Patience and Forbearance 133
7. Forbearance 135
8. Humility 136
9. Kindness and Affection 138
10. Charity 139
Worship and Piety of Imam Husayn (‘a) 146
A. Imam Husayn (‘a) and his fear of God 146
B. Excessive Prayer and fasting of Imam Husayn (‘a) 147
C. Hajj of Imam Husayn (‘a) 147
Charitable nature of Imam Husayn (‘a) 148
Intellectual Talents of Imam Husayn (‘a) 149
Referring to Imam Husayn (‘a) for religious Verdict 149
Gathering of Imam Husayn (‘a) 150
Narrators from Imam Husayn (‘a) 151
Traditions of Imam Husayn (‘a) from his grandfather 152
Reports of Imam Husayn (‘a) 154
Traditions of Imam Husayn (‘a) narrated from his mother Her Eminence Fatima (‘a) 156
Traditions of Imam Husayn (‘a) from his father, Ali (‘a) 157
Predestination 161
Self-sufficient 162
Monotheism 163
Enjoining Good 166

Types of Jihad (Holy War) 169
Legislation of fasting 170
Types of worship 170
Love for Ahlul Bayt (‘a) 170
Lofty Morals 171
Legislation of the Call of Prayer 173
Brothers 174
Knowledge and Experience 174
Meaning of Charity 175
Advice and Guidance 175
Sermons of Imam Husayn (‘a) 181
Supplications of Imam Husayn (‘a) 182
1. Supplication of Imam Husayn (‘a) for warding off the enemies 183
2. Supplication of Imam Husayn (‘a) for rain 183
3. Supplication of Imam Husayn (‘a) on the Day of Arafah 184
Some sayings of Imam Husayn (‘a) 197
Among the Poems 199
The Great Disaster in Islam 207
Sign of Passing away 208
Farewell Hajj 209
Gathering of Ghadeer Khumm 213
The Prophet’s Illness 218
Seeking Forgiveness of those Buried in Baqi Cemetery 219
Usamah’s Expedition 220
The Prophet Allows Retaliation 222
The Prophet gave his Personal wealth in Charity 225
Thursday Tragedy 227
The Great Grief of Her Eminence, Zahra (‘a) 229
The Prophet’s Bequest regarding his Grandsons 232

The Prophet's Sorrow for Husayn ('a) 233
Towards Paradise 233
Funeral Ceremony of the Holy Prophet (S) 237
Funeral Prayer of the Holy Prophet (S) 237
The Prophet's Burial 238
Difficulties of the Purified Progeny 239
Rule of the Two Shaykhs (Abu Bakr and Umar) 241
Saqifa gathering 246
Motives of Saqifah Meet 247
Political statement of Saad 250
Criticism against Saad 252
Weakness of Ansar 253
Jealousy and Enmity 254
Umar's Planning 255
Some Important Points 256
Ansar Surprised 259
Abu Bakr's Discourse 259
Research and Investigation 260
Allegiance of Abu Bakr 263
Celebration of Quraish 266
Role of Abu Sufyan 267
Defeat of Ansar 269
Reaction of Ahlul Bayt ('a) 270
The Imam's Refusal to Pay Allegiance 270
Forcing Imam Ali ('a) for allegiance 272
Dreadful Steps 274
Economic Embargo 274
A.Abrogation of Khums 275
B.Confiscation of the Prophet's Inheritance 276
Abu Bakr's Argument and Justification 276
Lady Zahra's Discourse to Abu Bakr 277
Arguments of Her Eminence, Zahra (s.a) 283

Confiscation of Fadak 283
Calamities of Her Eminence, Zahra (a.s) 284
Towards Paradise 288
Officials and Governors of Abu Bakr 294
An-Niza Wat-Takhasum.474 295
Economic Policies of Abu Bakr 296
Entrusting the Caliphate to Umar 297
Umar's Reign 307
Economic Policy of Umar 307
Umar's Critics 309
Umar's Arguments 310
Umar's Regret 311
Internal Policies of Umar 311
Freedom of Companions of the Prophet Restricted 314
Justification of Taha Husayn 314
Officials and Governors appointed by Umar 315
Supervision of Governors 316
Seclusion of Imam Ali ('a) 320
Umar and His Eminence, Husayn ('a) 322
His Eminence Husayn ('a) and the Family of Umar 325
Assassination of Umar 325
Shura 331
Umar with the Members of Shura Committee 332
Procedure of Shura Committee 340
Warning to the Companions 341
The Imam's Reaction 342
The Imam's Acceptance 343
Problems of Shura 343
Mode of Selection 349
Uthman's Reign 360
Aspects of Uthman's Personality 362

Administrative System of Uthman 365
Officials and Governors of Uthman 366
Economic Policies of Uthman 382
Uthman's Generosity to Nobles 387
Allotment of Land to Feudal Lords 388
Appropriating Public Wealth for Personal Needs 390
Opposing Groups 391
Crushing the Opponents 392
Abu Zar's Imprisonment in Syria 397
Abu Zar Imprisoned in Rabadha 400
Statements of His Eminence, Imam Amirul Momineen Ali ('a) 401
Words of Imam Hasan ('a) 402
Statements of Imam Husayn ('a) 403
Ammar's Discourse 403
Revolution 409
Another Message to Frontier Military Officials 410
Delegations from Different provinces 410
Memorandum of Egyptians to Uthman 411
Uthman Sought Imam's Help 413
Uthman Breaks the Pledge 414
Uthman Seeks Muawiyah's Help 415
Uthman Besieged 417
Day of the House647 418
Attack on Uthman 419
Effects of Uthman's Regime 420
Period of Imam Amirul Momineen Ali ('a) 427
Disinclination and Silence of Imam ('a) 427
Conference Of Armed Forces 428
Imam's Acceptance 430
Allegiance 430
Sanitizing of Government Machinery 432

Nationalization of Embezzled wealth 433
Quraishites Panic 434
Afflictions of the Holy Imam (‘a) 435
Policies of the Holy Imam (‘a) 436
Economic Policy of Imam Ali (‘a) 437
Freedom 441
Political Freedom 441
1.Freedom of Expression 442
2.Freedom of Criticism 443
Universal Justice 443
National Integration 444
Training and Education 445
Governors and Officers of Imam Ali (‘a) 447
Keeping away the Opportunists 450
Keeping away the Greedy Elements 450
Frankness and Truthfulness 452
With Imam Husayn (‘a) 453
Imam Ali’s Prophecies on the Martyrdom of Imam Husayn (‘a) 455
With the Nakiseen and Qasiteen 461
Nakiseen 462
Motive for Rebellion 462
Muawiyah and Defrauding of Zubair 464
Conference of Mecca 464
Resolutions of the conference 465
Equipping the Army with Plundered Items 466
Political Discourse of Ayesha 466
Ayesha and Umme Salma 467
Ayesha moves to Basra 469
Askar 469
Hawwab 470
In Basra 471

Conflict over Leading Prayers 475
Imam's Messengers to Kufa 477
The Two Armies Come face to Face 478
Messengers of Conciliation 479
Calling by the Quran 479
General Battle 481
Zubair is Killed 481
Killing of Talha 484
Ayesha Leads the Army 485
Cutting off the camel's legs 486
General Amnesty 487
Consequences of the Battle 489
Qasiteen (Rebels) 490
Sending of Jurair 492
Muawiyah and Amr Ibn Aas 492
Sending back of Jurair 495
Uthman's Shirt 496
Muawiyah's Mobilization of Army towards Siffeen 497
Imam comes out for the battle 497
Obtaining control over the Euphrates 498
Messengers of Armistice 499
The Battle 500
Restraining Hasan and Husayn ('a) from the Battle 502
Ammar's Martyrdom 502
Ibn Aas' Ruse 506
Arbitration 511
Arbitration Document 512
The Imam's Return to Kufa 513
With the Mariqeen 514
The Two Arbitrators hold a Meeting 516
Mutiny of the Mariqeen 522
Battle against Mariqeen 524

After effects of the Battle 526
Muawiyah's victory 526
Dissipation of Imam's army 527
Conquest of Egypt 528
Attacks 530
Attack on Iraq 530
Attack on Hijaz and Yemen 534
Chaos and Disorder of Khawarij 536
Supplication of the Imam ('a) for himself 537
Demise of the Rightful Government 540
Conference of Mecca 542
Valueless Opinion 543
The Umayyad Plot 543
Imam's Assassination 545
Towards the Eternal Abode 548
Effects of the Imam's Government 549
Caliphate of His Eminence, Hasan ('a) 556
1.Cruelty to the Imam 558
2.Associating Infidelity with Imam Hasan ('a) 558
3.The Great Breach of Trust 559
4.Plundering Sources and Capital of Imam Hasan ('a) 559
Treaty 559
Reaction of Imam Husayn ('a) 561
Adi bin Hatim 561
Transformation of Caliphate 562
Muawiyah's Rule 564
Muawiyah's Fiscal Policy 566
Economic Deprivation 566
1.Yathrib 567
2. Iraq 568
3. Egypt 569

Prosperity in Syria 569
Muawiyah Employed wealth for strengthening his rule 570
Muawiyah's great bestowals to his clansmen 571
Amr Aas sanctioned the Tax of Egypt 571
Largesse upon the supporters 571
Purchase of Faith 572
Deficiency of Central Treasury 572
Confiscating the properties of citizens 573
Agricultural Income 575
Plunder carried out by governors and Agents 575
Tax collection 576
Hoarding of Gold and Silver 576
Economic Progress Paralyzed 577
Muawiyah's Justification 578
Policy of disintegration and favoritism 578
Oppression of Non-Arabs 579
Tribal Prejudice 581
Policy of intimidation and violence 582
Considering the poor people as despised 584
Policy of Deceit and Intrigue 585
Spread of opportunism 587
Insult and Unrestrained Behavior 588
Spread of Unrestrained behavior in Mecca and Medina 591
Considering religious values unimportant 592
Joining Ziyad with his lineage 593
Objection of Imam Husayn ('a) 594
Muawiyah's Animosity towards the Prophet 595
Transforming the realities of Islam 597
Muawiyah's Behavior with Ahlul Bayt ('a) 598
Fabricated Traditions Regarding Imam Husayn ('a) 602
Concealing the Merits of Ahlul Bayt ('a) 606
Preventing the Remembrance of Imam ('a) 608

Behavior with Shias 610
Mass Killings 611
Eliminating Great Shia Thinkers 614
1. Hujr bin Adi 615
Protest of Imam Husayn (‘a) 615
2. Rushaid bin Hijri 617
3. Amr bin Hamaq al-Khuzai 617
Imam Husayn's Memo 618
4. Awfa bin Haseen 619
5. Hadhrami and his companions 619
Objection of Imam Husayn (‘a) 620
6. Juwayriyya Abadi 621
7. Saifi bin Faseel 621
8. Abdur Rahman Anzi 623
Intimidation of ladies 624
Demolishing Shias houses 625
Testimonies of Shias not accepted 626
Banishment of Shias to Khorasan 626
Allegiance of Yazid 627
Birth of Yazid 628
Yazid’s Upbringing 628
Yazid’s characteristics 629
Yazid’s fondness for Hunting 630
Fondness for Monkeys 630
Habitual Alcoholism of Yazid 631
Yazid’s Cronies 633
Muawiyah’s advice to Yazid 633
Defense of Yazid by Muhammad Izzat Druze 634
Muawiyah accepted the wanton behavior of Yazid 635
Yazid’s Malice to the Holy Prophet (S) 636
Yazid’s Malice to Emigrants 636

Mughairah's invitation for Yazid's allegiance 639
Granting Immunity to Muawiyah 641
1. Ahmad Dahlan 641
2. Dr. Abdul Munim 642
3. Husayn Muhammad Yusuf 644
Opinion of Hasan Basri 644
Statement of Ibn Rushd 645
Muawiyah's Motives 646
Diplomatic tricks for obtaining allegiance 646
1. Use of Poets 647
Doling out wealth to prominent persons 648
Correspondence with Governors 649
Delegations from Islamic countries 649
Conference of Islamic Delegations 650
Supporters of Allegiance 650
Speech of Ahnaf bin Qais 651
Failure of the Conference 652
Muawiyah's Journey to Medina 653
A closed door meeting 653
Muawiyah's Speech 653
Speech of Abdullah bin Abbas 654
Speech of Abdullah bin Ja'far 655
Speech of Abdullah bin Zubair 656
Statements of Abdullah bin Umar 656
Muawiyah's Discourse 657
Consternation of Muslims 657
Opposition group 658
1. His Eminence, Imam Husayn ('a) 658
Fiscal Deprivation 659
2. Abdur Rahman bin Abi Bakr 659
3. Abdullah bin Zubair 660
4. Mundhir bin Zubair 660

5. Abdur Rahman bin Saeed 660
6. Abis bin Saeed 660
7. Abdullah bin Hanzalah 660
Attitude of the Umayyad clan 661
1. Saeed bin Uthman 661
2. Marwan bin Hakam 662
3. Ziyad bin Abih 662
Seeds of dissent among the Umayyads 663
Postponing the Allegiance 664
Assassination of Muslim personages 664
1. Saad bin Abi Waqqas 665
2. Abdur Rahman bin Khalid 665
3. Abdur Rahman bin Abi Bakr 665
4. His Eminence, Imam Hasan (‘a) 666
Official Announcement for Allegiance 667
With the opponents in Medina 667
Statements of His Eminence, Imam Husayn (‘a) 668
Pressurizing the Opponents 670
Attitude of Imam Husayn (‘a) 672
Delegations of Islamic countries 672
Marwan’s Memorandum to Muawiyah 672
Muawiyah’s Reply 672
Marwan’s Opinion Regarding Exiling the Imam 673
Muawiyah’s Letter to Imam Husayn (‘a) 673
Muawiyah’s Anguish on Receiving the Imam’s Letter 678
Public Political Meeting 678
Judah’s Letter to the Imam 679
Imam’s Reply 680
Khudri’s Advice to the Imam (‘a) 681
Imam Husayn (‘a) takes over Government Funds 682
A Fabricated Tradition 683
His Eminence, Husayn (‘a) and Bani Umayyah 684

Muawiyah's Death 686
Muawiyah's Testaments 687
First Royal Address 691
Yazid speaks to Syrians 692
With the Opponents in Medina 693
Emphatic orders to Walid 693
Walid's Consternation 697
Consulting Marwan 697
Marwan's Advice 697
Explanation of Marwan's attitude 698
Summons for Imam Husayn ('a) 700
Imam Husayn ('a) and Marwan 704
Walid contacts Damascus 705
Strict orders from Damascus 706
Non-acceptance of Walid 706
Farewell to the Prophet's Tomb 706
Imam Husayn ('a) sees his Grandfather in his Dream 707
Imam Husayn's farewell to the Graves of his mother and brother 708
Fear of Bani Hashim Ladies 709
With his brother, Ibn Hanafiyah 709
Imam Husayn's bequest to Ibn Hanafiyah 711
Imam Husayn's Revolution: Activities and programs 718
Causes of the Revolution 720
1. Religious responsibility 720
2. Social Responsibility 724
3. Completion of Argument for Imam Husayn ('a). 725
4. Defense of Islam 725
5. Protecting Islam 726
6. Freeing the Aspirations of the Nation 727
7. Freeing the National Economy 728

8. Social Injustice 729
9. Terrible Atrocities on Shias 730
10. Destroying the name of Ahlul Bayt (‘a) 731
11. Destruction of Islamic Values 732
12. Trampling of the society 734
13. Defending his own rights 735
14. Enjoining Good 737
15. Uprooting Innovations 738
16. Order of the Prophet 738
17. Respect and honor 739
18. Deceit and tyranny of Umayyads 740
Valueless Opinion 741
Charting out the Course of Revolution 743
1. Sacrificing his own life 744
2. Sacrificing his family Members 745
3. Sacrificing his property 746
4. Taking the ladies of his family with him 746
In Mecca 752
With Abdullah bin Muti’ 753
Imam Husayn (‘a) in Mecca 754
Attention of Hajj Pilgrims and Umrah visitors towards His Eminence, Husayn (‘a) 755
Consternation of Ibn Zubair 755
Ghazzali’s view 757
Cheap view 760
Anxiety of the local regime 760
Yazid’s Anxiety 761
Response of Ibn Abbas 763
Deposition of Governor of Medina 764
His Eminence, Husayn (‘a) with Ibn Umar and Ibn Abbas 765
Bequest of Imam Husayn (‘a) to Ibn Abbas 769
Letters of Imam Husayn (‘a) to Leaders of Basra 770

Reply of Ahnaf bin Qais 771
Evil Deeds of Mundhir bin Jarud 771
Positive Reply of Yazid bin Masud 772
Yazid bin Masud's Reply to Imam ('a) 775
Positive Reply of Yazid Basri 776
Opposition of Iraq to Umayyads 776
Announcement of Disobedience in Iraq 778
Public Conference 779
Sulaiman's Speech 779
Delegation of Kufa 779
Letters 780
Muslim Delegated for Iraq 784
Muslim's Letter to the Holy Imam ('a) 787
Reply of His Eminence, Husayn ('a) 787
Explanation of the Matter 788
In the House of Mukhtar 789
Celebrations in Kufa 790
Taking Allegiance for Imam Husayn ('a) 790
Speech of Abbas Shakiri 791
Number of Pledge-makers 791
Letter of Muslim to Imam Husayn ('a) 792
Reaction of Noman bin Bashir 793
Noman's Speech 793
Anger of Umayyad Party 794
Contact of Umayyad Party with Damascus 795
Yazid's Worry 796
Yazid takes Sarjun's Counsel 796
Ibn Ziyad's Rule in Kufa 797
Ibn Ziyad's Speech in Basra 798
The Tyrant goes to Kufa 799
At the Governor's Palace 800
Ibn Ziyad's Speech in Kufa 801

Spread of Terror and Fear	802
Muslim Shifts to Hani's House	802
Muslim Refrained from Killing Ibn Ziyad	804
Explanation of this Event	806
Horrible Plot	808
Spying upon Muslim	809
With the Organs of the Revolution	811
Bribing the leaders and elders	811
Refraining from Attacking Hani's House	812
Messengers of Deceit	813
Amr bin Hajjaj	813
Hani's Detention	814
Revolt of Madhij Tribe	818
Muslim's Uprising	821
Baath bin Jude Jadali was made the commander of Medina quarter.	822
War of Nerves	823
Gathering them in the battlefields of Syrians and sending them in the battlefields.	824
Epidemic of Terror and Fear	825
Defeat of the army	825
As a Guest of Tawa	826
The Tyrant becomes certain of the Failure of the Uprising	829
Announcement of Emergency	830
Standard of security	830
A Doubt	831
Ibn Ziyad Speaks	831
Information Regarding Muslim's whereabouts	832
Muslim Attacked	833
Soldiers Defeated	835
We see how his difficult situation is presented in these eloquent lines.	836

Ashath Guarantees Security 837
Muslim taken Prisoner 838
With Ubaidullah Sulami 839
With Bahili 840
In the Presence of Ibn Ziyad 841
Muslim's Bequest 844
Muslim and the Oppressor 846
Towards God 846
Plundering Muslim 848
Hani is sentenced to Death 848
Dragging the corpses of Muslim and Hani through the streets 850
Hanging the Corpses at City Gate 851
Severed heads taken to Damascus 851
Yazid's reply 852
Declaring Martial Law 853
Sealing Borders of Iraq 854
Widespread Arrests 854
Failure of the Uprising 855
Kufian Society 855
Social Phenomena 856
Contradictory Behavior 856
Disloyalty and Deceit 857
Practical aspects in their life were turnabout, hypocrisy and lack of co-operation. 858
They broke allegiance after allegiance. 858
Rebellion against Governors 861
Cowardice 862
Bad Manners 863
Greed and Jealousy 865
Influenced by Rumors 865
Social Factors 868

Arabs 869
Yemeni Tribes 869
Adnani Tribes 870
Bani Bakr Tribes 870
Tribal Spirit 871
Persians 872
Anbat1334 873
Syrians 874
Religious Groups 875
1. Islam 875
2 .Christians 877
3.Jews 878
Military Organization 879
Seven-division System 879
Experts of Tribal Affairs 881
The Tyrant Ibn Marjana 882
Birth of Ibn Marjana 882
Parents 882
Upbringing of Ibn Marjana 883
Characteristics of Ibn Marjana 883
Bad Accent 884
Gluttony and Debauchery 885
Ibn Ziyad's Rule in Basra 885
Yazid's Dislike for Ibn Marjana 886
Plan for Coup d'etat 886
Muslim bin Aqil 887
Selection of Migration to Iraq 900
Abandoning Hijaz 905
Avoiding Egypt 906
Avoiding Yemen 907
Avoiding Iran 908

Avoiding Basra 908
Sympathizers and critics 909
1. Masoor bin Mukhrama 910
2. Abdullah bin Ja'far 911
3. Abdullah bin Abbas 912
4. Abu Bakr Makhzumi 914
5. Abdullah bin Judah 915
6. Jabir bin Abdullah 915
7. Abdullah bin Muti 915
8. Amr bin Saeed 916
9. Muhammad bin Hanafiyah 917
10. Her Eminence, Umme Salma 918
11. Abdullah bin Zubair 919
Critics 921
1. Abdullah Ibn Umar 921
2. Saeed bin Musayyab 921
3. Abu Waqid Laithi 921
4. Abu Salma 922
5. Abu Saeed 922
6. Ammarah binte Abdur Rahman 922
Modern Critics 923
1. Shaykh Muhammad Hadhari 923
2. Muhammad Najjar 923
3. Muhammad Ghazzali 924
4. Ahmad Shibli 924
Towards Iraq 929
Imam's letter to Bani Hashim 930
Bani Hashim People join the Imam 931
Why Imam left Mecca? 931
1. Safety of the Sanctuary 931
2. Fear of being Killed 932

3. Muslim's Letter 933
Imam's discourse in Mecca 933
Conclusion of Umrah 936
Departure before Hajj 937
With Ibn Zubair 938
Journey to Iraq 938
The regime pursues the Holy Imam 939
Connection of Damascus with Kufa 940
Attitude of Umayyads 941
1. Letter of Walid bin Utbah 942
Misunderstanding of Ibn Kathir 942
2. Ashdaq's Letter 943
Confiscating Yazid's wealth 943
Meeting with Farazdaq 944
Letter of the Imam to people of Kufa 946
With Abu Harra 948
With an Arab Shaykh 949
Worry of Her Eminence, Zainab ('a) 949
With Zuhair bin Qain 950
The Tragic News of Muslim's Martyrdom 951
News of Abdullah's Martyrdom 954
Dream of Imam Husayn ('a) 955
Encounter with Hurr 956
Imam's sermon 958
Imam's Discourse 959
Argument between His Eminence, Husayn ('a) and Hurr 961
A Fabricated report 962
Error of Ibn Anba 963
Discourse of the Holy Imam ('a) 963
Some people of Kufa join Imam ('a) 966
With Tirmah 968
With Ubaidullah bin Hurr 970

With Amr bin Qais 972
Ibn Ziyad's Letter to Hurr 973
Location of Tents 976
In Karbala 977
A man from Bani Asad waits for Imam ('a) 980
The Imam's letter to Ibn Hanafiyah 981
With Harthima bin Salmi 981
Anas bin Harith Joins Imam ('a) 982
Ibn Ziyad's letter to His Eminence, Husayn ('a) 983
Deployment of the Kufan Army 983
Ibn Saad selected as Commander-in-chief 984
Prophecy of Allah's Messenger regarding Ibn Saad's end 984
Saad's hatred for his son Umar 985
Harun Rashid Curses Umar Saad 985
Ajali considers Ibn Saad a reliable narrator 987
Habits and Nature of Ibn Saad 988
A. Surrender to Governor's Rule 988
B. Severe Greed for Rulership 989
C. Decadence 989
D. Cowardice and Fearfulness 990
E. Doubt in Resurrection 991
Reasons for selection of Ibn Saad 991
Anxiety of Ibn Saad 991
Those who tried to stop Ibn Saad 992
March Past 993
Speech of Ibn Marjana 993
Samrah encouraged people to fight the Imam 994
Shabth bin Rabi feigned Illness 994
Public Mobilization 995
Strict Surveillance on Kufa 996
Flight of Soldiers 996
The Tyrant Ibn Ziyad in Nukhaila 997

Plan to kill Ibn Ziyad 997
Number of Umayyad Soldiers 997
Research on this topic 998
Military Commanders 1000
Arming the soldiers 1001
1. Archers 1001
2. Foot soldiers 1001
3. Armored soldiers 1002
Number of Companions of His Eminence, Husayn (‘a) 1002
Ibn Saad’s Messenger meets Imam (‘a) 1003
Ibn Saad Meets the Imam 1004
Ibn Saad’s letter to Ibn Ziyad 1005
Ibn Saad’s Slander 1005
Shimr Defeats Efforts of Peace 1006
Ibn Ziyad Rejected Peaceful Negotiation 1007
The Imam Meets Ibn Saad 1010
Shimr offers Security to Brothers of His Eminence, Abbas 1010
Embargo on Imam’s Entourage 1011
Access to Euphrates cut off 1011
Decadent Nature 1014
1. Muhajir bin Aws 1014
2. Amr bin Hajjaj 1014
3. Abdullah bin Haseen 1014
Objection to Ibn Saad 1015
1. Yazid bin Haseen 1015
2. Burair bin Khudhair 1015
3. Hurr 1016
Access to a Spring 1016
Battle over water supply 1017
Habib seeks help from his clan 1018
With the two Encampments 1019
Husayn’s Camp 1019

Noble Aims 1019
1. Defense of Islam 1020
2. In defense of Imam Husayn (‘a) 1021
3. Saving the community from oppression 1022
4. Incomparable natures 1023
A. Nobility and Self-respect 1023
B. Valor and Steadfastness 1023
Elements constituting the Imam’s Army 1026
A. Bondsmen 1026
B. Arabs 1027
Umayyad Troops 1028
1. Aimlessness 1028
2. Confusion and Anxiety 1028
3. Recklessness 1030
Elements of the Army 1030
1. Opportunists 1030
2. Mercenaries 1031
3. The Transmogrified 1031
4. The Compelled Ones 1032
5. Khawarij 1032
Immortal Tragedy 1033
Beginning of Hostilities 1033
Battle delayed till the morning next 1037
Imam (‘a) permitted his companions to go away 1037
Reply of Ahlul Bayt of Imam Husayn (‘a) 1038
Reply of Companions of Imam Husayn (‘a) 1039
1. Muslim bin Ausaja 1040
2. Saeed bin Abdullah 1040
3. Zuhair bin Qain 1041
The Imam exposes the Deception of Kufians 1041
With Muhammad bin Bashir 1042
Firaas Makhzoomi Flees 1042

The Imam did not allow martyrdom for Sinful persons 1043
The Imam (‘a) speaks about his death 1043
Precautionary steps 1045
Night of worship 1046
Imam’s Companions Overjoyed 1047
Shimr ridicules the Imam (‘a) 1047
Imam Husayn’s Vision 1048
Distress of Ladies of the Prophet’s Family 1049
Imam applied Perfume and Anointed Himself 1049
Day of Ashura 1050
2. Muhammad bin Ashath 1050
3. Abdullah bin Hawza 1051
Both camps became fully prepared 1052
Severe Objections 1052
Imam’s Address 1053
Zuhair’s Speech 1057
Burair’s speech 1060
Speech of Imam Husayn (‘a) 1061
Hurr’s Response 1065
Hurr’s speech to the soldiers 1067
Thirty mounted fighters join Imam’s Army 1068
The Battle 1068
Martyrdom of the Companions 1069
General Attack 1070
Number of Imam’s Men who were martyred 1070
Single Combat 1071
Inconclusive Attack 1072
Burair’s Imprecation contest with Yazid 1073
Burair’s Martyrdom 1074
Martyrdom of Amr Ansari 1075
Umayyad Army refuses one to one fight 1076
Attack of Amr bin Hajjaj 1077

Martyrdom of Muslim bin Ausaja 1078
Shimr's Attack 1079
Martyrdom of Abdullah Kalbi 1080
Urwah Asks for Help 1080
Opening of Another front 1082
Shimr tries to burn to death the Ladies of Revelation 1082
Objection of Hamid bin Muslim 1083
Condemnation of Shabth bin Rabi 1083
Noon prayer time arrives 1084
Martyrdom of Habib 1085
Hurr's Martyrdom 1086
Fulfilling the Duty of Prayer 1088
Zuhair's Martyrdom 1089
Martyrdom of Nafe bin Hilal 1091
Abis and Shauzab 1092
Martyrdom of Abis Shakiri 1093
Zahhak flees 1094
Jaun's Martyrdom 1095
Martyrdom of Hanzalah Shabami 1097
Martyrdom of Hajjaj 1098
Martyrdom of Amr bin Junada 1099
Martyrdom of Anas Kahili 1100
Martyrdom of Abul Shasa 1100
Martyrdom of Two Jabiris 1101
Martyrdom of Two Ghiffaris 1102
Martyrdom of Two Ansaris 1102
Martyrdom of Anees 1102
Martyrdom of Qurra Ghiffari 1103
Martyrdom of Yahya Mazini 1103
The Imam ('a) and his companions 1104
Martyrdom of Abdullah Yazani 1105

The Imam (‘a) Besides the martyrs 1119
Martyrdom of Suwaid 1119
Martyrdom of the Purified Progeny (‘a) 1121
Ali Akbar (‘a) 1121
Martyrdom of Aqil’s family 1127
Abdullah bin Muslim 1128
Ja’far bin Aqil 1129
Abdur Rahman bin Aqil 1129
Muhammad bin Aqil 1130
Abdullah Akbar 1130
Muhammad bin Abi Saeed bin Aqil 1130
Muhammad bin Muslim 1131
Ali bin Aqil 1131
Sons of His Eminence, Hasan (‘a) 1131
Abdullah bin Hasan 1131
Qasim bin Hasan (‘a) 1131
Hasan, Son of Imam Hasan (‘a) 1133
Abdullah bin Hasan (‘a) 1134
Sons of Abdullah bin Ja’far 1135
1. Aun bin Abdullah 1135
2. Muhammad bin Abdullah 1136
3. Ubaidullah bin Ja’far 1136
Brothers of His Eminence, Husayn (‘a) 1137
His Eminence, Abbas and his Brothers 1137
Worthless statement 1137
Martyrdom of Abdullah son of Amirul Momineen 1138
Martyrdom of Ja’far 1139
Martyrdom of Uthman 1139
Martyrdom of His Eminence, Abbas (‘a) 1139
Muhammad Asghar 1146
Abu Bakr 1146

Abbas Asghar 1146
Martyrdom of the Great Imam (‘a) 1147
The Imam Calls for Help 1149
Martyrdom of the suckling infant 1149
Steadfastness of the Holy Imam (‘a) 1151
Attitude of those who were forced 1153
Ibn Saad’s Fear 1153
Imam (‘a) Reaches Water 1154
Attack on the camp of Imam Husayn (‘a) 1154
The Last Sermon of Imam Husayn (‘a) 1155
Imam (‘a) asks for worn-out clothes 1156
Imam Husayn’s (‘a) Farewell to his family 1156
Imam (‘a) with Ibn Rubah 1160
Imam’s Confidential Supplication 1161
Attack on Imam Husayn (‘a) 1162
Her Eminence, Zainab (‘a) comes out 1163
Horrible Tragedy 1164
The wicked killer 1166
1. Sinan bin Anas 1166
2. Shimr bin Zil Jaushan 1166
3. Umar bin Saad 1166
4. Khooli bin Yazid Asbahi 1167
5. Shabl bin Yazid Asbahi 1167
6. Haseen bin Numair 1167
7. A man from Madhij 1167
8. Muhajir bin Aws 1167
Imam’s age at Martyrdom and the year of his martyrdom 1168
Reddening of the sky 1169
Imam Husayn's Horse 1170
Burning of the Tents 1170
Plundering the Imam’s body 1171
Plundering the Noble Ladies of Prophethood 1172

Imam Zainul Abideen (‘a) Attacked 1173
Horses Trample on the body of the Great Imam (‘a) 1174
Sinan Demands the Reward 1176
Tribes divided the severed heads among themselves 1177
Return of the Tyrant, Ibn Ziyad, to Kufa 1178
Night of the 11th Mohurrum 1178
Number of Martyrs of Ahlul Bayt (‘a) 1179
The injured among the companions of Imam Husayn (‘a) 1182
1. Suwaar bin Humair Jabiri 1182
2. Amr bin Abdullah 1182
3. Hasan bin Hasan 1182
Those who were saved from death 1182
1. Uqbah bin Samaan 1183
2. Muraqqa bin Qumama 1183
3. Muslim bin Rubah 1183
4. His Eminence, Imam Zainul Abideen (‘a) 1183
5. Hasan bin Hasan 1183
6. Umar bin Hasan 1184
7. Qasim bin Abdullah 1184
8. Muhammad bin Aqil 1184
9. Zain bin Hasan1913 1184
Losses suffered by troops of Ibn Saad 1184
Dream of Ibn Abbas 1192
Dream of Umme Salma 1193
Khooli Carries the severed Head of Imam Husayn (‘a) 1195
The Tyrant and Killer of the Imam (‘a) 1196
Ibn Ziyad takes revenge from the Severed Head of the Imam 1196
Return of the Armed Forces 1197
Distress of Imam Zainul Abideen (‘a) 1198
Burial of the Purified Corpses 1199
Excellence of the Ziarat of Imam Husayn (‘a) 1203

Supplication of Imam Sadiq for visitors of Imam Husayn (‘a) 1204
Prisoners from Ahlul Bayt (‘a) in Kufa 1206
Sermon of Her Eminence, Zainab (‘a) 1208
Reaction to the Sermon of Her Eminence, Zainab (‘a) 1210
Speech of Her Eminence, Fatima, daughter of Imam Husayn (‘a) 1211
Reaction to the speech of Her Eminence, Fatima (‘a) 1214
Sermon of Her Eminence, Umme Kulthum 1215
Sermon of Imam Zainul Abideen (‘a) 1215
In the Assembly of Ibn Ziyad 1217
The Tyrant Ibn Ziyad with the Respected Lady of revelation 1218
The Tyrant’s Encounter with Zainul Abideen (‘a) 1220
Ibn Afif Revolts 1221
Amnesty for Ibn Mauqal 1225
Arrest of Jundab 1225
Ibn Ziyad with Qais 1226
Hacking up the Blessed head of Imam Husayn (‘a) 1227
Imam Husayn’s Head taken around the Town 1227
Imprisonment of the Ladies of Revelation 1228
Abduction of His Eminence, Ali bin al-Husayn (‘a) 1229
Ibn Saad’s Regret 1229
Ibn Ziyad asks Ibn Saad for the Letter 1230
Ibn Ziyad condemned 1231
1. Marjana 1231
2. Uthman bin Ziyad 1231
3. Mauqil bin Yasar 1232
Objection on Ibn Saad 1232
Widespread Discontent 1232
Regret of People of Kufa 1234
1. Baraa bin Azib 1235

2. Musayyab bin Najba 1235
3. Sulaiman bin Surd 1236
4. Ubaidullah bin Hurr 1236
Migration from Kufa 1241
Prisoners from the Family of the Prophet in Damascus 1241
Departure of the Heads 1242
Departure of the Prophet's Family 1242
People of Kufa see off the Prisoners 1242
Celebrations of Syria 1243
The Syrian with Imam Zainul Abideen ('a) 1245
Yazid's Delight 1247
Imam's head taken to the Mosque 1249
Imam's head in the Presence of Yazid's womenfolk 1249
Hostages in Yazid's Court 1250
Sermon of Her Eminence, Zainab ('a) 1251
Main Points of the Discourse of Her Eminence, Zainab ('a) 1256
Yazid's Reply 1258
Reaction to the Sermon of Her Eminence, Zainab ('a) 1258
Reaction of the Sermon of Imam Sajjad ('a) 1264
The Syrian and Fatima 1264
Imam Sajjad ('a) and Minhal 1266
Mourning for His Eminence, Husayn ('a) 1267
Ibn Marjana Rewarded 1267
Regret of the Oppressor, Yazid 1269
Critics and Censurers 1269
1. Roman Ambassador 1270
2. A Jew scholar 1270
3. Caesar, King of Rome 1271
4. Raas al-Jaloot 1271
5. Wathila bin Asqa 1271
6. Ibn Abbas 1272

7. Ibn Zubair 1273
8. Abu Barza 1274
9. Umayyad clan 1274
10. Yazid's son, Muawiyah 1275
Idle talk and Nonsense 1276
1. Ibn Taimiyyah 1276
2. Ghazzali 1277
3. Ibn Arabi2083 1278
4. Ibn Hajar 1279
5. Anis Zakaria 1279
6. Dr. Najjar 1279
7. Muhammad Izzat Duruza 1280
Dr. Taha Husayn's view 1281
Statement of Taftazani 1281
Yafai's view 1281
Opinion of Ahmad bin Hanbal 1282
Towards Medina 1287
Yazid's Apology to Imam Zainul Abideen ('a) 1288
Ahlul Bayt ('a) Presented Compensations 1288
Reply of Her Eminence, Umme Kulthum 1289
Request of Imam Zainul Abideen ('a) 1289
Journey to Medina 1290
News of Ahlul Bayt's Return to Medina Arrives 1290
Ashdaq's Speech 1291
Hashemites Devastated 1292
Mourning of Abdullah bin Ja'far 1294
Ibn Abbas observes Mourning 1294
Masoor and Ibn Zubair 1295
Head of Imam Husayn ('a) in Medina 1295
Return of the Hostages to Karbala 1296
To Medina 1297

Bashir conveys the news of the Martyrdom of Imam Husayn (‘a) 1298
Discourse of Imam Zainul Abideen (‘a) 1299
Rewarding the Escorts 1301
Grief of Imam Zainul Abideen (‘a) 1301
Hashemites Observe Mourning 1302
Grief of Her Eminence, Zainab (‘a) 1303
Mourning of Rabab 1303
Sorrows of Ummul Baneen 1304
Fate of the blessed head of Imam Husayn (‘a) 1305
1. In Karbala 1305
2. In Baqi 1306
3. In Najaf 1306
4. In Damascus 1307
5. In Iran 1308
6. In Egypt 1308
Effects of Imam Husayn’s Revolution 1311
Victory of Islam 1312
Defeat of the Umayyads 1313
A. Their separation from Religious Authority 1314
B. Their widespread Condemnation 1314
C. Transfer of Caliphate from Umayyads 1315
Bringing out the True Status of Ahlul Bayt 1315
Centralizing the Shiite Faith 1315
Uniting the Shia People 1317
Creating Social Awareness 1317
Blooming of Talents 1318
Pulpits of Exhortation and Guidance 1320
Continuation of Revolution 1321
1. Uprising of Abdullah bin Afif 1321
2. Uprising of Medina 1322
3. Uprising of the Penitents (Tawabbeen) 1323

Resolutions of the Conference 1324
Announcing of Revolt 1324
In Karbala 1325
At Ainul Wurda 1326
4. Uprising of Mukhtar 1326
Anguish of the Killers 1328
Widespread Destruction 1329
The Revolution Continues 1330
Bibliography 1332
Author(s): 1349
Translator(s): 1350
Publisher(s): 1351
Person Tag(s): 1352
Links 1353

The Life of Imam Husayn (‘a) Research and Analysis

Imam Husayn's (as) is a hero and a historical personality. But unlike a historical personality who is forgotten, the struggle of the Imam (as) will never be forgotten. His actions and the events of his martyrdom have a profound impact upon society and the behaviour and the cultural aspects of someone's life. The lessons learned from this episode of bravery are many and they can be applied now as they were applied then. The lessons are aimed not just at Muslims but at every human being and were we to follow his manner the society would be a peaceful and happy one.

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Dedication

In The Name Of Allah, The Beneficent, The Merciful

To you.. who spread knowledge and faith on the earth
To you.. the leading light who liberated the humanity
To you.. O Messenger of Allah (S)

*****

This humble research is presented to your exalted position regarding your second beloved son, His Eminence, Imam Husayn (‘a) whom you fed the perfections of your prophet hood and bestowed him with your love and sincerity. And your clear statement in this regard: “Husayn (’a) is from me and I am from Husayn(’a)”, which you gave to him. He became the reviver of your religion and liberator of your nation. He was martyred in the path of your aims and eternal values. We present this to you, as

none besides you is worthy of it and none shall ever be worthy of it. Then please accept this humble presentation and bestow me your pleasure and acceptance so that it may suffice me on the day I meet my Lord.

And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve' Surah Anbiya 21:73

Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge, which you have made; and that is the mighty achievement. Surah Taubah 9:111

At your service, O chief of the Noble ones!

I recall your day in Karbala when you were presenting the sacrifice of your *Ahlul Bayt* ('a) and companions. A sacrifice, purely for the sake of Allah and with pure faith; when Islam would never have succeeded in its confrontation with oppression and apostasy without your exemplary sacrifice. Such a sacrifice that none but you were capable of offering.

You are the greatest conqueror! You were able to fill the pages of existence with your determination and you solved the most difficult problems in a way that it was its only solution. But this could not be accomplished except by giving your blood, which was imbued with the fragrance of prophethood and revelation. You annihilated the degraded tyrannical rulers of *Bani Umayyads* who had destroyed the social system and pushed people to a political mi-

rage. They bought over the pillars of nation and historians; put them in degraded deviations and in the lowest rank of debasement. So much so that the flame lit by the Holy Prophet (S) was put out and its place was taken up by the idol-worship of Quraish. They installed idols in all gatherings and pulpits in the nation of Islam so that the flame of guidance, faith and the lofty examples and elements of ethics of the nation could be destroyed. It was the reason that the ways of guidance may disappear and become concealed so that Islam, with its true value may disappear and its foundations may be destroyed.

But we beseech to you! O great Victor! That you rose up and took up all the sides of the Islamic world in your hands by a call that announced the coming of the new dawn so that Muslims may understand your messenger ship. You heralded a new historical period and kept its greatness preserved and to consider its manners good that it may remove from them the filth of slavery and release them to the fields of liberation so that they may participate in building of civilization and join the caravan of history.

Chief of the noble men! By your great revolution you have changed the nature of humanity that had been mired in lowly filth and had become absolutely helpless even for themselves. So he stood up at once, with an astonishing spirit and led it on the path of everlasting life. He establishes miracles and announced the statements of Allah with unlimited faith.

Yes! That is the faith that percolated to depths of his being and personal qualities that made it easy for him to face such terrible circumstances. Such a tragedy that melts the hearts of humanity and defies logic; when he saw his companions' side-by-side moving towards death at great speed. They were such that history has not seen people more truthful, orthodox and loyal. He saw the stars of *Ahlul Bayt* and his sons; that in the spring of their youths they were becoming morsels of the swords and spears.

He saw the harem ladies of the family of prophet hood wailing due to impending calamities and tragedies and the killing thirst

that made them call out for help to him while there was nothing he could do to solve their problems. At that time, when every living person was losing self-control, the grandson of the Prophet stood up and spoke up the truths from the depths of his heart and faith: "This has become easy for me to bear because I know that Allah is seeing all this'"

Yes! Allah indeed saw your tribulations and calamities you suffered in that tragedy were on the way of Islam.

My chief! O father of noble men! In recompense of the different tortures you bore and various calamities you suffered, the Almighty Allah bestowed you numerous blessings in the Hereafter. He created the High Garden for you and appointed you at the highest level so that you may take whatever you may desire. He made you the chief of the Youths of Paradise, the intercessor whose intercession is accepted.

However in this mortal world, your remembrance remains fresh and it continuously makes people humble before your exalted position and your remembrance is so closely attached to the world as the days and nights are connected.

While your enemies are routed and scattered and their history has been buried with the unknown, degraded and humiliated people.

You are the only one who remained in the lyric of freedom of every generation and your flag shall continue to fly so that reformers may gain lesson from you to benefit the humanity.

Introductions

First Introduction

Imam Husayn ('a) is the greatest personality who has made all historical events of humanity everlasting. He is among those great

personages who gave shape to social civilization and principles that form the basis of a life of culture.

The Imam and the leader of nobles, he is the most prominent individual to have shown miracles in the field of life and led the caravan of humanity to destination and gave movement to their aspirations. He guided them towards a moderate society. A society where equality is given an important position, so that all the people, low and high, may benefit from it.

The Imam struggled more than any other reformer. He bestowed and offered sacrifice because he took along with himself the people of his family and his companions so that he may sacrifice himself and them also so that in every place in the east, the command of Quran and heavenly justice is established. Because, he had no other aim except the removal of oppression, destruction of injustice and establishment of a just government. A government in which man could bring out peace, greatness and prosperity according to the justice that the Almighty Allah wants in the earth and after that the life of the Holy Imam became an ideal exemplar for all ages and all generations and an example of human Values.

The life history of most of the reformers, who laid down their lives for communities and in generations, remained illuminated and their fruits and results served as signs for the people. But it was only for a particular period and limited duration. Then not after a long time its effect wears off just as light disperses in the atmosphere.

However the life of Imam Husayn (‘a) has split the horizon of history in such a way that he had light of guidance for all the people just as the signs of death and destruction for the destroyers and oppressors given as a souvenir to all generations.

The life of Imam Husayn (‘a) merged with the souls of the people and became united with their feelings and emotions, because he was such a fresh one that fragrance of honor and greatness issued from him. He was the one to take the society to the field of contest

so that their aims may be realized and that their fate may be appointed.

The life of His Eminence is a great school that bestows goodness and blessings to individuals and to the society as a whole. Because it inculcates in them loyalty and patience and takes them to faith in God and the best of destination accompanied with honor and righteousness. Just as it endeavours, to impart good manners to consciences and increase in knowledge. Thus, he is more deserving to have an everlasting life than all the living creatures living on this earth for he is such a structure to mould human values.

The life of the beloved one of the Prophet and his example shall endure forever because the designer of all fates has kept in view all the generations, as the Imam's revolution had no political ambitions or material aims. Rather his aim was the reformation of society and he had the thought for all the people that he may provide political and social justice to all of them. His Eminence, peace of Allah be upon him, declared his lofty aims in his own words as follows:

"I did not come out to spread mischief, aimless things or oppression. Indeed I have come out to reform the nation of my grandfather, the Messenger of Allah (S). I wish to enjoin good and forbid evil'"

It was due to these lofty principles that the tale of Husayn became immortal and it entered all the languages of the world. And people in the remembrance of his sacrifice initiated the rituals of mourning (*Azadari*) so that through it they may obtain faith in God and gain such lessons from it as may serve them in all aspects of their life. There is no doubt that this would continue till the end of the world. While it issues the call of justice, truth and greatness and illuminate the paths for every reformer who aims to reform the humanity.

In the history of Islam, there was no one more than Imam Husayn ('a) who has benefited Islam and bestowed it kindness and merits, because His Eminence is the Savior and revivalist of this great reli-

gion whom the Umayyad politics attacked and injured and on the other hand put obstacles in his path. Their internal and external discords were of such a level that there was no one who could save the people from destruction. They were absolutely helpless and nothing remained in their society to oppose or resist or protest against the oppressions of the tyrannical rulers. In other words the ruler has clearly announced to his subjects that there was no religion, no Islam, no revelation and no scripture (Quran):

Yazid bin Muawiyah said:

"The Hashimites played a in the reign; neither any news arrived nor any revelation descended from the heavens."

Walid bin Yazid says:

"A Hashemite played with the post of caliphate without any revelation or book having revealed on him."[1]

Whatever has reached us, if we study it clearly we find nothing but disbelief and apostasy and very few people remained having faith in Allah and the Last Day or considered Islam to have any value.

Without any doubt, not a single portion of the light of Islam had entered their heart. Rather their souls were already full of bigotry and ignorance and not a single quality of disbelief was removed by the force of Islam. They harboured malice and animosity towards the Holy Prophet (S) and they denied everything that the Messenger had brought as a mercy for all the worlds.

The Holy Imam realized how the attacks of disbelief had rendered Islam an easy prey and all the forces of infidelity were targeting the beliefs and principles of the religion of God. Hence he considered it as his duty to warn the people about it. He had seen that the Umayyad powers were trying by all means to uproot and destroy the foundations of Islam while the common people were living a life of fear and terror that had scattered among them that the

Umayyads had infused into them. Thus they had become absolutely inert due to it. Neither talks of reformation reached their ears nor were the drums of war heard by them. They did not impose any sort of obstacle in the working of the oppressive rule nor did they raise any protest against it that was ruling the common Muslims with oppression.

The Holy Imam saw that he was the only one responsible in the view of Allah and it was solely his responsibility to bring about a revolution. And if he did not take any steps against the wrong being continued by the ruling tyrants who else could? Hence he expressed his aims that he wanted to remove oppressions and mischief and revive the enjoining of good and restraining from evil. So that he could lead the people to truth and justice. All these aims of the Holy Imam were mentioned in his illuminated sermons that he issued to the enemy forces comprised of Hurr, and soldiers of Ibn Ziyad.

"O people! The Messenger of Allah (S) has said: One who sees a tyrant ruler making the unlawful of Allah as lawful and ignoring the commands of Allah and opposing the practice of the Messenger of Allah (S), committing before the very eyes of the people, sins and transgressions; and he does not object against him by words or actions, it becomes incumbent on Allah to make him enter the same place that he (the tyrant) shall go (in Hell). All of them have obeyed the *Shaitan* and they have become distant from the obedience of the Beneficent. They have made corruption open and general, trespassed the limits and took over public property in their sole control and made the unlawful things lawful and the lawful things unlawful'"[2]

These are the dangerous causes that motivated the Imam ('a) to rise up against the tyrannical rulership of the Umayyads and a system, which considered every act, opposed to the Book of Allah and the practice of His Prophet as lawful.

The Umayyad rulers concentrated all their efforts to oppress and weaken the people and misappropriated public wealth to fulfil

their lustful desires and finance their vices. They used to control their fates and forced them to a life of penury and spent public wealth in evil vices. This was the reason that the Holy Imam arose against them to save the nation and manifest their greatness and honor.

It was the most important period of the political history of Islam in which the Imam (‘a) lived. It was a time when terrible events took place due to which the Islamic life was shaken up and the Muslims were subjected to severe trials and tribulations. Calamities after calamities descended upon them weakening them badly. They were in terrible circumstances.

The most terrible event of that period was the carnage of Karbala in the history of humanity that awoke the consciousness of the people and shook them from their slumber.

This great event was not a sudden and chance happening. Rather it was a certain consequence for those terrible events that had silenced the Islamic awareness and killed the feeling of responsibility and made the people completely numb to all types of emotions and feelings. The effects of the spirit of Islam and its guidance no longer remained on them. The most significant proof upon this is that the beloved grandson of the Prophet was mercilessly martyred openly before their very eyes and his severed head aloft spear points was taken around the cities and town accompanied with the women and children of the family of the Holy Prophet (S) as prisoners. Their veils were snatched away and they were forced to reveal their faces that were visible from near and far. But this atrocity did not rouse the manliness of the people so that they may attack the rule of Yazid and seek vengeance for killing the son of the daughter of their Prophet (S). Dibil (May Allah have mercy on him) says regarding such circumstances:

“The head of the son of Muhammad’s (a) daughter and his Successor and O people, it is being raised aloft the spears.

And the people are witnessing it with their eyes and ears. No one is being angered by it and none is distraught." 3

The tragedy of Karbala did not occur but for the fact that the Muslim community was stupefied and their paths had deviated. Many diseases of the manners and calamities had rendered their lives to become absolutely debased. They had seen such terrible events such as the *Saqifah*, the *Shura* and the battle of *Siffeen*.

In any case, the historical events surrounding Imam Husayn ('a) are worth scholarly research and deep study, without having any bias and completely refraining from the well-established practice that necessitates the concealment of truth. There were many circumstances that compelled them to make the general deviated views in many aspects of life to be made opinionated. This should be made a subject of research because the history of Islam by way of its subject and comprehensiveness has not been properly researched. Rather most of the researches have followed the well-established practice that is not beneficial to the society. It is of no use. And also the way those events and historical facts should have been studied and explained has also been stopped from being shown in the light of reality.

That in which there is no doubt, there are some hidden aspects in the history of these events that historians have purposely concealed. It therefore becomes necessary for those researchers to mix the facts with doubtful reports and half- truths, so that in this way they may help the Kingdoms that were powerful at that time. Now it is incumbent for a researcher to find out the facts and reach to the truth.

We are compelled to present those events and describe the actual matters because they are the means to fully realize the truth behind the life and martyrdom of Imam Husayn ('a). These things are such that by their study we would be able to clearly present the prevailing conditions and social thinking of that period in a new method of research.

We believe that it is not possible for us to perfectly explain and understand the story of Imam Husayn (‘a) and the horrifying events he had to undergo without conducting sufficient research into the social, political and economic life of his period, because these things served as a preface to that tragic event.

The history of Islam is needful that it should be released from its sanctity and like other topics are researched, objected and doubted in such a way that the matter is fully surrounded to the vigorous tests of the scholars so that this imparts firmness to the history, and it blooms and bears useful fruits.

The political rulers of that time had compelled the historians of that time to record history according to their favour and they were not supposed to pen anything against the ruling powers. Therefore the histories of those times became full of those things that their writers had fabricated and presented as historical truths. Due to this, its factuality was destroyed and many topics became distant from reality.

The pens taken up to write Islamic history first of all were not completely free of bias and vested interests, because religious bigotry and proximity of the dominance of the ruler was weighing heavy upon it. Therefore it is necessary that history should be subjected to close research and critical examination.

I don’t think there is anything more beneficial for the people of community than the propagation of the virtues of the Imams of Ahlul Bayt (‘a) their biographies and their greatness because this would present goodness and guidance to all the people. And they contain practical lessons and effective moral advices that create steadfastness and balance in their behavior. It is of the most valuable powers alive that the Muslims possess so that they may benefit from the valuable things and their personal merits that are the source of this religion.

The life of Imam Husayn (‘a) is the most-prominent example among the Purified Imams (‘a), because it is beyond the limits of

time and space and it manifested the highest human values that inculcate in every human heart a sign of greatness and illuminates their path of action. In fact the biography and martyrdom of His Eminence contains such astonishing topics in whole history of Islam that came into being and the Muslims and other communities have not seen anything else presenting human values in such a clear way as the Holy Imam (‘a) had done on the plains of Karbala. On the basis of which faith in God, contentment and submission to His command have never been explained such beautifully anywhere else. And this unbounded faith is the special quality of the Ahlul Bayt (‘a) and their followers through which they obtained precedence over all the martyrs of the world. They were absolutely sincere in their defence and in the confrontation for the sake of truth. And none of them had any material motive. For example, His Eminence, Abbas (‘a) who was the closest person to Imam Husayn (‘a) and the one who was very closely related to him. In this incomparable loyalty he did not have any motive due to brotherhood and relationship to the Imam. Rather he took steps for the sake of faith and defence of Islam. And His Eminence, peace of Allah be upon him, has introduced these aims in epical poetry well known for its eloquence in the following way:

“By Allah! Even if you cut off my right hand I would continue to defend my religion and my faith is in the truthful Imam, scion of the pure and trustworthy Prophet.”

The meaning is clear that his sacrifice is not having any motive connected with his relationship or friendship of the Imam, which would have nullified the sincerity of this act. It was solely for the defence for the sake of Allah and the Imam of the Muslims, whose obedience is made incumbent on all the Muslims.

Examples like this abound from Imam Husayn (‘a) his Ahlul Bayt (‘a) and his companions in the history of humanity which are the most valuable lessons regarding faith, loyalty and sacrifice on the path of God. And every step from the steps of the day of Karbala imparts honor to truth and justice in the world.

Imam Husayn (‘a) spread and waved the standard of Islam and freed the aspirations of the Arabs and Islamic community because before the incident of Karbala they were slothful, silent, stagnant and ignorant. The bonds of the Umayyad rulership imprisoned them and they had laid obstacles in their path of freedom and progress. The Holy Imam (‘a) through his revolution broke those chains and released the community from the heavy yokes that had kept them down. He destroyed the fear and awe of the rulers from their captivated minds.

The revolution of the Imam endeavoured to create a social feeling and shaped the social structure so that the people also in the same way become valiant and powerful. That also after release from stupefaction they demanded their rights from the oppressive rulers and seriously took steps to dethrone the tyrannical government of the Umayyads that had tried its best to humiliate them and take them towards slavery. Sacrifices continued to be offered one after the other till the tyrannical rule was destroyed and their oppressions and rebellions dissipated.

The revolution of the Father of the noble ones (‘a) is the greatest of revolutionaries of the nobles of the world that spread the light of knowledge and awakening in the world and accorded a respectful status to Islam and humanity. He provided such glorious lessons for the belief that is not weakened and a faith that is never defeated. It is a continuous source of respect and dignity of the Muslims, which shall remain forever in their generations.

Allah knows best that our heart’s desire was to conduct such a research into the life history of the chief of the Martyrs (‘a) that it should be considered a masterpiece among researches on the same subject. My respected friend and mentor, Haj Muhammad Rishad Ajine encouraged me in this aim and time and again assured me that I could be successful in my endeavour. He is such a righteous personality and so keen to serve the cause of Allah and Ahlul Bayt (‘a) that he volunteered to bear the total cost of the research and publication of this work and also our book on the life

of Imam Musa Kazim (‘a). May the Almighty Allah bestow him with exceeding rewards and may He accord success to each of his great virtues.

He wanted that the expenses of printing this book be paid from the charitable trust in the name of his respected father, Haj Muhammad Jawwad Ajina (q.s.). I pray to Allah that He may reward him for this venture. And it is also necessary for me to acknowledge the encouragement of His Eminence, Hujjatul Islam Mujahid Sayyid Muhammad Kalantari (q.s.) that enabled me to take this project to completion. I am especially thankful to him and also my respected brother, His Eminence, Hujjatul Islam Shaykh Hadi Qarashi for providing access to many sources in course of this research.

In the conclusion of his preface we announce with absolute faith and conviction that I do not find anything more worthy of gaining divine satisfaction and His forgiveness except through the Chief of the Martyrs (‘a). Therefore, I have entrusted myself to that Ark of Salvation that can accommodate many deficient people like us, and we hold fast to the support of Wilayat (Guardianship) and repose hope in them on the day when I face my Creator.

O my God! Do not make my efforts go in vain and fulfil my desires. Do not let our hopes be dashed as you are the guardian for it and you are the most powerful.

Najaf Ashraf
3rd Rajab/1394 Hijri
21st July/1974 A.H.(30th Tir 1353 Solar year)

Second Introduction

The terrible events in Islam that were contemporary to the time of Imam Husayn (‘a), had a deep impact on the changing of manners of intellectual and social life and also had an important imprint in the political life throughout history. The most prominent conse-

quences of those events were confrontations against the ruling despot, rivalry with the tyrant ruler and struggle for obtaining the produce of the lands.

It was natural that political conflict occurred with the most difficult condition and most terrible way and battles began to take place with all intensity and ferocity. Because the eyes of many companions and companions of companions had been enchanted with the sight of different types of luxuries and a comfortable life without any hassles. The opulent kingdom of Iran and the land of Byzantine that had fallen into their hands, completely mesmerized them and the victories that the Islamic armies had achieved and whatever the Almighty Allah had given them and those slaves they obtained from the conquered lands; the wealth they hadn't even dreamt about astonished them. Now their sole preoccupation was fighting battles and the struggle for life and death and they had completely forsaken religion.

The great Prophet through the unseen had known what dominions his community would obtain and what lands they would conquer through their glory and greatness and had in view along with it the holy movement of Islam and he informed the Muslims of this matter. Whatever they were doing was due to their personal beliefs. Just as the Holy Prophet (s.a.w.s.) had through the knowledge of unseen, known about the mischief and turmoil that his community shall fall into. Therefore he observed extreme precaution in this matter and he arranged for a treasure for his community that has cure for every pain and which removes every conflict. And it was that he entrusted the Imamate of his Purified Progeny to the community. Who were such that the Almighty Allah had protected them from every abomination and filth and kept them pure? These steps were not the consequences of his personal affection and attachment because the position of prophethood was higher than that it should be affected by factors of love and other material grounds.

Sayings of the Prophet reached to the limits of *Tawatur* (widely related so that there is no doubt about their authenticity) and none from the Muslims had any doubt or misunderstanding about them because His Eminence had made the Ahlul Bayt (a.s.) equal to the Holy Quran, which is such that falsehood can neither come to it from the front nor from behind and he described them as the Ark of Salvation and the security for the people, especially the chief of the Progeny, His Eminence, Amirul Momineen (a.s.) on the basis of the emphatic sayings of the Prophet (s.a.w.s) his brother, the self of His Eminence, gate of the city of knowledge and the most equitable of the people of the community and Ali (a.s.) was in relation to the Prophet like Harun was to Musa. And he said:

"Of whomsoever I am the master; this Ali is also his master'"

However those people did not like to see prophethood and caliphate together in the same family and these people explained away the texts and kept away the caliphate from the family of prophethood, the mines of wisdom and the place of descent of revelations and they deprived the community from benefit of the shade of their kingdom whose aim was to spread divine justice on the earth.

This separation became the cause of confrontation for taking over the rulership which spread in the prominent families in Islam and after that the community became involved in the most terrible difficulties, such that life in those days became hellish and was unbearable and the reign of *Nata'*[4] And the sword became established among the people.

Political conflict developed in the most severe manner during the period of caliphate of Imam Amirul Momineen (a.s.) because the powers greedy for rulership began to move; they initiated an armed attack for this purpose and began to try to dislodge the government, which stood for the benefit of Muslims, was based on the foundation of human rights and trying to establish the principles of truth and justice and to destroy the castles of oppres-

sion and demolish the forts of falsehood and kindle the torch of human greatness and to eradicate all the factors of backwardness and corruption that has been left as heritage by the previous regimes.

Imam brought into existence a revolution with a strong foundation and a social transformation in the political, intellectual and economic fields from which was expected equitable distribution and removal of disparities that the government of Uthman and the families of Bani Umayyah and Abi Muit had created. It also confiscated the monetary sources that had been usurped unlawfully and dismissed the governors and other government officials who had made rulership a medium for obtaining wealth and domination over the people wrongly.

These social changes that were brought about by the Imam's government increased the psychological crisis in the hearts of Quraish and others who were opposed to social reforms and were certain that the Imam's government shall put an end to all their economic and non-economic advantages. Therefore they joined hands to announce their opposition and it is a matter of great regret that some of the senior companions like Talha and Zubair were also among them. And that Ayesha, the Prophet's widow was a prominent part of them. It is also noteworthy that the opponents had no sort of social or reformative aim. Rather they had become prepared for this due to their greed and selfish desires as they have expressed on some occasions. The foremost of these was the Umayyad party which came out in opposition to the Imam and they put at the disposal of the Imam's opponents the wealth they had obtained during Uthman's tenure and they in turn purchased weapons and paid the mercenaries whatever they demanded as remuneration. And the fire of war erupted which the historians have named as the Battle of Camel. The Imam rushed to them and put out the fire and eradicated its signs. However that battle caused untold loss to the Muslims because it opened the doors of war on the Muslims and prepared the ground for Muawiyah to announce his rebellion

against the Imam so that he may confront the Imam in the most severe and terrible battles.

One after another, horrible events took place and in such a way that each was the result of another till it culminated in the martyrdom of Imam Amirul Momineen (a.s.) and the absence of the obedience of his son, Hasan (a.s.) and the victory of the powers inimical to Islam. We shall discuss them topic-wise in a detailed way and with an unbiased manner.

In a deceitful manner and a diplomatic way the Umayyads succeeded in coming to power and the Umayyad rule was established under the leadership of Muawiyah bin Abu Sufyan who was the first one to follow all the war tactics against Islam that was in the illuminated period of revolution and against the teacher and leader of humanity. Muawiyah stood up to announce opposition of progress of society and against establishment of the society on the foundation of justice and equality.

The Islamic community became involved in this trap of Umayyads due to their own greed and they submitted to their rulership in awe and terror; that had malice and enmity against social values and their intellectual and social foundations; it raised up its head and they began to destroy that which Islam had established in the economic, political and intellectual fields.

Umayyad policy initiated a terrible pogrom to destroy the fundamental bases of the community and to root out the spiritual and intellectual treasures through their terrible and merciless policies that are described as follows:

A. Considering worthless the value of Ahlul Bayt (a.s.) whose view was the social pivot in Islam and who were the most sensitive nerve in the body of the community and the spirit of progress in the Ummah. The ruler employed all political machinery, economic and their other capabilities to distance the hearts of the Muslims from Ahlul Bayt (a.s.) and made them inimical to Islamic life. So that this enmity of Ahlul Bayt (a.s.) may become an insepa-

rable part of Islam. And in this path the machinery of education and training, the machinery of speeches, counselling and other mediums were employed and the cursing of the Prophet's Progeny from atop the pulpits was made an obligatory duty, such that its omission was threatened with the worst consequences. Whoever refrained from this was interrogated severely and subjected to a terrible punishment.

B. Destroying the elements of enlightened thinking in Islam that they had received in training by guidance and reality and to send the senior ones of Islam to jaws of death as done to Hujr bin Adi, Mitham Tammar, Rushaid Hujri and Amr bin Hamaq Khuzai and others like them who had the power of social enlightenment and the capacity to protect the community from deviation and moving in undesirable ways.

The system of the rulers made excuse that these people had given up obedience and separated from the congregation while there was not an iota of truth in this. They created a political front clothed in the dress of religion to take benefit of the community for themselves. Since the selection of the ruler was supposed to be with justice and equality between the people and its duty was to endeavour for balance in their affairs, taking excuse of this system they declared that it was lawful to shed their blood.

C. Changing of the illuminated reality of Islam and turning upside down of all Islamic teachings and destroying its foundation with superstitions and doubts so that their powers are nullified. And their movements on the path of life and their release with man for getting guidance by their capabilities and abilities, made them helpless in all this. Thus they hindered the people from means of progress in their life.

The regime formed false committees and bestowed them a lot of wealth so that they may fabricate traditions of the Prophet. And that they should be made out as tenets of law and Sunnah, which is itself a source of Islamic law.

Fabricators began to concoct false sayings and associated their lies to the Prophet but most of what they fabricated was opposed to logic, reason and the law of nature. It is a matter of great regret that all their lies were compiled into books of traditions. So such so, that some shameful scholars were compelled to write some books and introduce some of these fabrications. In our view it was a very dangerous and terrible plot that Muslims became involved in it, because involvement in that matter was not restricted to a particular period. Rather it accompanied the flow of history and they continued to affect the life of majority of Muslims. They began to consider those fabrications as a part of their religion while many obstacles were put so that the capability of progress and the freedom of their thoughts may be ended and like a boulder of obstacle it remained in the path that Islam had appointed for its followers.

The Muslim man during the tenure of Muawiyah, experienced unpleasant and painful examples of hardships and calamities because Muawiyah's regime tried to spread oppression and injustice in all the areas and entrusted the affairs of Muslims to killers and robbers like Ziyad bin Abih, Busr bin Abi Artat, Samra bin Jundab, Mughairah bin Shoba and other filthy characters like them. And they wrought continuous horrors and painful tortures on the people, such that humanity had never seen such terrible things in any of the stages of history.

Imam Husayn (a.s.) witnessed the social injustice during the tenure of Muawiyah, so much so that he was very much affected by it and he used to be very aggrieved at it. Because His Eminence, on the basis of his spiritual leadership that he had inherited from his grandfather, used to feel it more and their pains made him sad and he lived with this pain which was that the tyrant and cruel governors of Muawiyah were in pursuit of the Shias of Ahlul Bayt (a.s.) and they did not refrain from any step in killing them, burning their homes and confiscating their wealth and property and they tried all means to oppress them. So, that the Imam himself had to condemn those unjust policies and send caustic and critical

letters to the tyrant of Damascus. In these communications he wrote about the steps those cruel officials took for destroying his followers and those who were aware of his merits. In some of those letters His Eminence negated the fact that Muawiyah belonged to the community. Rather he was considered an outsider, an alien who bore enmity towards this community. And this was the real scenario because his political stances proved that he was the worst enemy of the community and for them he used to prepare the most terrible plots and in the light of the days and the darkness of the night he was always planning various methods to oppress and exploit them. The most terrible step according to historians that Muawiyah had taken in this regard was to appoint his profligate son, whose favorite pastime was playing with monkeys and dogs, as the caliph of the Muslim community, so that he may destroy their religion and the world and make them involved in the worst calamities.

During the period of Muawiyah and his profligate son, Yazid, Muslims lost all their basic principles and no better community remained so that it may serve as an example for the future generations as the Almighty Allah had willed. Because, Muawiyah had wrought severe destruction among them and subjugated them in such a way that except for materialism they had no time for anything else. Also he made them habitual of degradation and slavery and he had snatched away their shame and kept them away from good morals and that was the reason that the community did not try to find the aim and actions which are necessary for giving them a respectable life. They gave no importance to it. They used to submit themselves to the Umayyad regime and were degraded and humiliated and passed their lives under their cruel yoke which shed their blood and destroyed their property and spread injustice and corruption among them. Therefore a form of terrible event remained in them such that they became a stagnant body which neither had the power to move nor the ability to think. Nor it stood up for defense of its honor and merits. And neither stepped forward for merits and sacrifice. So that they may oppose the oppression and injustice being done to them.

Imam Husayn (a.s.), the grandson of the Prophet and the illuminated hope of His Eminence having all the strengths of His Eminence was seeing this pitiful condition of the Muslims that how they were involved in humiliation and degradation and also it was no more that great nation that could lay the foundation of the message of Islam and present the torch of guidance for all nations.

A life threatening pain of feelings and sentiments enveloped the Imam (a.s.) and His Eminence became involved in a deep and prolonged contemplation. He used to remain awake in the nights to find a way to save the religion of his revered grandfather and how he could save the Muslims from reverting to ignorance.

The Imam sometimes held meetings in Mecca and sometimes in Medina and he used to present the contemporary conditions of the Muslims to the companions and their sons and told them about the evil deeds and unlawful activities of Muawiyah. And at last he concluded that this method was in no way effective to bring about a social reformation and it was not capable to regain their lost spirituality. He also noticed that his position was between two matters and a third option was not imaginable.

1. The first option was that he makes a truce with the Umayyads and gives allegiance to Yazid and ignores all their unjust actions and close his eyes to the destruction of faith and society in which the community was involved. In that case, it was possible with no certainty that he may have secured his life. However it was a thing that the Almighty Allah would never accept for His Eminence and also his living conscience, full of piety for his Lord, did not like such a thing. Because with regard to his relation to the Messenger of Allah (s.a.w.s.), he was responsible for the defense of the community and to support their aims and values. And in front of his grandfather, His Eminence, the Prophet (s.a.w.s.), he was responsible for social reformation and protecting Islam from destructive and transgressive plots of the transgressors. His Eminence, peace be upon him, announced this great responsibility

and that which was obligatory on him in his address to Hurr and his companions from the mercenaries of Ibne Ziyad:

"O people, the Messenger of Allah (s.a.w.s.) said, 'One who sees a tyrant ruler making unlawful things lawful and who breaks His covenant and opposes the practice of the Messenger of Allah (s.a.w.s.) and acts with sins and transgression among the people and does not oppose him by action and words as Allah desires, it is upon the Almighty Allah to send him to a place where He would send him'"

2. The second option was to announce a revolution and sacrifice himself, his family members and his Shias while he was certain that his revolution shall not succeed. Therefore His Eminence subjected to close scrutiny the social conditions and he knew that religion was only a word on the lips of those people. However, His Eminence was certain that his sacrifice would be in the interest of the Muslims because their intentions shall be free and they would rush to the fields of Jihad and they shall be waving the flags of freedom and they would topple the regimes of tyrant Umayyads and take them to their destruction.

His Eminence chose this illuminated path with all types of hardships and calamities that no one could bear.

The Imam saw and perfectly understood the atmosphere of sorrow and troubles and he made a program that provided very distinct consequences. It was the matter of making Islam successful and to return life to nerves of religion due to the causes that had spread slow poison by the Umayyads and made them stagnant.

Imam declared his aim and explained the sorrowful tragedy that was to endure forever. He explained and mentioned it on many occasions.

1. When His Eminence was in Mecca, he announced his uprising against the Bani Umayyah. He spoke about his martyrdom, because it is mentioned in that address that: "The martyrdom that I

reach, I have selected it. As if I can see the parts of my body that the hyenas of the wild between Nawawis and Karbala are tearing them up'"

Does this statement not prove the loftiness of his determination and intention for sacrifice? Does it not inform us about the confirmed prophecy about his great sacrifice which shall take place at Karbala? And this is Karbala in whose lap his blessed body would be.

Similarly, before this, his grandfather and father had also prophesied this matter.

2. The great Imam spoke of the terrible calamities and dreadful events that shall befall his family members from the time he is martyred. It was at the time when Ibne Abbas suggested to His Eminence that he may not take with him to Iraq, the veiled ladies of the family of prophethood and daughters of the sanctuary of revelation, and that he should leave them in Medina till the time conditions are favorable.

In reply Imam told him, "The Almighty Allah wishes to see them as hostages."

The Imam took his family members with him though he knew what afflictions and captivity would afflict them because the completion of his message was possible only in this way. Also their activities shall bring to an end the Umayyad regime in this way and return the Islamic life to its illuminated pristine glory.

3. Imam (a.s.) also spoke on the way to Iraq that his blessed head shall be raised aloft the point of spear and it shall be taken around in cities and provinces and presented as gifts to the rulers just as the head of his brother, Yahya bin Zakaria was dealt with given as a gift to a tyrant king of Bani Israel.

Imam (a.s.) bore all types of hardships in the path of truth and to exalt the word of God.

The Imam (a.s.) performed his great revolution so that the Almighty Allah through it may make the Book clear and it may become a lesson for the people of reason. A revolution that with all its programs was a part of the message of Islam and an illuminated continuation of the great revolution of the Prophet that took it forward and gave it a living form for the aims and hopes of His Eminence such that if that revolution had not been there the efforts of the Prophet would have been in vain and his aspirations would not have been realized and no sign of Islam would have remained.

Imam Husayn (a.s.) became successful and the Almighty Allah blessed him with a brilliant victory because the sky of Islam became illuminated with his ever-living revolution and his sacrifice joined the feelings and sentiments of the people and united with their hearts and it came in the form of a great school of faith in Allah through which the spirit of faith and sacrifice is spread in the path of truth and justice and it taught the people lofty morals and superior values and tried to take them to goodness, guidance and the true path.

The people witnessed with seriousness the afflictions of the chief of the nobles and carefully pondered upon each of its parts and obtained lessons of morality and sacrifice from it. They also learnt from it incomparable valor and the honor that is never dominated by any oppression or injustice.

Humanity bowed its head in submission before that great Imam who waved the flag of truth in the heights of time because he spoke of the rights of the oppressed and defended the interests of the persecuted'

Humanity remembers his greatness more than any other social reformer on the face of the earth. And the great Imam, in this regard obtained such a great success that no other social reformer except him in the world has received such success.

The first success that the Imam received was the destruction of the Umayyad regime because his everlasting revolution placed the bombs of destruction in the Umayyad palaces and laid mines in their paths and not much time passed but that they burst and toppled the Umayyad heads to the ground and ended their intoxication of victory. That after their honor and power they took the form of a historical relic. In this book we shall present in a different manner a research on the illuminated revolution of Husayn in the intellectual and social fields of the Islamic world.

The history of Islam is not capable of imparting any benefit to life if one is bound in tethers and heavy chains are on him and he does not study the events of Islamic history with research and knowledgeable contemplation. He should ponder deeply, without bias the conditions that were in the history of other communities which have been subjected to thorough study and research. Because the study of history in their view has the most important position in cultural and intellectual study.

If we desire that the history of Islam bears fruit and moves with the intellectual development and scientific progress it is necessary that it should be studied with full knowledge and in an intellectual manner and far from religious and practical attachments. One must subject to thorough study those great events in which the Muslims of the first period were involved. Events that in our view, were the source of great mischief and created everlasting difficulties for the Muslims that they had to bear those hardships and mischiefs throughout history.

The study of Islamic history should be accompanied with understanding of the conditions and situations of that time. If not, it would be a dogmatic study for the people of this age and it would not benefit them in any way.

We have already narrated and studied many events of early history of Islam and the political and economic system that the caliphs had established in their times so that we may make many of their events subjects of our study with precaution and free of

bias. Since it is necessary for every researcher to try his or her best to reach to the reality, I believe that of the causes of falling into sin is intentional ignorance and if we conceal the political or social aspects it would be a kind of misguidance of the people and lying to the readers.

It is not proper that the study of history should be such that we change it or distort the meanings, or that we move away from its intellectual criterion. Rather this matter is connected to reality and it is a need of life of our illuminated modern age.

Anyway, this study is related to the personal conditions of the life of His Eminence, Imam Husayn (a.s.) because His Eminence lived in an eventful period. We have studied those events with great efforts and learnt their aims that those events without any doubt in a practical form and many circumstances that Muslims had become fearful of them were effective and one of them was the tragedy of Karbala as it was the direct result of the destruction that the community at the hands of Umayyad regime, which was trying to paralyze their intellectual and social life and made comfort-seeking common among Muslims.

I hope that this study shall reach to the truth without being influenced by sentimental manners, away from the love of customs and established traditions. And in whatever I have written, truth is given precedence so that there should not be any other way from this path except narrating Islamic history in its reality.

And before I conclude this preface, I consider it my duty with all sincerity and awareness of the value, to mention Haaj Muhammad Rishad Ajine. That righteous and great man who has served continuously to spread knowledge about Ahlul Bayt (a.s.) and encourage the publication of their history. It is the best service that is given to the community. The respected sir agreed to bear the cost of publication of this book and he was desirous that it should be a dedicated to his late father, Haaj Muhammad Jawad Ajine (died 1391 AH) according to his will. May the Almighty Allah increase his rewards and make all his valuable efforts fruitful.

Najaf al-Ashraf
Baqir Sharif Qarashi

Third Introduction

On the day of Taff,5 Imam Husayn (a.s.) constructed the majesty of humanity by which everyone prides and it is alone sufficient for it that it presented its sacrifice on a path which is accepted by all for spreading truth and justice.

Examples of sacrifices that the Imam presented to establish a life of honor in Islam are really astonishing and outstanding because the intellects of the people of the world were shaken by it and it left a deep imprint on their hearts. So much so, that even those who were slightly perceptive were also affected by it.

The most important matter that makes the Imam unique in this is incomparable steadfastness that he displayed in front of terrible events because the Imam was armed with unlimited patience, in such a way that historians say: The crushing powers that were continuously moving towards the Imam were welcomed by him with absolute submission to God's will, in such a way that no kind of weakness or cowardice was seen in it and whenever tragedies testing patience descended upon him his lips used to open and with deep faith which was the most prominent quality of his personality, he used to say:

"Being in the sight of Almighty Allah has made it easy for us to bear what is befalling us."

This faith was that very secret of miracle and eternality in the mission of Husayn; with his lofty example that leaves a school for generations to show them a way and increase its bestowals, in the same way as the generous ones, it may release a spring of reformation so that the Almighty Allah may let those on the earth inherit it.

On the day Ashura, truth was exalted in the field of values that created discrimination about loyalty, sincerity and selflessness and this day was not restricted to Muslims or a particular group. It is related to all the communities of the world and all those who reside on the earth; that through inspiration and perception brings them out of slavery.

Husayn's message became victorious and along with his companions he became the first standard bearer of truth and justice among the people, such that more astounding success is not found anywhere else.

The day of Ashura had not yet reached its tragic end when people became attentive to its events and factors. This incident bestowed such honor to Islam that even writers having opposing views had to acknowledge its importance. The chief factor was that it became the most well-known event of human history.

Past scholars have considered it a separate subject of study and written extensively on its various facets and among these scholars is the great historian, Abu Makhnaf, Saut bin Yahya bin Mikhnaf Azadi6 who has written the book, Maqtal al-Husayn. Tabari has relied on Abu Mikhnaf for the account of Karbala tragedy even though the wordings are different. It is very likely that this book is related to some other person and it was later attributed to Tabari.

Of those who have written about the martyrdom of Imam Husayn (a.s.) is Nasr Ibne Mazahim bin Siyar at-Tamimi al-Kufi7 but his book is not found in any of the libraries we have searched. Waqidi Muhammad bin Zakaria and Jabir bin Yazid and other personalities of that time have written around 60 treatises on this subject. But even though we made great efforts to obtain their books or refer to them in libraries, we did not succeed in this regard. It is possible that foreign libraries that maintain Arabic manuscripts may be in possession of some of these books.

In this volume our discussion on the life of Imam Husayn (a.s.) comes to an end; in such a way that we had to try very hard to re-

fer to Arabic manuscripts and microfilms that are present in large quantities in Imam Amirul Momineen (a.s.) library, Imam Hakim and Imam Kashif al-Ghita Library. Please see the list of books in bibliography. In spite of this we cannot claim that we have written an exhaustive account of Imam Husayn (a.s.). We believe we have just cast some light on it and have not been able to fully present the encompassing personality of Imam Husayn (a.s.). This is so because he was a great personality all of whose aspects cannot be recognized except by studying all the Arabic manuscripts written on the subject.

Anyway, this book is merely a collection of some pages on the life of Imam Husayn (a.s.) and some examples of his pure life that the common people pride on. Except for this it is nothing else.

Before we conclude this introduction we would like to thank profusely our mentor, the righteous Hajj Rishad Ajine who sponsored the printing of this book through the estate of his departed father, Muhammad Jawad Ajine. And we pray to the Almighty that He may bestow great rewards to him. Also it is my duty to mention the favor of Hazrat Hujjatul Islam, Shaykh Hadi Qarashi, my scholar brother who helped me to find reference to numerous sources and also assisted me with many suggestions and improvements. The Almighty would Himself reward him for this as He is the One to give Tawfeeq.

Najaf Ashraf
16/Safar/1396 A.H. Baqir Sharif Qarashi

- 1. Muruj az-Zahab 3/ 216
- 2. Tabari, Tarikh, 5/403
- 3. Dibil Ibne Ali Khuzai, Diwan, Pg. 225
- 4. Nata': It is like a leather carpet upon which is put the person who is to be beheaded/executed so that the blood does not spill out.
- 5. Taff ñ Lit. on the banks of the river. It is one of the names of Karbala. It is named thus as it is situated on the banks of River Euphrates. Majma al-Bahrayn

- 6. The narrator Abu Mikhnaf was well-versed in traditions and narration reports. He was a Shia and a resident of Kufa. He is the source of most of the events that occurred in that period. Orientalists have a very good opinion about him. Maussin says: "If Abu Mikhnaf hadn't written anything, History would have been in a great loss."

  Falhauzen says: Tabari has taken large parts of narrations from Abu Mikhnaf and preserved them for us and in this way preserved the earliest and the best writings of an Arab for us." Paul, the orientalist, says in Encyclopedia of Islam 1/399: Abu Mikhnaf had written 32 glosses on History of various events of the first century of the Hijrah of whom Tabari has preserved a major portion for us."

  The biography of Abu Mikhnaf is present in Mojam al-Udaba 17/41, Taj al-Uroos 6/104 (old edition), Fawaat al-Wafayaat 3/225, no. 405, An-Najjashi, Pg. 320, no. 875, Fehrist Tusi, Pg. 204, no. 584, Ad-Dharia 1/348.

- 7. Nasr bin Muzahim is an early Shia historian who has written books like, Jamal, Akhbar al-Mukhtar ath-Thaqafi, Waqiyatus Siffeen, An-Nahrawan etc. Some writers have alleged in his biography that he was an extremist Shia and they say: He was a person deviated from truth. Khatib Baghdadi has mentioned this in his Tarikh 13/282-283 while Ibne Abil Hadid says about him: He was a positive person who narrated accurately without any bias.

  His biography is present in Mizanul Etedal 4/253 no. 9046, Lisanul Mizan 6/157, no. 551, Ad-Dharia 1/147, Zarkali, Al-A'laam 8/350 and Rauzaat al-Jannaat

Offspring of Prophethood

Greetings for the newborn who initiated light and knowledge in the dark age in such a way that he illuminated the intellectual life and society of the people and guided them to the right path.

Mother

That purified offspring is from the Chief of the Ladies of the world, Fatima Zahra (‘a) whom the Almighty Allah had purified by His grace and appointed her to guide people from deviation and bring them out from discord and disunity towards unity and integration. It was Fatima Zahra who has the spark from the soul of her father and benefited from his light and the flames of his guidance. She is the centre of his attention and a halo of greatness and power had surrounded her, and he made her love incumbent upon Muslims so that it becomes a part of their faith and religion in such a way that her merits and greatness become well known in Islam and she may be regarded as the model of womanhood.

The Holy Prophet (S) has narrated her merits and special qualities in general and private gatherings so that Muslims may retain his sayings regarding her and narrations upon which the traditionalists are unanimous say:

1. “Allah is angry when you are angry and He is pleased at your pleasure’”1

2. “Fatima is a part of me. One who hurts her has hurt me and one who causes pain to her has caused pain to me’”2

3. “Fatima is the leader of the women of the world’”3

Other statements of the Holy Prophet (S) also say that among the signs of the personality of Her Eminence, Zahra (‘a) is that she was the exemplar of Islam and a great example for the women of this community as she illuminates the way for them. In good manners, chastity and the bringing of a cultured progeny...and how great are her blessings and how beneficial for Islam and for her

exalted honor it is sufficient to say that the great Fatimid Dynasty is named after her and also the University of Al-Azhar is named thus in her honor.4 For the greatness of the Fatimid Kingdom it is sufficient to say that it gained prominence due to the name of Fatima Zahra (‘a).

Anyway, the Prophet received news from the unseen that it is only this purified part (Fatima) through whom would be born the purified Imams of Ahlul Bayt (‘a), successors of the Prophet and callers to truth on the earth. They shall bear important responsibilities of the Prophet’s mission and make all efforts to reform the society; and in doing so bear all sorrows and pains, that is why the Holy Prophet (S) paid utmost attention to her upbringing and took utmost care of her.

Father

He is the beloved son of Ali(‘a), the rightful and just leader on the earth, the brother of the Messenger of Allah (S) and the gate of knowledge of His Eminence. He is the one who was having the same position with the Holy Prophet (S) as Harun (‘a) had with Musa (‘a). He was the first to have brought faith in Allah and testify for the Prophet. He was the first to take up the responsibility of fighting Jihad at the dawn of Islam and he went to the most perilous places and subdued powers of polytheism and apostasy in deadly combat and astonishing duels, till the time this religion became strong with the help and support and his Jihad bestowed strength to the religion of Allah. The Almighty Allah bestowed him with all the honors and gave him also virtues and he is the Father of the Purified Imams (‘a). He is the one who spread effulgence from the source of his wisdom.

The first new-born

The fruits of the tree of Prophethood and the plant of Imamate are successors of the Holy Prophet (S) who shall continue his mission. The first child of this family was Abu Muhammad Zaki, seeing whom the soul of the Prophet overflowed with joy. Thus began his attention to him and he inculcated in him his own noble virtues; virtues whose effulgence covered the whole world.5

Only a few days, according to some historians 52 days6 elapsed when the chief of the ladies conceived again. Such that the Messenger of Allah (S) and other Muslims were impatiently awaiting that the Almighty Allah will unite that star to another star so that the sky of the Islamic community may be illuminated and bestow a great part towards the life of freedom.

Dream of Ummul Fadl

Lady Ummul Fadl, the daughter of Harith7 had a strange dream and she did not have any idea about its interpretation. Thus she came to the Messenger of Allah (S) and asked His Eminence: "I had a very strange dream: that a piece of your flesh fell into my lap."

The Messenger of Allah (S) dispelled her fears and gave her good news saying:

"You have seen something good! Allah willing, Fatima ('a) will give birth to a boy that shall be given in your arms."

Days passed swiftly and Fatima ('a), the chief of the ladies, gave birth to Imam Husayn ('a) and the newborn child was given in the lap of Ummul Fadl just as the Messenger of Allah (S) had informed.8

The Holy Prophet (S) remained waiting for the rise of the newborn star as the life of his beloved child was being illuminated by it. He was his favorite grandchild and the most beloved of those whom he left behind.

The Blessed Birth

The Chief of the ladies of the world gave birth to such a great child that no daughter of Eve had ever done either before the time of Prophethood nor after him. He was the one who reached such heights of greatness that no one bestowed greater blessings or grace on humanity more than him. Thus there was none purer, cleaner and more prominent than him.

The world became illuminated with him and the humanity, along with its whole progeny, became blessed. Muslims were proud of him and considered his remembrance worthy and every year they express pride in him.

The Ministry of Endowments in Egypt holds celebrations in the Husayni Mosque to commemorate the birth of the Holy Imam and considers this a great and a very significant occasion just as most of Islamic areas hold celebrations in this regard.

This joyful news spread over the horizon of Medina. Mothers of the believers (wives of the Prophet) and other Muslim ladies hastened to the residence of the chief of the ladies and congratulated her about the newborn child and participated in her joy.

Grief and weeping of the Holy Prophet (S)

When the news of his grandson's birth was conveyed to him, His Eminence, immediately hastened to his dearest Fatima ('a) in such a condition that his steps were heavy and grief and sorrow had enveloped him. Then in a choked voice he called out: "O Asma! Get me my child!"

Asma handed over the child to him. The Holy Prophet took him in his arms and kissed him again and again while all the time he

was weeping. Asma became worried and asked: “May my parents be sacrificed on you, why are you lamenting?”

The Holy Prophet (S) replied with his eyes filled with tears: “I am weeping for this son of mine.”

She was astonished to hear this and she could not understand the motive behind this. She asked: “He has just stepped into the world!”

The Messenger of Allah (S) replied to her in an aggrieved tone: “An unjust group shall slay him after me, may the Almighty Allah deprive them of my intercession.”

After that he stood up in a sad mood and told Asma secretly: “Do not convey this to Fatima as she has just come out of labor’”9

The Holy Prophet (S) emerged from the house in a sorrowful mood because he had received the information from the unseen about the calamities that were to befall the child in the future; such calamities as could shake the complete life of every living person.

Year of Imam Husayn’s (‘a) birth

The grandson of the Prophet (S) was born in the 4th year of the Hijri calendar10 and elsewhere the year is also mentioned to be the 3rd year of the Hijri calendar.11

Narrators also differ as to the month of his birth and most of them consider it to be the month of Shaban and on the 5th day of the month.12 Some of them have not specified the day of his birth and said he was born after a few nights of Shaban had passed.13 While some historians have ignored this and just state that he was born in Shaban and they are all unanimous in this.14

Some elders also say that His Eminence was born at the end of the Rabi I, but this view is against the established one, so we must not pay any attention to it.15

Birth ceremonies of Imam Husayn (‘a)

The Messenger of Allah (S) personally performed the religious ceremonies of the blessed newborn child and carried out the following rituals:

First: Azan and Iqamah

The Messenger of Allah (S) took the blessed child in his arms and in his right ear recited the Azan and in his left ear recited the Iqamah.16 And it is mentioned in narrations that: “This ritual protects the newborn child from the accursed Shaitan.”17

The first voice to reach the ears of Husayn (‘a) was that of his grandfather, the Holy Prophet (S) who was the first to have turned towards God and called the people towards Him and his slogan was: “Allah is the Greatest. There is no god except Allah’”

The Holy Prophet (S) inculcated these words into the soul of his grandson; words, which were the essence of faith and reality of Islam and he imbibed these things into the newborn child and taught him about them. They became a part of his elements and basics of his existence. He became absolutely devoted to these concepts in every aspect of his life. Thus he hastened towards the field of Jihad and sacrificed everything so that this formula of faith may be exalted on the earth and powers of righteousness and goodness may become dominant and signs of apostasy of ignorance that were trying to put out the divine light may be subjugated and destroyed.

Second: Naming

The Holy Prophet (S) named the child 'Husayn' just as he had named his brother, 'Hasan'.18 Historians state that Arabs were not aware of these names during the period of ignorance till the Prophet named his grandsons thus. Rather the Holy Prophet (S) gave them these names on the basis of divine revelation.19

Later this honorable name became synonymous for one who spread knowledge and faith on the earth and his remembrance enveloped all languages of the world and people became devoted to him. So much so that in their view it become a holy slogan for all the high examples and a slogan for every sacrifice that was based on truth and justice.

Statements opposed to facts

Some historical and traditional sources have, in different ways, reported this matter but they are not free of doubtful authenticity. They are as follows:

1. It is that Hani bin Hani narrated from Ali ('a) that he said: "When Hasan was born the Messenger of Allah (S) arrived and asked: 'What have you named my child as?' I said: 'I have named him Harb.' He said: 'Rather he is Hasan.' And when Husayn was born the Prophet asked: 'What have you named my son as?' I said: 'I have named him Harb.' He said: 'Rather he is Husayn.' And when the third child was born the Holy Prophet (S) came and asked: 'What have you named my son as?' I told him: 'Harb.' He said: 'Rather he is Mohsin.'"20

In our view this report is not correct, because:

A. Since the Ahlul Bayt ('a) were deeply rooted in Islamic culture and absolutely observant of every law that is related to it, they could not name child with a name associated with the Age of Ignorance and was from the signs of backwardness and decadence. More than this, this name Harb was well known as the name of the Progenitor of the Umayyad clan who were the representatives

of animosity and oppression against the religion of Islam. Thus how can the Imam name his son as such?

B. The objection of the Holy Prophet (S) from naming his eldest grandson by that name should have restrained the Imam from again giving the same name to his other sons.

C. Mohsin, according to the unanimity of the historians, was not born during the lifetime of the Holy Prophet (S). Rather he was miscarried a few days after the passing away of the Messenger of Allah (S).

The above reasons prove that this narration is nothing more than a false claim and it has no authenticity.

2. Ahmad bin Hanbal from his chains have narrated from Imam Ali ('a) that he said: "When Hasan ('a) was born to me I named him after my uncle Hamzah and when Husayn ('a) was born I named him after my brother Ja'far. However the Messenger of Allah (S) summoned me and told me: 'The Almighty Allah has commanded me change the names of these two and to name them as Hasan and Husayn.'"[21]

This narration is also weak like the previous one because the naming of these two grandsons took place only a short while after their birth according to the widely known historical records and no one has seconded the claim of Ahmad bin Hanbal.

3. Tibrani has narrated through his chains of narrators from Ali ('a) that he said: "When Husayn was born, I named him after my brother, Ja'far. But the Messenger of Allah (S) called me and told me to name him as 'Husayn'."[22]

This report is also weak like the previous two narration reports because His Eminence, Amirul Momineen ('a) did not take precedence in naming the grandson and beloved one of the Prophet over the Prophet himself. It was the Prophet (S) himself who, as is

well known, named him as such. The traditions of Ahlul Bayt (‘a) are unanimous upon it.

Third: Aqiqa Ceremony

Seven days, after the birth of the grandson of the Prophet (S), His Eminence issued instructions that a sheep be sacrificed in Aqiqa for him and its meat be distributed to the poor people and also ordered that a leg of mutton be given to the midwife[23] and this ritual became a recommended act of Islamic faith.

Fourth: Shaving of the head of Imam Husayn (‘a)

In the same way, the Holy Prophet (S) ordered to shave the head of his newborn grandson and in proportion of the hair shaved equivalent weight of silver be distributed among the poor.[24] The weight of it came to be one and a half dirham,[25] on the basis of what has come down in traditional reports. Then his head was anointed with perfume of saffron and other materials. The Prophet (S) prohibited the ritual of applying the blood of the slaughtered animal to the head of the newborn child.[26]

Fifth: Circumcision

The Holy Prophet (S) instructed his Ahlul Bayt to have the newborn child circumcised on the seventh day of its birth. The Prophet (S) has recommended circumcision in this young age because it is purest and cleanest for him.[27]

Attention of the Prophet (S) towards Imam Husayn (‘a)

The Holy Prophet (S) personally took up the rearing of Imam Husayn and gave him a lot of attention and mingled his feelings,

emotions and aspirations with that of his own. On the basis of what historians state, he used to place his thumb in the mouth of the child. His Eminence took him in his arms and placed his tongue in his mouth so that the exudation of prophethood may be fed to him in the condition that he used to tell him: "Behold O Husayn! Behold O Husayn! The Almighty Allah has not accepted for you except what He intended, that is Imamate that shall be for you and your descendants."28

Regarding this Sayyid Tabatabai says:

"They kept him away from water, thirsty. The one whom his grandfather

Mustafa gave him his fingers to suck.

Sometimes he gave him his thumb to suck and sometimes his tongue so that his nature may be inculcated into him.

The child whom the Prophet himself reared and after his basic goodness there sprouted out from him branches of righteousness (other Imams)."

The Prophet (S) imbibed in the personality of the newborn his personal virtues and excellence so that he may be an exemplar of greatness and this may continue even after he has passed away, and that he may become his successor in spreading his aims and in defending his principles.

Amulet29 of the Holy Prophet (S) for Imams Hasan and Husayn ('a)

Among the compassions of the Prophet (S) towards his grandsons was his extreme love of the two and his seeking their protection from every evil and calamity by seeking Allah's refuge for them, and he used to often do this for them.

Ibn Abbas has narrated that: "The Holy Prophet (S) sought protection of Hasan('a) and Husayn('a) as follows: 'I seek by the perfect

words of Allah from all devils and poisonous creatures and from all the envious eyes.' And he used to say: 'Ibrahim ('a) used to invoke protection in this way for his sons, Ismail and Ishaq.'"30

Abdur Rahman bin Auf has reported that: "The Messenger of Allah (S) told me: 'O Abdur Rahman! Do you not want me to teach you the amulet through which Prophet Ibrahim('a) sought protection of his two sons, Ismail and Ishaq and I do for my two sons, Hasan('a) and Husayn('a)'?31

Sufficient is Allah as a protector for one who supplicates and there is no place for any archer to shoot an arrow after the command of Allah'""

This proves the intense love that the Holy Prophet (S) has towards the two Imams and that he feared that evil eyes may strike them; thus he sought their protection through these supplications and amulets.

Appearance of Imam Husayn ('a)

The signs of his grandfather, the Holy Prophet (S) became apparent in the face of Imam Husayn ('a), because in his characteristics he resembled His Eminence and he also had the same morals due to which the Holy Prophet (S) had precedence over the other Prophets.

Muhammad bin Zahhak has described him saying: "The body of Husayn resembled that of the Messenger of Allah (S)."32

And it is said: "The lower half of his body resembled that of the Holy Prophet's(S)."33

His Eminence, Imam Ali ('a) said: "One who likes to see the person most closely resembling the Messenger of Allah (S) from neck to the face should look at Hasan('a). And one who desires to see the person most closely resembling the Messenger of Allah (S)

from the neck to the feet, in shape and complexion, should look at Husayn bin Ali'"[34]

Signs of Imamate became apparent on the blessed face of His Eminence, and his face was most luminous of the people and it was such that Abu Kabir Hazali says: "When you look at the face it seems to be a flash of lightning."

Some writers have described the physical appearance of His Eminence as follows:
"He had a fair complexioned face and in whichever dark place he used to sit it was illuminated by the brilliance and elegance."[35]

Others have said: "He had great elegance and a luminous forehead, his cheeks glowed in the darkness of the night and he was the one most closely resembling the Prophet (S)."[36]

One of his companions, who was also martyred along with him on the day of Ashura, has said as follows describing His Eminence:
"He had the brilliance of the midday sun and the glow of his forehead was like the luminous moon."

Awe of Imam Husayn ('a)

His Eminence had the qualities of the Prophets. In his awe he resembled his grandfather that people used to humble before him. A mercenary of Ibn Ziyad has said regarding the great awe of the Holy Imam ('a): "The brilliance and luminosity of his face compelled me to have second thoughts about killing him."

On the day of Ashura, the strikes of the swords and the wounds of the spears did not conceal the luminosity of his face. He was like a full moon in his elegance and handsomeness. Regarding this Kabi says:
"The wounded one whose elegance the spears could not dissipate and they could not make his freshness fade.

He was a full moon that it changed into a sun at its zenith.
From the time when blood smeared hands put coverings over it."

When the blessed head of His Eminence came to Ibn Ziyad he remarked, "I have not seen anyone more handsome."

Anas bin Malik objected to him saying, "But, is it not that he is the one most closely resembling the Holy Prophet (S)?"[37]

When the blessed head was presented to Yazid bin Muawiyah, he was astonished and perplexed by his awe and elegance and he said, "I have indeed never seen such a beautiful face."

One of those present said, "He was the image of the Messenger of Allah (S)."[38]

Traditional reporters are unanimous that he was just like his grandfather, the Holy Prophet (S), in physical appearance and gestures and in resemblance and qualities he was the image of the Prophet. Such that when Ubaidullah bin Hurr Jofi got the honor of his audience his being was filled with his greatness and awe and remarked, "I have never seen anyone as elegant and attractive as Husayn'"

Gestures of the Prophets and signs of the pious became obvious on his face and therefore, the eyes of the audience were filled with his vision and they used to become subservient before him.

Titles of Imam Husayn ('a)

The titles of His Eminence and the lofty qualities that he possessed are as follows:

1. Martyr (*Shaheed*), 2. Pure (*Tayyib*), 3. Chief of the youths of Paradise, 4. Grandson[39]

According to a saying of the Holy Prophet (S): "Husayn ('a) is my grandson from among the grandsons."[40]

5. The Rightly guided one (*Rashid*), 6. Wafi (Loyal), 7. Blessed (Mubarak), 8. Follower of Allah's will (*At Taabe le marzillah*)[41], 9. (*Ad-Daleel Alaa Zaatullah*) Proof for the True entity, 10. Most Purified (*Mutahhar*), 11. *Birr* (Righteous), 12. *Ahadul Kazmain* (one of those who swallowed the Anger)[42]

Patronymic of Imam Husayn ('a)

The patronymic of His Eminence was *Abu Abdillah*[43] and numerous historians have stated that he had no other patronymic.[44] And it is said that his patronymic was *Abu Ali*[45] and after his martyrdom people gave him the patronymic of *Abu Shuhada*[46] and *Abul Ahrar*[47].

Inscription on the Ring stone of Imam Husayn ('a)

His Eminence wore two finger rings. One of them was set with cornelian having the inscription: "Surely Allah attains His purpose."[48] And the other ring was the same that was looted from him on the day he was martyred. Upon it was inscribed: "There is no God except Allah, prepare to meet Allah." And it is related that: "Anyone who wears such a ring would be safe from Satan."[49]

Use of Perfume

His Eminence liked perfumes very much and in journey or at home, musk was never distant from him and his assemblies were made fragrant by incense of aloe- wood.[50]

Residence

The first house where he resided with his parents was next to Ayesha's quarters and a door of the Masjid opened into the house of Fatima.51

Upbringing and Training

As the grandson and the beloved of the Prophet (S), Imam Husayn had in him all the elements of a good upbringing that no one else was bestowed with such things and he gained from its essence and quiddity. These elements of His Eminence prepared him for the leadership of the community and responsibilities of prophethood of Islam in every aspect and manner and it bestowed him with unlimited spiritual powers from a deep faith in Allah and steadfastness in patience in difficulties and calamities, such that no living man possessed the ability to bear them.

Factors that contributed to the lofty training of His Eminence and that greatly influenced the greatest riches of thoughts and reformation were as follows:

Heritage

Heritage is explained to be an expression from the similarity of the branch with the root and it is not limited to apparent similarities. Rather it also includes personal qualities and natural make up in such a way that scholars of inheritance have explained clearly saying: "The fact is clear in every living entity, because the seed of cotton yields cotton and the seed of flower gives a flower and another thing is that the branch resembles the roots and is similar in the qualities to the roots.

Mandel says: "Most characteristics are transferred from one or both progenitors to the offspring without any change."

Hurley explains this phenomenon in the following words: "No quality is there for any human part of the body but that it reflects environment or heredity, because the system of heredity appoints the limits of possibility and this proves that all the possibilities from them will really come to pass. From this aspect of heredity, the make up of man is nothing except that it is related to environment."

This means that all physical and personal characteristics present in a human being are mostly based on his heredity and environment that serves to bring out the qualities present in him. On the basis of this, according to experimental research, experts of heredity have proved that environment is only a helper in what one has received in heredity.

In any case, experts of heredity, without any doubt, have emphasized that sons and nephews inherit most of their physical and psychological characteristics from their ancestors and these things are transferred to them without any voluntary effort or choice. Dr. Alexis Carrel has explained this in his writings thus:

"The time moves forward in the same way as in branches it goes ahead as far as the limits of his body and the limits of time are not deeper or steadfast than the limits of its spread because it is related to the past and future. In spite of this his essence does not go beyond the present and the individuality as we know, comes into being when the sperm enters the ovule. However the factors of the being (the personality) have been created before it and they are spread right up to our parents and ancestors and are found in their bodies because we are born from the cellule of our parents, that without division, stops in the past age and we are carrying little parts of innumerable bodies of our ancestors and qualities and defects and whatever we have are the same that were more or less with our ancestors."[52]

Islam, before others has exposed this reality when it emphasized thorough investigation and proper inquiry before establishment of marital ties because all psychological, physical and spiritual ele-

ments of the offspring depend upon both the parents. It is also mentioned in traditions that: "Select the best repository of your sperm as it is going to be the source of your descendants."

The Holy Quran has informed about the most important characteristics that are transferred through heredity as follows:

"My Lord! Leave not upon the land any dweller from among the unbelievers: For surely if thou leave them they will lead astray thy servants and will not beget any but immoral, ungrateful (children)."[53]

This verse clearly proves the transference of disbelief and apostasy through heredity. Books of traditions are replete with reports of narrations of the Imams of Ahlul Bayt ('a) regarding the factuality of heredity and its principles and their great significance on the behaviour of man and his natural make-up.

In the light of the fact that personal qualities are never based on anything but heredity we can say for sure that the grandson of the Prophet (S) had received as heredity, the moral and psychological qualities and spiritual make up from his grandfather, His Eminence, the Holy Prophet (S). The same qualities that had accorded him precedence over all the other divine prophets. Numerous traditions state that the Imams, Hasan ('a) and Husayn('a) inherited physical characteristics from their grandfather, the Holy Prophet (S). It is also narrated from His Eminence, Ali ('a) that he said: "Anyone who likes to see the person most closely resembling the Messenger of Allah (S) between the neck and hair should glance at Hasan('a) and anyone who prefers to view the person most closely resembling the Messenger of Allah (S) between the neck and feet, in make up and complexion, should look at Husayn."[54]

It has also come in traditions that Imam Husayn ('a) resembled the Prophet from his navel to the feet.[55] Just as he had inherited the outward appearance from the grandfather in the same way he had also inherited from him other qualities and special characteristics.

Family

The Family[56] is an important factor in formation of society and the shaper of the child's personality and it inculcates in him habits that remain with him for the rest of his life because the family is the first seed for the formation of individual progress and social behaviour. The factor of training is most influential in formation of balance in interpersonal behaviour. The child learns the language from them and acquires values and social practices.

At that time the children of a family based on good social behaviour obtain the best values and balanced life, while in their house, things like comfort, love, mental peace, no anger and dislike are dominant. But if the family does not care for these things, the children are afflicted with serious mental and spiritual maladies that create more difficulties and worries for them. It is proved by the view of psychology that the most serious problems of personal dilemmas are rooted in early childhood, specially the child's relationship with his or her parents.[57]

In the same way, one of the most important duties of the family is to pay attention towards the training of children, because it itself is responsible for acceptance of social behaviour so that the child gains information about the culture and its principles in such a way that he actively takes part in relation to other organs of society in his life.

According to scholars of training the most important functions of the family are as follows:

A. To prepare the children in a decent atmosphere so that they may have their biological and psychological needs fulfilled.

B. To prepare them for participation in social life and recognizing its values and habits.

C. To provide them with comfort, security and support.

D. To provide means for making possible their existence and entry into society.58

E. Their moral, spiritual and religious training.59

In the light of modern researches connected with the science of family and ethics we can say with certainty that Imam Husayn (‘a) had been the recipient of the very best family training and the highest values of a good family life because the family in which he was brought up was the best family under the dome of the sky.

Therefore, Imam Husayn (‘a) was brought up under the shade of this family and he obtained his nature and manners through them. Now we shall briefly delineate the major points of incomparable training that Imam Husayn (‘a) received from the family of prophethood.

The Prophet’s Training

The Holy Prophet (S) personally took up the responsibility of training his grandson and beloved child. He presented to him his personal merits and virtues and brought him up with his values and principles so that he may become like His Eminence.

Narrators have stated that: “His Eminence used to be very attentive and caring towards Imam Husayn (‘a) and most of the time he used to keep him with himself and imbibe him with his own good qualities and lofty manners. He used to demonstrate before him his exemplary behavior. In his early childhood he taught him the *Surah Tawheed*.”60

Once some dates of *Sadaqah* were presented to the Holy Prophet (S) and Imam Husayn (‘a) took up a piece and placed it in his mouth. However, the Messenger of Allah (S) took it out from his mouth and asked: “*Sadaqah* is not lawful for us.”61

In this manner, His Eminence inculcated the habit of restraining in his childhood and taught him that he must never partake of anything that is unlawful for him and it is natural, according to new medical research, that what a child eats affects his memory, understanding and behavior as it halts his behavioral development and in him develop negative qualities like hard-heartedness, rebellion and impatience with others. Islam has paid deep attention to this aspect and therefore considered it necessary to keep the child away from unlawful food.62

Therefore it was but natural for the Holy Prophet of Islam to keep away Imam Husayn (‘a) from eatables unlawful for the Ahlul Bayt (‘a) since it was the most import part of his training and a significant factor of his physical and spiritual development. We shall present more traditions on this subject at appropriate occasions.

Imam Amirul Momineen’s (‘a) Training

However, His Eminence Imam Ali (‘a) is himself is the foremost trainer of good moral behavior and ethics and he brought up his Imam Husayn (‘a) with the best training and upbringing. He inculcated in him wisdom and imbibed him with chastity and purity and demonstrated practically to him, good manners and morals and ingested into him enthusiastic spirituality and made him inclined towards those virtues so that he may create a good and correct path for himself.

His Eminence, Imam Ali (‘a) in his bequest to his sons spoke of invaluable points on the subject of morality; such that his statements stand out prominently as the final word in acquiring good morals and eternal success. It contains all the rules of social behavior and everything that man is in need of. It is the masterpiece of Islamic teachings, as it becomes cause of moderation and manners.

His Eminence said, “O my son! I advise you to fear Allah, the Mighty and the Sublime in concealed and open matters and I make bequest to you to observe truth in happiness63, thrift in wealth and poverty, justice with friend and enemy, work in happiness and sadness and satisfaction from the Almighty Allah in hard times and prosperity.

O son, no hardship is bad after which there is Paradise and no goodness is good after which there is Fire (of Hell) and every bounty is less than Paradise and nothing and every calamity is lesser than the Fire of Hell; it is salvation.

Know that, O my son. One who is aware of his own faults, he does not find fault of others. And one who is satisfied with the fate of Almighty, he is not distraught with what he loses. And one who exposes others, his own defects shall be exposed. And one who ignores his own sins, he regards the sins of others great. And one who puts himself into hardship of useless actions stumbles (suffers). And one that throws himself into the sea, drowns. One who follows his own opinion becomes deviated. And one who considers himself needless of his own intellect, commits mistakes. And one who is arrogant to the people is degraded. One who behaves with them in foolish manner is abused. And one who sits in a bad place is put to blame. And one who cultivates the company of scholars gains honor. And one who jokes too much is not considered serious. And one who keeps aloof remains safe. One who leaves off the sensual desires gains independence. And one who leaves jealousy, gains the love of people.

O my son! The respect of the believer is in his needlessness of the people. And contentment is unending wealth. One who remembers death too much remains content with little of the world and one who comes to know that his word is considered as his action, he becomes a man of few words, except where it is beneficial for him. Surprising that one who fears the punishment and is hopeful of rewards but he does not act. Remembrance is effulgence and forgetfulness (carelessness) is darkness and ignorance is misguid-

ance and fortunate is one who takes lesson from others. Manners are the best inheritance and good behavior is the best companion.

O my son. There is no bounty and progress for the one who cuts off relations and he shall not remain needless of sinfulness'

O my son! Salvation is made of ten parts. Nine parts of it are in silence but except that one remembers God and one of it is leaving off company of fools. One who decorates his gatherings with disobedience of God, receives humiliation and one who seeks knowledge becomes intelligent.

O my son! The beginning of knowledge is moderation and its calamity is concealing it. And from the treasure of faith is patience in calamities. Chastity is the embellishment of poverty and thankfulness is the embellishment of wealth. One who does a thing too much is recognized by it. One who speaks too much, makes too many mistakes and one who makes too many mistakes reduces his shame and one in whom shame is reduced his abstemiousness reduces and one in whom abstemiousness reduces his heart becomes dead and whosever's heart dies he shall enter the Fire.

O my son! Do not make any sinner hopeless because many a times it had been such that someone continued to sin but his ultimate end was good. And many a times it had been that people performed many good deeds but in their last days they destroyed them and went to Fire (of Hell). One who gets the end of the matter, it becomes easy for him.

O my son! Too much of meeting gives rise to boredom and dislike. (Familiarity breeds contempt).

O my son! Satisfaction before knowledge is opposed to farsightedness. Self worship is the proof of weakness of one's intellect.

O my son! How often it had been that a glance creates regret and many a times a word becomes cause of a bounty. No status is higher than Islam, no gift is higher than piety, and no refuge is

more satisfactory than abstemiousness and no intercessor is better than repentance. No dress is more beautiful than salvation and no wealth is more effective in removing poverty than satisfaction while possessing power. One who makes efforts to get only as much as he needs, he has made haste in gaining his comfort and he has tried to maintain his reputation. Greed is the key of sorrow, vehicle of hardship and cause of falling into sins. Evil deeds bring bad traits and defects. And for training of self it is sufficient that one pays attention to that which one does not like for others and it is for your brother just as it is for your own self. And one who without any thought and consideration makes himself subject to hardships; he has really put himself into sudden difficulties.

Thoughtfulness and consideration before initiating anything will keep you safe from regret. And one who carefully analyses the actions and studies them fully recognizes the points of mistakes. Patience is a shield against poverty. Opposition of the self creates perfection in oneself. Hours eat up the age (reduce it). Your Lord is the best of the rulers for the oppressors and He is cognizant of the hidden and keeps an eye on the inside (hidden). The worst provision for the Day of Judgment is oppression on people, his throat will burst at every gulp of water and every morsel of food shall get stuck in his throat. No bounty shall he receive except after separating from another bounty. How near is comfort with exhaustion, and poverty with bounty, and death with life, thus blessed is the one who has made special for Allah, the knowledge and action, love and hatred, taking and leaving, speaking and keeping quiet. And congratulations to the scholar who is aware and refrains from sins and acts and makes efforts, and is fearful of destruction and loss. Thus he is prepared and ready. If he is asked, he replies clearly and if he is released he remains silent. His speech should be correct and his silence should be due to the inability to reply. Woe, and all woe on the one who is disappointed, degraded and sinful. And what he does not like for others he considers it good for himself. One who has softness in his speech his love becomes incumbent. One who does not have shame and generosity; his death is better than his life. Generosity of a person is

not perfected till it is not important for him that which of his two dresses he should wear and which of his two eatables he should eat."64

This will is full of moral teachings and points of character building. It teaches all the good ethics and invites towards piety as these are the fundamentals of self building and keeping the self safe from sins and it shows the true path which is indicated by guidance and rightfulness.

- 1. Mustadrakul Sahihain 3/154. Tahdhibut Tahdhib 12/441, Kanzul Ummal 13/674 and 12/111, Usud al-Ghaba 5/522, Mizanul Etedal 1/535. Zakhairul Uqbah, Pg. 39
- 2. Tirmidhi, Sahih 5/656. Ahmad bin Hanbal, Musnad 4/571. And in Sahih Tirmidhi it is mentioned that His Eminence (s.a.w.s.) said: As for my daughter, that is Fatima ('a). She is a part of me, one who aggrieves her, aggrieves me and one who hurts me has hurt her. And in Kanzul Ummal 12/111 he is reported to have said: As for Fatima ('a), she is a branch of mine, one who makes her happy makes me happy and one who angers her, angers me.
- 3. Usud al-Ghaba 5/522. And in Musnad Ahmad bin Hanbal 6/112 he said: Fatima ('a) is the chief of the ladies of this community or the ladies of the world. And in Sahih Bukhari in the origin of creation it is mentioned. Are you not pleased that you are the Chief of the ladies of Paradise or the ladies of the world?
- 4. Nisa Lahunna fi Tarikhul Islami Nasib, Pg. 48
- 5. Detailed chapter on the holy birth Abu Muhammad (a.s.) is given in our book life of Imam Hasan (a.s.) 1/49-56
- 6. Ibne Qutaybah, al-Ma'rif, Pg. 158
- 7. Ummul Fadl Lubaba, the elder was the wife of Abbas bin Abdul Muttalib. She was the first lady after Her Eminence, Khadija binte Khuwailid to accept Islam in Mecca. She had such an honorable position near the Prophet (a.s.) that His Eminence used to visit her to see her and take rest and afternoon nap in her house. She has narrated many traditions

from the Holy Prophet (s.a.w.s.). She was the mother of Abbas's six children, namely, Fadl, Abdullah, Ubaidullah, Qatham, Abdur Rahman and Umme Habiba.

- 8. Abdullah Ibne Yazid has said about her:
  No lady in the mountains or plains we know of to have given birth to such six issues. Like the six children born from the womb of Ummul, Fadl. Consider them worthy of honor and also her husband.
  Who is the uncle of the Prophet Mustafa, who possessed merits and is the seal of Prophets and the best of the Messengers.
  Her biography is present in all books like Tabaqat-e-Kubra 7/278, Al-Isabah 4/464 and al-Istiab.
  Mustadrak Sahihain 3/176 and in Musnad Firdausi Ummul Fadl says: I saw as a limb of the Prophet was in my house. Thus I became worried about it and I went to His Eminence and related the matter to him.
  His Eminence said: Yes, it is like that only. Thus Fatima gave birth to Husayn, then I gave milk to him till the milk was over.
  And in Tarikh Khamis 1/418 it has come that this dream had occurred before the birth of Imam Hasan (a.s.)
- 9. Musnad Imam Zaid, Pg. 468 and in Amali of Saduq, Pg. 199 it is mentioned that the Holy Prophet took Husayn in his arms after he was born while he wept. Then he handed over the child to Safiya binte Abdul Muttalib saying: May Allah curse the people who shall be your slayers. And he repeated this thrice. Safiya asked: May my parents be sacrificed on you! Who would slay him? He replied, "A group of Bani Umayyad oppressors."
- 10. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 38. Tahdhib al-Asma 1/163. Maqatilut Talibeen, Pg. 84. Maqrizi, Khattat 2/285. Bustani, Dairatul Ma'rif 7/48. Jauharatul Kalaam Fi Madhis Saadaatil A'laam, Pg. 116. Al-Ifaadah Fil Tarikhul Aimmatil Saadah by Yahya bin al-Husayn (died 424 A.H.) from photocopy at Imam Hakim Library. Ad-Dhariyatut Taahira from written manuscript at Amirul Momineen

Public Library, Majma az-Zawaid 9/194. Usud al-Ghaba 2/18. Al-Irshad, Pg. 198

- 11. Usul al-Kafi 1/463. Maqrizi, Khattat 2/285. Al-Istiab (Printed on the margins of al- Isabah) 1/392
- 12. Tibrani, al-Mojam al-Kabir from manuscripts of Amirul Momineen Library. Tohfatul Azhar Zilaalul Anhaar from manuscripts at Imam Kashiful Ghita Public Library. Maqrizi, Khattat 2/285
- 13. Imtaul Asma, Pg. 187. Usud al-Ghaba 2/18. Ad-Dhariyatut Taahira, Pg. 101
- 14. Fathul Bari in the chapter of Virtues of al-Hasan and al-Husayn (a.s.) 7/75
- 15. Al-Muqna, Pg. 467, At Tahdhib 6/41, Ad Durus 2/8
- 16. Kashful Ghumma 2/3, Tohfatul Azhar wa Zilaalul Anhaar
- 17. Ali (a.s.) has narrated that the Holy Prophet (s.a.w.s.) said, "For the newborn child you must recite the Azan in his right ear and the Iqamah in his left because it is a protection against the accursed Satan." And he told Ali (a.s.) to perform this ritual for Hasan and Husayn, that is to recite the Azan, the Iqamah, Surah Fatiha, Ayatul Kursi, last verses of Surah Hashr, Surah Ikhlas and Surahs Falaq and Naas. This is mentioned in Daimul Islam 1/148
- 18. ar-Riyazun Nazarah
- 19. Usud al-Ghaba 2/9, And in Tarikhul Khulafa, Pg. 188, Imran bin Sulaiman has narrated that: Hasan and Husayn are two names from the people of Paradise that the Arabs were oblivious off during the Age of Ignorance
- 20. Nihayatul Arab 18/213, Al-Istiab 1/384, Tahdhib at-Tahdhib 2/296. Ahmad bin Hanbal, Musnad 1/158
- 21. Ahmad bin Hanbal, Musnad, 1/257
- 22. Tibrani, Al-Mojamul Kabir, 3/10
- 23. Musnad Imam Zaid, Pg.468, Tohfatul Azhaar wa Zilaalul Anhaar. And in the book Dhariatut Tahira, pg. 122. It is narrated from Ayesha that the Holy Prophet (s.a.w.s.) sacrificed a sheep each in Aqiqa ceremony of both Hasan and Husayn on the seventh day of their birth and ordered that it be sacrificed in their names and the following be recited at that time:

In the name of Allah. O Allah it is for you and towards you this Aqiqa of so and so. This tradition is quoted by Hakim in his Mustadrak (4/237) and said that its narrators are in large number and it is weak since it is well-known among the jurisprudents that it is recommended to slaughter only one sheep for each child.

- 24. Ar-Riyadh Nazarah, Tirmidhi, Sahih, Nurul Absar, Pg. 253
- 25. Daimul Islam 2/187
- 26. Bihar 43/239
- 27. Jawahirul Ahkam, 31/260 It is mentioned therein that the Messenger of Allah (s.a.w.s.) said: Circumcise your male children on the 7th day as it is the purest and cleanest and best for the growth of flesh it is most appropriate and that the earth remains impure by the urine of one who has not been circumcised.
- 28. Al-Manaqib 4/50
- 29. Amulet (Taweez) literally means to seek refuge or to give in refuge of, to protect someone. It is also used in the meaning of a supplication that is written on a piece of paper and fastened to be neck or the arm for dispelling of evil eye and warding off calamities. (Farhang Ameed)
- 30. Zakhairul Uqba, Pg. 134, Mushkilul Athar 4/72
- 31. Zakhairul Uqba, Pg. 134
- 32. Tibrani, Al-Mojamul Kabir 3/123 from the photocopy of the book in Hazrat Amirul Momineen (a.s.) Public library
- 33. Al-Munmaq Fi Akhtar-e-Quraish, pg. 424, Maqrizi, Khatat 2/285 Al-Ifada min Tarikhul Aaimmatus Saada, from the facsimile at Imam Hakim Public Library
- 34. Tibrani, Al-Mojamul Kabir 3/98
- 35. Al-Ifadah Fil Tarikhul Aimmatus Sadah
- 36. Ali Durai Hanafi, Muhaziratul Awail wal Awakhir, Pg.71, and in Masabihus Sunnah 4/187-188 quoted from the Anas that he said: None resembled the Holy Prophet (s.a.w.s.) as Husayn bin Ali and regarding Husayn he said: He was the most closely resembling one to the Prophet (s.a.w.s.). In Ans-

abul Ashraf 3/5 it is mentioned that: Husayn was the image of the Holy Prophet (s.a.w.s.).

- 37. Balazari, Ansabul Ashraf 3/5, Manuscript at the Amirul Momineen (a.s.) Public Library
- 38. Balazari, Ansabul Ashraf 3/5
- 39. Tohfatul Azhar wa Zilalul Anhar
- 40. Bustani, Dariatul Ma'rif 7/47
- 41. Nurul Absar, Pg. 256, Jauhratul Kalam Fi Saadaatul A'laam, Pg. 116
- 42. Dalailul Aimmah, Pg. 73
- 43. Al-Irshad, P. 198
- 44. Al Fusulul Muhimma, Pg. 170, Nurul Absar, Pg. 253
- 45. Al Manaqib 4/78, Ansabul Ashraf, Vol.1
- 46. Father of the Martyrs
- 47. Father of Freemen
- 48. In Nurul Absar, Pg. 253 it is mentioned that the inscription on his ring was: For every Term there is appointment (Surah Ra'ad 13:38)
- 49. Dalailul Aimmah, Pg. 73
- 50. Raihana-i-Rasool, Pg. 38
- 51. Wafa al-Wafa
- 52. Nizam Tarbiyati Dar Islam, pg.61-62
- 53. Surah Nuh 71:26-27
- 54. Tibrani, Al-Mojam al Kabir 3/97, from written manuscript of Allamah Sayyid Aziz Tabatabai
- 55. Al-Munmaq Fi Akhbar-i-Quraish, Pg.424
- 56. According to scholars of social science, family is a social relationship that is brought into existence through the husband-wife and their children and it includes the grandparents and grandsons. (Ilmul Ijtima, Pg.92)
- 57. . Bimari hai Rawani wa Aqli, Pg. b
- 58. Nizam-e-Tarbiyati Dar Islam, Pg. 81
- 59. Nizam Khanwadeh Dar Islam, Pg.25
- 60. Yaqubi, Tarikh, 2/246
- 61. Imam Ahmad, Musnad, 1/201
- 62. Nizam Tarbyati Dar Islam, Pg. 99
- 63. In another version it is mentioned: 'in pleasure and anger.'

- 64. Al-Ijaaz wal Ijaaz Pg. 33

Her Eminence, Fatima's ('a) Training to Imam Husayn ('a)

The chief of the ladies decided to train her son and she molded him into her love and kindness so that he may develop a stable character and understanding. In the same way she inculcated in him Islamic manners so that he may develop a habit of steadfastness and the right path.

Alaili says: "Among the reports about Imam Husayn ('a) that have reached us, it is mentioned that his mother made elaborate arrangements for his training so that examples of Islamic thoughts may become firm in his personality. It would not be wrong to assure that the Holy Prophet (S) also provided the same training in childhood, which is the time when a child perceives a feeling of stability."

Her Eminence Fatima ('a) perfected in him correct thinking and general love and accorded him with lofty virtues and morals so that it may become a part of him and the center of his attention may be Allah as everything is included in this.

In this way a child puts into practice his limited circle of childhood and only keeps in his view its mother and he does not see anyone besides her. His mother demonstrated to him an unlimited circle where the divine thought was made the center of attention and made it the standard of morals and behavior. Thus his self became wide so that he may include the world into his good behavior and he may present a lofty example to lead people towards the path of goodness'1

Imam Husayn ('a) was bred out brought up in the atmosphere of that great family whose equal the history of humanity cannot trace in faith and guidance. Thus His Eminence was brought up

under the shade and among this family and became to be an incomparable example for human thoughts and became the most prominent Muslim leader.

Environment

Experts of training and psychology are unanimous that environment is one of the most important factors that shape the child's personality and it forms inclinations and habits in the child and they all depend on the environment. And responsibility in every way for decadence and backwardness in the training values returns to it, in the same way the effect of environment and lack of family problems have a profound effect on our behavior and that of our children.

UNICCO, the international organization for children has surveyed the unnatural effects on the child's nature and the research conducted by a number of experts in this regard presented the following results:

"Without any doubt, environment is proved to have a profound effect on the child and then the family that has come into being, if it is based on love and affection it would be the first step that shapes the good nature of the child. The child would, in the future, base his social relationships on his family upbringing and in case if the child's personality is a prey to unfavorable attitude of the parents, he would not be able to have social acceptance'"[2]

A stable environment and absence of family problems are the basis for formation of a good personality of the child and the development of a good life for him and it would be able to remove worries from him. Psychologists believe that instability of environment and its difficulties cause the child to feel that he is spending a life in a defective world filled with deceit, misappropriation and greed, and that he is a powerless creature, not any match to this powerful world'[3]

Islam has been attentive to the problems of environment in a positive manner and has spent all means and capabilities for its reformation and more than anything else it has kept this matter in view so that the highest values of truth, justice and equity be dominant and factors of obedience and backwardness like injustice oppression and deceit are destroyed and the environment may become a safe place and away from problems and difficulties so that it could present the best and most useful people to the community; such humans that compete in performance of righteous deeds, charitable acts and reformation.

The Islamic Environment has nurtured great, famous, incomparable personalities from the reformers who were the best of the people that humanity has itself witnessed them in all its stages of history. Like our Master, His Eminence, Imam Amirul Momineen ('a), Ammar bin Yasir, Abu Zar and others like them who strengthened social justice in Islam.

Imam Husayn ('a) was brought up in the illuminated Islamic environment that the rays of its light affected it and he established the civilization and made the communities of the world and guided them on this path; and powers that cause decadence and backwardness be destroyed. The great environment which has come into being from the sources of justice and he benefited from it and also benefited the needy generations by it.

While yet in his childhood, Imam Husayn ('a) had understood how the Islamic environment was capable of founding a society based on justice and love and how it aims to make itself strong and stable by spreading its principles and its aims of creating love and righteousness among the people.

These were some of the means of training provided for Imam Husayn ('a). The means that bestowed His Eminence preparedness so that he may become a lofty example of his grandfather, His Eminence, the Holy Prophet (S) and in the call towards truth and dignity he should be equal to him.

In the Shade of Quran and Sunnah

Islam has paid special attention to Imam Husayn (‘a) in Quran and Sunnah (sayings of the Prophet) and has endowed special kindness and made elaborate arrangements with regard to him. This is so because His Eminence is one of the highest centers of leadership. That if anyone looks upon this world of existence he would see him shining brilliantly before it; he has accorded success to the affairs of human beings and has led them on the path of righteousness and the correct way.

Islam has spoken of Imam Husayn (‘a) with absolute respect and honor and along with him also paid attention to his parents and brother and exalted their remembrance and emphasized their emulation and advised following them and took the oath of the community that it must not deviate from their path. In all aspects it must never try to get precedence over them. Here we shall present in brief whatever is mentioned about him in Quran and traditions.

Under the shade of Quran

Quran is the great of book of Allah; such that falsehood can neither approach it from before nor from behind it. It has declared the merits of Imam Husayn (‘a) under the reference of Ahlul Bayt (‘a). His Eminence, in presence of Quran, is not needy of the praise of praisers and acclaim of the acclaimers. The following are some verses of Holy Quran that mention about Imam Husayn (‘a):

Verse of Purification

The Almighty Allah says:

Allah only desires to keep away impurities from you O People of the House and purify you with a thorough purification.[4]

We feel compelled to dwell more at this juncture and have a detailed discussion on this verse:

Who are the "Ahlul Bayt" (People of the House)?

Commentators of Quran and reliable tradition scholars[5] are unanimous that the
Ahlul Bayt ('a) are these only five persons of the Blanket (*Kisa*) that include: The Leader of the Universe, His Eminence, the Holy Prophet (S) and the brother of His Eminence, who is the self of His Eminence; that is Master of the Believers ('a), and the pure part of his body, an image of Maryam daughter of Imran, leader of women, Her Eminence, Fatima Zahra ('a), who was such that her pleasure was like pleasure of Allah and her anger equivalent to Allah's anger. After that were the two beloved ones of His Eminence, the Holy Prophet (S), the two grandsons of His Eminence, that is Hasan('a) and Husayn ('a), chiefs of the youths of Paradise and no companion or any other person is included in this verse with them. The following traditions prove this distinction:

Firstly: Umme Salma says: "This verse was revealed in my house while Fatima('a), Ali('a), Hasan('a), and Husayn ('a) were present. The Holy Prophet (S) spread his cloak on them and said: 'These are the members of my family. (O Allah!) Remove uncleanness from them and make them pure', and he repeated this statement. Umme Salma heard and saw this and then said, 'Am I with you?' She held the blanket that she may enter therein. The Prophet pulled away the sheet from her and said: 'You are on the good.' This tradition is related in *Sihah* books on a large scale (*Tawatur*).[6] This narration of Umme Salma clearly proves the special status of Ahlul Bayt ('a) in this verse and their precedence over all other people in this matter. It shows that only these five persons are meant in this verse. This verse denotes only these five personages.

Secondly: The Holy Prophet (S) took every opportunity to declare the sole precedence of Ahlul Bayt (‘a) as beneficiaries of this verse. Ibn Abbas has narrated that: ‘I noticed for seven months that the Holy Prophet (S) went to the door of Ali’s house everyday when it was time for prayers and used to say: ‘Peace and blessings be upon you! O People of the Prophet’s House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification.’ And he repeated this act five times a day.’7

Anas bin Malik narrates that for a period of six months the Holy Prophet (S) used to pass by the door of Fatima (‘a) when he came out for morning prayers and say: ‘O People of the House, it is time for prayers’, and then added: ‘O People of the Prophet’s House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification.’8

Abu Barza has narrated that: ‘I performed my prayers with the Holy Prophet (S) for seven months.

As and when he left his house, he went to the house of Fatima (‘a) and used to say: ‘Peace be upon you! O People of the Prophet’s House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a thorough purification.’9

The Holy Prophet (S) emphasized that the connotation of this verse is restricted to his Ahlul Bayt (‘a) and considered them different from others so that they may guide the community and made it compulsory for them to accept their leadership.

Thirdly: The Holy Progeny has used the specialization of this verse for themselves as their argument for their superiority as mentioned in a sermon of Imam Hasan Mujtaba (‘a): “I belong to the family upon whom Jibraeel used to descend and from there ascend to heavens. I belong to the family from whom Allah has removed all impurities and made them pure.”10

Numerous traditions (widely narrated) from the channels of Progeny of Muhammad (S) have specified the restricted implication of this verse to only these five personages and they also announce the exclusion of all other family members of the Holy Prophet (S).

Exclusion of the Prophet's wives in the verse of Purification

The wives of the Prophet (S) have no share in this verse, because they have been excluded from it by subjectively as well as legally according to scholars of the Principles of Jurisprudence. By way of proof we present below some points of discussion:

1. "Ahl" (Family), according to dictionary denotes the family of man and his relatives[11] and it does not include the wife. This meaning has been emphasized by Zaid bin Arqam when he was asked regarding the family of the Prophet that whether the wives of the Prophet are included in it. He rejected this view and said: "No, by Allah! The wife stays with the husband for a limited period, after that he divorces her and she returns to her father and her clan' His Ahlul Bayt are his original relatives, such that after him *Sadaqah* (alms) has become unlawful for them."

2. If we accept that "Family" includes the wife and it refers to her[12] we would be compelled to consider it restricted to them on the basis of the previously quoted traditions because it has reached up to the limits of *Tawatur* in wordings and by meanings.

False Claims of Akrama and Maqatil

A group supporting the Bani Umayyads and claimants of exclusion has tried to take away the verse away from the Holy Progeny and apply it to the wives of the Prophet and in this matter they have used the preceding verses. Among these are persons like Akrama and Maqatil bin Sulaiman.

Akrama was the most inimical person towards the folks of the Blanket and he openly declared it in the market place.13 His audacity reached such a stage that he claimed: "I can participate in imprecation contest with anyone who does not accept that this verse was revealed for the wives of the Prophet."14

It is obvious that this open challenge of his is a clear proof of his animosity towards the Holy Progeny, which has the same position as that of Quran itself. Here it is necessary to study some matters related to Akrama and Maqatil so that their view regarding their claim becomes clear.

Akrama in Mizanul Etedal

Akrama, the Berber, is Abu Abdillah Madani who was originally a Berber and was initially the slave of Haseen bin Abil Hurr Anbari. Then he presented him to Ibn Abbas, when he became the governor of Basra under the orders of His Eminence, Amirul Momineen ('a). He remained under his service till the passing away of Abdullah bin Abbas. After that Ali bin Abdullah sold him and then later bought him back.15 He had changed his beliefs and had a doubtful character because his biographers have written about him as follows:

1. He was from the Khawarij (renegades).16 He stood at the gate of the Masjid and said there were none except disbelievers inside it17 because the Khawarij believed all Muslims to have become apostates. As for his position with regard to His Eminence, Amirul Momineen ('a) he is well-known for his malice and animosity towards Ahlul Bayt ('a).

2. He was famous for lying and he had no qualms about lying and he is well- known for this because it is narrated from Ibn Musayyib that he told his slave, Burd: "Do not attribute falsehood to me like Akrama did to Ibn Abbas."18

It is narrated from Uthman bin Marrah that he said to Qasim: "Akrama had told Ibn Abbas such a thing about us." So Qasim said: "O my nephew! Akrama is a liar. He says a thing in the morning and opposes it in the evening."19

Due to his being convicted of lying, none of the reports narrated by him is reliable because lying is an important factor that makes the narrator unreliable.

3. He was a sinner and he used to listen to music, he played dice, he was careless about prayer and was of deflective intellect.20

4. The Muslims abandoned him and became aloof from him. One day he and Kathir Uzza died. People attended the funeral of Kathir but none took part in the funeral of Akrama.21

In presence of such testimonies against him how could one rely on the narrations of Akrama? Bukhari has relied on him though Muslim avoided him.22 Bukhari says: "There is none among our companions (tradition scholars) but that he or she is needful of Akrama."23 It is surprising Bukhari relies on Akrama as well as those who like him, whose faith he doubts but he abstains from traditions of the Holy Progeny who are equals to the Holy Quran.

Maqatil bin Sulaiman

Maqatil bin Sulaiman bin Bashir Azadi Khorasani like his friend Akrama was having a weak faith and biographers have mentioned this about him thus:

1. He was a false reporter. Nasai says: "Maqatil reported false statements"24 and Waki has also said: "And Ishaq Ibrahim Hanzali says: 'Khorasan has produced three characters unequalled in lying and innovation. They are Jaham, Maqatil and Umar bin Sabah.'"

And Kharijah bin Musab said: "In our view Jaham and Maqatil are two sinners and transgressors."25 Thus due to his proven falsehood it is not correct to trust his reports and his tradition is of no value in proving anything.

2. He was having doubts in faith and had belief of Tashbih.26 Ibn Hayyan says: "Maqatil obtained the knowledge of Quran through Jews and Christians according to what their books taught. He used to compare the Almighty Allah to created things and creatures and he resorted to falsehood in narrating traditions."27

Some pious people considered shedding his blood lawful.

Kharijah says: "I do not consider lawful shedding blood of Jews and Zimmis28 but if I gain dominance over Maqatil bin Sulaiman and none sees us, I would kill him."29

3. Maqatil was well known for his animosity and hatred towards Amirul Momineen ('a) and he always associated the merits of Imam ('a) to other characters. It is related from Imam ('a) that he said: "Ask me before you are deprived of me." Maqatil also tried to be like this and he claimed that he could provide information of all that is between the sky and the depths of the earth. So a person stood up and asked him to inform about the dwelling of the ant. But he failed to reply to this query."30

Again at another time he claimed: "Ask me whatever you want regarding whatever is between the sky and the depths of the earth." A person stood up and asked: "Who shaved Adam's head when he performed Hajj?" Maqatil was dumb founded and he could not offer any reply.31

The above reports indicate his false notions and that is none of his traditions are worthy of being trusted.

Weak arguments of Akrama and Maqatil

Akrama and Maqatil have argued from the preceding words of the verse that it is revealed about the wives of the Prophet (S) and the Ahlul Bayt (‘a) are not included in it.

Imam Sharafuddin has refuted these notions in a topic-by-topic manner. He says:

“We have some reasons to refute this view:

Firstly: It is a personal opinion against clear texts and widely related traditions.

Secondly: If this verse had been restricted to the wives as they claim, the address would have been to females and the Almighty Allah would have used feminine pronouns and said: Ankunna and Yutahara-rakunna (instead of Ankum and Yutaharakum), as seen in other verses. The use of masculine pronouns in this verse proves their argument wrong.

Thirdly: An eloquence discourse includes interjections and objections and it denotes that a sentence of some other topic is included in the systematic order as the statement of the Almighty Allah in the incident of Aziz to his wife, when he tells her:

“‘Surely it is a guile of you women; surely your guile is great: O Yusuf! Turn aside from this; and (O my wife)! Ask forgiveness for your fault’” 32

In the above statements the words: “O Yusuf! Turn aside from this’”is an interjection, as we see.

And in the same way is the remark of Almighty Allah:

“Surely the Kings, when they enter a town, ruin it and make the noblest of its people to be low, and thus they (always) do; And surely I am going to send a present to them, and shall wait to see what (answers) do the messengers bring back.” 33

In this verse the words: "and thus they (always) do" is an interjection from the Almighty in between the statement of Bilquis.

In the same way is the statement of the Mighty Lord:

"But nay! I swear by the falling of stars; and most surely it is a very great oath if you only knew; most surely it is an honored Quran'" 34

In the above discourse the words Allah intends actually to say: ***"But nay! I swear by the falling of stars; most surely it is an honored Quran."***

But what is between the above two verses is by way of digression and inter alia to the statement. This technique is found in many instances in the Quran in traditions, in the discourses of Arabs and others from the preachers.

The verse of purification is also of this same category. It is a digression contained within a discourse mainly about the wives of the Holy Prophet (S). Through this it has become restricted Allah is not issuing any commands, prohibitions and advices to them but it is due to the regard the Almighty Allah has for the Holy Five. It may not be that (even though it be through the wives of the Prophet) any sort of evil may reach them or that hypocrites may gain some way (even if it be through the wives of the Prophet), and if in this way there had been no generality, that valuable point would not have been achieved. That is the eloquence of the Wise Lord had reached to its depths and it has made it clear and perfect in such a way that it should not remain concealed.35

The view of Imam Sharafuddin is a stable and strong view that has rejected the wrong interpretations and destroyed the claims of the opponents and through it he completed the argument over them.

The Proof of the Verse of Purification on Infallibility

This verse clearly proves the infallibility of the Five Personages because the Almighty Allah has removed all impurities from them (that is sins) and purified them in a way it befits and this is, in fact, the meaning of infallibility.

The verse contains the word "*Innama*" (only) in its heart to emphasize this fact of restriction and the letter L (*Laam*) is added to it, as also the repetition of the word "purification". All this is according to the construction of the sentence. It conveys limitation of the meaning. In this matter the intention of Almighty God is a *Takweeni*[36] intention; that it is not possible to go back on this: ***"His command, when He intends anything, is only to say to it: Be, so it is."***[37]

Imam Sharafuddin says: "This verse proves the necessity of Imamate for Amirul Momineen ('a) because His Eminence claimed the Caliphate for himself and Imams Hasan and Husayn and Fatima also claimed it for him and they were not given to making false statements, because lying is a sin which the Almighty Allah has kept away from them and purified them with a perfect purification."[38]

The Verse of Love

The Almighty Allah has made the love of Ahlul Bayt ('a) compulsory on the Muslims. Allah says: "***I do not ask of you any reward for it but love for my near relatives; and whoever earns good, we give him more of good therein; surely Allah is forgiving, grateful.***"[39]

The majority of the Muslims are of the opinion that the word '*qurba*' (relatives) refers to these same personages: Ali('a), Fa-

tima('a) and their two sons, Hasan('a) and Husayn('a) and the 'earning of good' implies the earning of divine rewards for their love and regard. Some of the traditions related on this subject are as follows:

1. Ibn Abbas has narrated: "When this verse was revealed they asked: 'O Messenger of Allah! Who are your near kindred whose love is made incumbent on us?' His Eminence (S) replied: 'Ali('a), Fatima('a) and their two sons.'"[40]

2. Jabir bin Abdullah has narrated: "A Bedouin came to the Messenger of Allah (S) and said: 'O Muhammad! Please explain Islam to me.' His Eminence (S) said: 'Testify that there is no god except the One God and He has no partner and that Muhammad is His servant and Prophet.'

The Bedouin asked: 'Would you seek recompense from me regarding that?'

His Eminence (S) replied: 'No, except love for the near relatives?'

Bedouin: 'My relatives or yours?'

The Prophet (S): 'My relatives.'

Bedouin: 'Come, so that I can pledge allegiance to you that curse be on the one who does not love you.'

The Prophet (S) said: 'Amen.'"[41]

3. Ibn Abbas has narrated: "When the 'saying of God' (verse of Quran) was revealed: ***'Say: I do not ask of you any reward for it but love for my near relatives'***[42] some people opined: 'He does not intend but to make us inclined to his relatives after he has passed away.' So Jibraeel informed the Messenger of Allah (S) that they had accused His Eminence. Then the following verse was revealed: ***'Or do they say: He has forged a lie against Allah?'***[43] Then those people said: ***'O Messenger of Allah! You have said the***

truth.' At that time was revealed: 'And He it is Who accepts repentance from His servants''' 44

4. The Holy Progeny has argued that the captioned verse was revealed in their honor as the elder grandson, His Eminence, Imam Hasan ('a) said inter alia his sermon: "And I am from the Ahlul Bayt whose love the Almighty Allah has made incumbent on all Muslims and said: 'Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein''and that earning good is through loving the Ahlul Bayt ('a)." 45

Also the Chief of those who prostrate and the leader of the worshippers, His Eminence, Imam Ali bin al-Husayn ('a) argued with this verse. When he was taken as a prisoner to the tyrant Yazid and stopped at the steps of Damascus, a Syrian addressed him: "Thanks be to Allah Who killed and destroyed you and finished off the dual horns of mischief."

Imam glanced at him and found him to be a misguided soul due to false propaganda, which had taken him away from the truth. So he asked him: "Have you read the Holy Quran?"

"Yes."

"Have you recited *Aal-e-Haa Mim*?"

"I have read the Quran, so have I not recited *Aal-e-Haa Mim*?"

"Have you recited: 'Say: I do not ask of you any reward for it but love for my near relatives'?'

That man was astonished and he began to tremble. He asked in haste: "Are you those?"

"Yes!" 46

And His Eminence, Imam Amirul Momineen ('a) said: "The verse of *Aale Ha Mim* is regarding us. None shall keep the sign of our

love but a believer." Then he recited the verse: "Say: I do not ask of you any reward for it but love for my near relatives'?"[47]

Razi's Opinion

Fakhruddin Razi has established his view and considering the family of the Prophet (S) to be highly exalted saying: If it is proved that the verse is special for Ahlul Bayt it becomes incumbent that they shall become eligible for more respect. He says that the following points prove this theory:

First: The words of the Almighty Allah are: "Except the love of the near relatives" are the aim of something that has already been stated before. And it is a thing that has already been mentioned before. That the Progeny of Muhammad ('a) are the same whose matter returns to His Eminence. Thus they are those whose matter is more closely associated with the Holy Prophet (S) and they shall be that "Progeny". And there is no doubt that Fatima('a), Ali('a), Hasan('a) and Husayn('a) have the strongest relationship with the Messenger of Allah (S) and this matter is that is learnt from widely related tests. Thus it is necessary that they be " Progeny".

Secondly: There is no doubt that the Prophet ('a) loved Fatima ('a) greatly. His Eminence said, "Fatima('a) is a part of me. One who hurts her, hurts me." Also, widely related reports and sayings of Prophet Muhammad (S) show that he loved Ali('a), Hasan('a) and Husayn ('a) and if this matter is proved this also would become incumbent on all the Muslims due to the saying of the Almighty Allah: "***and follow him so that you may walk in the right way***."[48]

And for the sake of the words of the Almighty: ***"therefore let those beware who go against his order"***[49]

And for the statement of the Almighty Lord: "***Say: If you love Allah, then follow me, Allah will love you'"***[50]

And for the command of the Almighty Allah when He says: "***Certainly you have in the Apostle of Allah an excellent exemplar'"***[51]

Thirdly: Praying for the Progeny is a great status and therefore this prayer became the ending of the *Tashahud* in ritual prayers. And it is: O Allah, bless Muhammad(‘a) and the Progeny of Muhammad(‘a) and have mercy on Muhammad and the Progeny of Muhammad’(‘a) which became obligatory.[52]

Loving the Ahlul Bayt (‘a) is the most important of the obligatory Islamic duties and the most sanctified of religious obligations. Imam Muhammad bin Idris Shafei says:

“O Ahlul Bayt (‘a) of the Prophet. Loving you is an obligatory duty from Almighty Allah revealed in the Holy Quran.
It is sufficient for your lofty station that anyone who does not pray for you in his or her ritual prayers, it (ritual prayer) would be invalid.”[53]

Ibn Arabi has said:

“I consider loving the Family of the Prophet as a religious duty that in spite of remoteness it bestows proximity to me.

Because the Holy Prophet (S) did not seek any recompense for the labors of his propagation except the love of his relatives.”

Kumayt, the poet of Islam says:

“There is a sign for you in the verse of Aal-e-Haa Mim. That among us are some people who resort to dissimulation and those who say it openly, it is these that are implied.”

In the love of Ahlul Bayt (‘a) there is recompense of the labor of prophethood, goodness to the Holy Prophet (S) and thankfulness to His Eminence due to the labor and great difficulty that he bore on the path of the liberation of Muslims from polytheism and releasing their intellects from wrong notions and the Almighty Allah has stipulated the right of the Prophet on this nation that they

must love his Progeny and cultivate their affection and regard in their hearts.

Verse of Malediction

Among the verses of the Holy Quran that announce the merits of Ahlul Bayt (‘a) is the verse of malediction (*Mubahila*). The Almighty Allah says: ***“But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.”***[54]

Commentators of Quran and traditionists are unanimous that this verse was revealed in the honor of Ahlul Bayt (‘a),[55] and that “our sons” implies Hasan (‘a) and Husayn(‘a), “our women” refers to Fatima(‘a) and “our near people” to Ali(‘a).

This verse was revealed on the occasion of a very important event in the history of Islam between the powers of Islam and the Christians of Najran. The context in which this verse was revealed was that a Christian delegation from Najran arrived in Medina to have a debate on the religion of Islam. Thus a stage reached when both parties agreed to enter into a malediction contest and pray to God’s curse on the liars. The time and place for the proposed contest were also fixed.

The Christian delegation returned to participate in the said malediction so that the affair of the Almighty becomes apparent and falsehood is destroyed. Their hearts became filled with unrest and fear and they had no idea whom the Messenger of Allah (S) would bring for the Malediction contest with him.

The appointed day arrived and the Prophet (S) came out in such a condition that he had selected the greatest of the people in the view of Allah for the contest. In other words the gate of knowledge and the father of his two grandsons, that is Imam Amirul

Momineen (‘a) and his beloved daughter, Fatima Zahra (‘a), chief of the ladies of Paradise and Hasan(‘a) and Husayn(‘a), the two chief of the youths of Paradise.

The Prophet (S) came carrying Husayn(‘a) in one hand and holding Hasan(‘a) with the other. Behind him moved Her Eminence Zahra(‘a) covered with divine light and after her walked Imam Amirul Momineen (‘a) in majestic grace.

On the other side, the Sayyid and Aaqib came out with their sons while they were all decked in the best of raiments and wore expensive ornaments. They were accompanied by the Christians of Najran and the cavalry of Bani Harth in a magnificent display.

A large number of people had also arrived and they stretched their necks to witness the contest. A silence had spread like a blanket over the crowds and only whispers were exchanged among the people.

When Christians glanced at the majesty of the Holy Prophet (S) and his Ahlul Bayt (‘a) they were dumb struck and their heads bowed down in humility towards them. Their hearts were filled with awe at the magnificent spectacle.

The Messenger of Allah (S) was sitting on the ground for malediction. Sayyid and Aaqib approached the Messenger of Allah (S) with trepidation and asked: “O Abal Qasim! With whom have you come for malediction contest with us?”

The Holy Prophet (S) replied in words that expressed the greatness of faith and humility for God: “With the best people on earth and the most honorable in the view of God.” Then he pointed towards Ali(‘a), Fatima(‘a), Hasan(‘a) and Husayn(‘a).

The two men asked in surprise: “Why have you not been accompanied with the nobles of your community and the most prominent of your followers?”

The Prophet (S) informed them emphatically that his Ahlul Bayt ('a) were the greatest creatures near God. His Eminence said, "Anyhow I would contest with you along with these people, who are the best of the people of the earth and the best of the creatures."

They were filled with trepidation as they understood that the Prophet (S) was on the right. So they returned to Isqaf, their leader in order to seek his advice in the matter. He told them: "O Aba Haritha! What is your opinion about this?"

"I have seen such faces that if someone invoked God with them to pick up a mountain he would be able to do so."

He did not rest content with this, rather he proved his assertion with proof and argument. He said, "Don't you see Muhammad raising up his hands and waiting for what you two say to him? By Holy Jesus, if a word comes on his lips neither shall we return to our families nor to our properties."

He was stopping them from the contest and was pleading among them and saying,

"Don't you see the sun whose color has changed and the dark clouds of the sky have surrounded it? And while the black and red winds are blowing and these mountains from whom smoke is rising up with the breeze. It is a divine chastisement on our heads. You see that birds are leaving their nests and trees are shedding their leaves and see how this earth is trembling beneath our feet."

They had kept concealed those great faces and to see them openly is so meritorious in the view of God.

The Christians immediately looked for a solution. They hastened to the Messenger of Allah (S) and said, "O Abal Qasim! Forgive us! God will forgive you!"

They accepted the conditions proposed by the Holy Prophet (S). After that the Messenger of Allah (S) announced to them that if they had participated in the contest, they would have been destroyed. His Eminence said, "By the One in Whose hands is my life, the Chastisement had come upon the heads of the people of Najran. If they had participated in the contest, they would have been transformed into monkeys and pigs and a valley filled with fire would have been turned towards them. Najran and their people would have been destroyed; even the birds on the tree. The people of Najran would not have survived the end of the year."

The important event shows the level of Holy Ahlul Bayt ('a), such that none was equal to them in the whole world. For if anyone had been equal or more worthy than them, the Holy Prophet (S) would have chosen them for the contest. If anyone else had more piety and righteousness, the Messenger of Allah (S) would have chosen him or her to accompany him for the imprecation duel. Rather even if anyone had been equal to their status that they would be given preference over Ahlul Bayt ('a), he would have refrained from it, because preferring the inferior in presence of the superior is against reason and logic as the scholars of logic have stated.

In the same way, His Eminence did not bring anyone from his family for the Mubahila contest. Neither did he bring his uncle, Abbas Ibn Abdul Muttalib nor anyone else from the Bani Hashim with his two grandsons. And he also did not invite any of the mothers of believers (his wives) even though they were present at their residences. He also did not take his paternal aunt, Safiya so that she may accompany her beloved nephew and be with the chiefs of the ladies of the world. He did not take any respectable lady of the family. Neither any lady from the '*Amr* the high' (Hashim) and '*Shaibatul Hamd*' (Abdul Muttalib) nor did he take any of the wives of the three caliphs, nor of the other Emigrants and Helpers while all the families were before him. Thus the aim of this action was that a proof should be created for the lofty status of Ahlul Bayt ('a) and that it may show how great their posi-

tion was in the view of the Almighty: ***"that is the grace of Allah: He gives it to whom He pleases, and Allah is the Lord of mighty grace***."[56]

Imam Sharafuddin says, "And you do know that the contest of His Eminence, and his request from them that they should say Amen to his pleas, itself is alone a great merit and their selection by His Eminence for this position over other people and preferring them to other personalities. They had this merit in the past and in future also; no one could be equal to them. And the verse of Quran about the matter of *Mubahila* is a third virtue for them, which shows more the merits of *Mubahila* and it adds another honor to their lofty status and effulgence to their effulgence."[57]

In the same way the verse also clearly shows that His Eminence, Amirul Momineen Ali ('a) himself is the self of the Messenger of Allah (S) and the Holy Prophet (S) is higher to all the creatures of Allah and Ali also due to his equality is having the same position. And Fakhruddin Razi has mentioned this point in his Tafsir Kabir saying, "In Rayy there was a person named Mahmud bin Hasan Hamasi. He was an Ithna Ashari teacher. He used to claim that Ali ('a) was higher in position to all prophets except Muhammad, and he used to quote the verse of Quran to prove his assertion: "And our selves and your selves." Because "And our selves" does not denote the self of Muhammad as one never calls himself, it is for others. And there is consensus that the other 'self' is Ali Ibn Abi Talib ('a). Thus the verse proves that the self of Ali is same as the self of Muhammad and it is not possible that this self should be the same self. Its aim is that the self is just like that (similar) to that self and this only denotes equality of every point among them. It implies that the two were having equality in all aspects. But we have accepted their equality in only position and status and not in terms of the divine post of prophethood. Because regarding this we have consensus that Muhammad was superior to Ali and except for this they were equal in every other aspect.

It is also proved that Muhammad is superior to all other prophets. Thus it necessarily implies that even Ali (‘a) is superior to all the prophets.58

Verse of the Righteous

One of the verses of Quran that informs about the lofty grade of the Purified Progeny of the Messenger of Allah (S) is the verse of the Righteous. The Almighty Allah says: “Surely the righteous shall drink of a cup the admixture of which is camphor. A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth. They fulfill vows and fear a day the evil of which shall be spreading far and wide.”59

Majority of commentators and traditionists have related that this verse was revealed in honor of Ahlul Bayt (‘a)60 and its reason was that Hasan(‘a) and Husayn (‘a) were indisposed, so their grandfather, His Eminence, the Holy Prophet (S) went to visit them with a group of his companions. He asked Ali to make a vow to keep a fast if the two of them get well. Amirul Momineen Ali (‘a) made the vow that he would keep three fasts. Lady Fatima Zahra (‘a) decided to accompany him in the fulfillment of the vow and her maidservant, Fizza, also followed them in this matter. When Hasan (‘a) and Husayn (‘a) recovered, all of them kept a fast. At that time, the Imam had nothing to eat which he could offer them to break the fast. His Eminence brought a portion of barley on loan. On the first day, Lady Fatima (‘a) grinded a portion of this grain and prepared bread from it. When the time of breaking the fast approached, a poor man knocked on the door and asked for food. All of them gave their portions to this poor man and continued their fast and except for water they did not partake anything else.

On the second day, the Prophet’s daughter again prepared bread from the same grain, and at sunset, an orphan arrived who was on the verge of death due to hunger. He beseeched them to help him

and all of them gave their shares to him while themselves they had nothing except water.

On the third day, the chief of the ladies (Fatima) kneaded the flour and prepared bread and presented them with the food at the time of the breaking of the fast, but not much time passed when a hungry captive came to their door and asked for something to eat, and they restrained their hands from food and gave it all to the hungry man.

Glory be to Allah! What righteousness could be better than this? What sacrifice is greater than this? That was the sacrifice they had for the proximity of God.

On the fourth day the Messenger of Allah (S) came to visit them and saw their conditions. How terrible was what he saw! His Eminence, saw that they were trembling due to hunger and their strength had waned due to starvation. Thus his expression changed and he said, "O Allah! Help! The Ahlul Bayt of Muhammad('a) shall starve to death."

The Prophet's statement had not even come to an end when the 'trustworthy one of the revelation' descended to His Eminence and brought the recompense and certification for Ahlul Bayt ('a). That reward which cannot be described and it is not possible for anyone to estimate its value, and forgiveness, salvation and divine pleasure that is from the Almighty Allah.

"***And reward them, because they were patient, with garden and silk. Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold. And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach. And there shall be made to go round about them vessels of silver and goblets which are of glass, (Transparent as) glass, made of silver; they have measured them according to a measure, and they shall be made to drink therein a cup the admixture of which shall be ginger'"*** 61

In the same way are those rewards that the Almighty has given to them in the

Hereafter and more forgiveness and happiness is given to them.

Here we conclude our discussion on some verses of Quran revealed in honor of Ahlul Bayt (‘a) and without any doubt, His Eminence, Imam Husayn (‘a) from all the people in question, is also included in these verses; verses, which have come about the lofty status of His Eminence in the view of Allah.

In the Shade of Sunnah

A large number of traditions have been recorded from the Messenger of Allah (S) that bring out the meritorious position and lofty status of Imam Husayn (‘a). These traditions clearly show that the position of Imam Husayn (‘a) with respect to all the other people of the world in a sense that it distinguishes him in loftiness of station among the Muslims’

On this matter exist a large number of proofs that can be divided into different groups. One group is that which speaks of all the Ahlul Bayt (‘a) and Imam Husayn (‘a) is also included in it. Some are about Imams Hasan(‘a) and Husayn (‘a) together. So these also apply to Imam Husayn (‘a) individually. The third class is of traditions specifically about Imam Husayn (‘a).

These are as follows:

First Group

As for the statements of the Holy Prophet (S) about the merits of the Progeny and the incumbency of love towards them, they constitute a large portion of Prophetic sayings. We present some of them as follows:

1. Abu Bakr has narrated that he saw that the Messenger of Allah (S) has fixed a tent and was leaning on an Arabic bow while Ali (‘a), Fatima(‘a), Hasan(‘a) and Husayn(‘a) were in the text. Then he said, “O Muslims! I am at peace with those who are at peace with the folks of this tent and I am at war with those who are at war with them. None except those who had righteous ancestors love them and none have enmity towards them except those who have unfortunate ancestors and are born of illegitimate birth.62

2. Zaid bin Arqam has narrated that the Messenger of Allah (S) told Ali(‘a), Fatima(‘a), Hasan(‘a) and Husayn (‘a): “I am at war with one with whom you are at war and I am at peace with one with whom you are at peace.”63

3. Ahmad bin Hanbal with his chains has narrated that the Messenger of Allah (S) took the hands of Hasan(‘a) and Husayn(‘a) and said, “One who loves me and these two and their parents, shall be with us in the same grade on the Day of Judgment.”64

4. Jabir has narrated that on a day in Arafat while Ali was before him, the Holy Prophet (S) said, “O Ali(‘a)! Come near me. You and I are created from the same tree. I am the root and you are its trunk and Hasan(‘a) and Husayn(‘a) are its branches. Thus one who remains attached to those branches, the Almighty Allah shall admit him to Paradise.”65

5. Ibn Abbas has narrated that the Messenger of Allah (S) said, “Stars are security for the people of the earth from drowning and my Ahlul Bayt (‘a) for my nation are security from differences. Thus if a tribe of Arabs opposes them, it shall become a group of Satan.”66

6. Zaid bin Arqam has narrated that the Messenger of Allah (S) said, “I leave among you two heavy things. If you remain attached to them you shall never go astray after me. One of them is greater that the other. The Book of Allah, which is a rope stretching from the earth to the sky, and my Progeny, my Ahlul Bayt (‘a); the two

shall not separate from each other till they arrive at the Pool to me. Thus see, that after me how you act with them'"[67]

The tradition of the two heavy things (*Hadith Thaqlayn*) is of the most prominent traditions of the Prophet and it is the most well known and famous tradition among the Muslims and this tradition has been repeated by the Messenger of Allah (S) on a number of occasions. Some of them are as follows:

A. Messenger of Allah (S) announced this tradition during Hajj on the Day of Arafah because Jabir bin Abdullah has narrated: I saw the Messenger of Allah (S) when he was in his Hajj on the Day of Arafat he was riding his she-camel, Qaswa and saying: "O people! I leave among you a thing, such that if you act upon it, you shall never go astray. The Book of Allah and my Progeny, my Ahlul Bayt ('a)'"[68]

B. His Eminence (S) mentioned it on the Day of Ghadeer because Zaid bin Arqam has narrated: "The Messenger of Allah (S) halted at Johfa. Then he addressed the people and praised and glorified the Almighty. Then he said, 'I am not made a prophet except for half the age of the past prophets. And it is near that I shall be summoned and I have to accept the summons. Then what do you say about it?'

They said, 'You have made us sad and aggrieved.'

His Eminence said, 'Do you testify that there is no deity except God and Muhammad ('s) is His servant and Messenger? And that there is Paradise and Hell?'

They replied, 'Yes! We testify to this.'

Then the Messenger of Allah (S) kept his hand on his breast and said, 'And I testify along with you.' And he turned to them and asked, 'Do you hear?'

'Yes,' they replied.

His Eminence said, 'I shall reach at the edge of the Pool before you and you shall come to me at the edge of the Pool, whose length shall be from Sanaa to Basra and silver goblets equal to number of stars shall be in it. Then you must take care how you behave with the two weighty things after me.'

A person asked the Messenger of Allah (S), 'O the Messenger of Allah (S)! What are the two weighty things?'

The Messenger of Allah (S) replied, 'The Book of Allah; its one side is in the hand of Allah and the other is in your hands. So hold it firmly; and the other are my relatives.69 The Most Informed and the Kind Lord has informed me that the two shall not separate till they reach me at the edge of the Pool and for this I beseeched to my Lord. Thus do not try to precede them as you shall be destroyed and do not remain behind them as you shall be destroyed and do not try to teach them as they are more learned than you.'

Then he took the hand of Ali and said, 'Of whomsoever I am the master, this Ali is also his master. O Allah! Love those who love Ali and be inimical to those who hate him''"70

C. The Holy Prophet (S) announced this matter at the time of his passing away when he faced the people and said, "O people! Very soon I shall pass away and I am to be taken away. And I have told you this before also so that none has any excuse about it. Except that I leave among you the Book of my Lord and my Progeny, and Ahlul Bayt ('a). Then he held the hand of Ali ('a), raised it and said, "This Ali is with the Quran and the Quran is with Ali. The two of them shall not separate till they reach me at the side of the Cistern and I shall ask them that what happened to them after me?"71

The Hadith Thaqlayn is the most reliable and authentic tradition of the Holy Prophet (S) and Samhoodi has narrated from Manawi that he said, "And in that room were present more than 20 companions72 and all of them have reported this tradition."

And Ibn Hajar says, "This tradition has been transmitted through many channels from more than twenty companions."73

His tradition clearly proved the limitation of Imamate in Ahlul Bayt ('a) and also proves their infallibility from all sins and sensualities because the Messenger of Allah (S) has made them companions of the Book of God, which is such that falsehood cannot approach it either from front or behind, and it is natural that every type of their deviation from religion shall be considered a separation from the Book of the Almighty while the Messenger of Allah (S) has clearly stated that they shall never separate from each other till they reach His Eminence at the Pool. Thus the proof of their infallibility is a clear matter and there is no doubt in it, and also the Messenger of Allah (S) has emphasized in this tradition to the people of his nation that they must not precede them and they must entrust the leadership to them so that they are not destroyed in this life.

A separate book shall be needed to be written about the conclusions of this tradition. Many scholars have conducted researches on this subject and dealt with this particular topic.74

7. Abu Saeed Khudri has narrated that the Messenger of Allah (S) said, "The simile of my Ahlul Bayt ('a) is the simile of the Ark of Nuh. One who boards it shall be saved and one who abandons it shall be drowned and destroyed. And the simile of my Ahlul Bayt ('a) among you is like the simile of the Baab-e-Hitta in Bani Israel, that all those who enter it are forgiven."75

In this tradition there is constructive invitation that makes incumbent the obedience and attachment of the Purified Progeny that it is guarantee for salvation of the nation and its security just as being away from the Progeny causes deviation and destruction. Imam Sharafuddin says with regard to this tradition:

"You know that likening them with the ark of Noah implies that whoever resorts to them in matters related to the creed, deriving the branches and basics of religion from their virtuous Imams,

will certainly be saved from the fire of hell, and whoever lags behind them is like one who seeks shelter during the flood with a mountain so that it may save him from divine fate, but he will eventually drown while the first will be hurled in the inferno, may Allah protect us from it. The reason why they, peace be upon them, are compared to the Gate of Salvation is that Allah has made that gate a symbol of humility before His Greatness and submission to His Judgment; therefore, it becomes a reason for forgiveness. This is the reason for the similitude."

Ibn Hajar, in the exegesis of Chapter 7 of the Holy Quran, in Chapter 11, page 91, of his *Al-Sawaiq al-Mohreqa*, has accepted it while saying, after quoting these and other similar traditions,

"The reason for their similitude to the ark is that whoever loves and highly respects them as means of thanking the One Who gave them honors, following the guidance of their learned men, will be saved from the darkness of dissension, and whoever lags behind it is drowned in the sea of ingratitude and will perish in the paths of tyranny." Then he adds the following: "As to the Gate of Salvation (meaning thereby their similitude thereto), Allah has made entering that gate, which probably was the gate of Shittim or of Jerusalem, in humility, seeking forgiveness, a reason for salvation, and He (likewise) has made loving Ahlul Bayt a reason for this nation's salvation.[76]

Shia Scholastic Theologians have relied on this tradition to limit the Imamate in Ahlul Bayt ('a) because the Messenger of Allah (S) has compared them to the Ark of Nuh on the basis of their superiority to others. Thus attachment to them is cause of salvation and distancing from them is cause of deviation and destruction.

8. The Messenger of Allah (S) said, "Cognizance of the Progeny of Muhammad is safety from Hell fire and friendship of Progeny of Muhammad is a channel of passing over the Sirat Bridge; and the guardianship (Wilayat) of Progeny of Muhammad is safety from divine chastisement."[77]

9. The Messenger of Allah (S) said, "Whoever dies on the love of Muhammad's progeny, dies a martyr. Whoever dies on the love of Muhammad's progeny dies as a believer of a perfect faith. Whoever dies on the love of Muhammad's progeny will be given glad tiding of Paradise by the angel of death, then by Munkir and Nakir. Whoever dies on the love of Muhammad's progeny will be taken to Paradise like a bride taken to her groom's house. Whoever dies on the love of Muhammad's progeny will have two doors in his grave overlooking Paradise. Allah will make the grave of whoever dies for loving Muhammad's children a visiting place for the angels of mercy. Whoever dies for loving Muhammad's progeny, dies adhering to the Sunnah and consensus. Whoever dies hating Muhammad's progeny will come on the Day of Judgment with this inscribed between his eyes: 'In despair of Allah's mercy,'"78

10. The Messenger of Allah (S) said, "Consider my Ahlul Bayt among you as you consider the head of the body, and the eyes in the head, for the head is guided by the eyes."79

11. The Holy Prophet (S) said, "The foot of any servant of Allah shall not move forward on the Day of Judgment unless he or she is asked about four things: How he spent his life, what he wore his body out for, how he made and spent his wealth, and about loving us, Ahlul Bayt."80

12. The Messenger of Allah (S) said, "One who likes to live like me and die like me and wants to stay forever in the Garden that my Lord has planted should love Ali after me and should love those who love him, and after me should take the refuge of my Ahlul Bayt ('a) who are my Progeny; they are created from my clay and my understanding and knowledge is bestowed to them. Then woe be to those people of my community who deny their excellence and who dissociate them from me. May the Almighty not make them destined to my intercession.81

13. Ali ('a) said, "The Messenger of Allah (S) informed me that the first of those to enter Paradise shall be, I, Fatima, Hasan and

Husayn. I asked, 'O Messenger of Allah (S)! And what about our friends?' He replied, 'They are behind you.'"[82]

14. Abu Saeed Khudri has narrated that the Holy Prophet (S) came to Her Eminence, Fatima ('a) and said, "I, you and these two (Hasan and Husayn) shall be in one place on the Day of Judgment."[83]

These were some of the traditions recorded from the Messenger of Allah (S) regarding the excellence of his Progeny and anyone who may ponder upon them shall understand that the Prophet intended to convey that the Islamic leadership should be left to the Imams of Ahlul Bayt ('a) for they were such who gave preference to the obedience of God to everything else so that the nation is not distanced from guidance and salvation in its path and may not deviate from the divine commands so that justice and truth may be established among them and the ways of the oppressors are closed so that they may not jump on the pulpits of Islamic rulership and caliphate.

Second Group

Sources of Prophetic biography and traditions are full of reports of the Messenger of Allah (S) in favor of his two grandsons and the importance and lofty position they had near His Eminence. Some of these reports are as follows:

1. Abu Ayyub has narrated that he came to the Messenger of Allah (S) while Hasan('a) and Husayn ('a) were playing near the Prophet (or in their room). So he said, "O Messenger of Allah (S)! Do you love them?" He replied, "How can I not love them, while they are my blossoms from the world that I smell?"[84]

The Holy Prophet (S) has referred to Hasan('a) and Husayn('a) as 'two flowers' on many occasions. Some of these occasions are as follows:

A. Saeed bin Rashid has narrated: "Hasan('a) and Husayn ('a) rushed towards the Messenger of Allah (S) so the Prophet lifted one of them and took the other under his arm. Then another one came and the Messenger of Allah (S) took him under his other arm. Then he said, 'They are my flowers in the world, one who loves me must also love them.'"85

B. Saad bin Malik says, "I came to the Messenger of Allah (S) while Hasan and Husayn were playing on his back. So I said, "O Messenger of Allah (S)! Do you love them?" He replied, "Why shouldn't I love them, when they are two flowers of mine in the world?"86

C. Anas bin Malik has narrated that he came to the Messenger of Allah (S) while Hasan and Husayn ('a) were rolling on his stomach. The Messenger of Allah (S) said, "These two are my two flowers from this nation."87

D. Abu Bakr has narrated that Hasan and Husayn ('a) stood on the back of the Messenger of Allah (S) while the Prophet prayed. So he held them in his arms in order to straighten his waist and he kept them on the ground. When he finished the prayer he took them in his lap and said, "These two sons of mine are my two flowers from the world."88

E. Jabir has narrated that the Messenger of Allah (S) told Ali Ibn Abi Talib ('a), "Peace be on you, O father of my two flowers. I advice righteousness to you regarding my two flowers from the world as very soon two of your supports would go away and the Almighty would be my guardian for you. So when the Messenger of Allah (S) passed away Ali ('a) said, "This was one of the two supports that the Messenger of Allah (S) had mentioned." And when Lady Fatima ('a) departed from the world, His Eminence, Ali ('a) said, "This is the second support that the Messenger of Allah (S) mentioned."89

F. Bukhari from his chains of narrators from Abu Naeem narrates that he was a witness on Ibn Umar when a person asked him

about the blood of a mosquito. So he asked, “Who are you?” He replied, “I am an Iraqi.” He said, “You are asking me about the blood of the mosquito while they killed the son of the Messenger of Allah (S) and I heard the Messenger of Allah (S) say, “They are my two flowers from the world.”90

2. Anas bin Malik has narrated that the Messenger of Allah (S) was asked, “Who is the most beloved to you in Ahlul Bayt (‘a)?” He replied, “Hasan(‘a) and Husayn.(‘a)”

And His Eminence told Fatima, “Call my two sons.” Then he kissed and hugged them.91

3. Ibn Abbas has narrated that one day when he was in the company of the Messenger of Allah (S), Fatima came weeping. The Messenger of Allah (S) asked, “Your father be sacrificed on you, what has aggrieved you?” She replied, “Hasan(‘a) and Husayn(‘a) went out and I don’t know where they passed the night.” The Messenger of Allah (S) told her, “Do not lament, as their Creator is more merciful on them than you and me.” Then he raised his hands and said, “O Allah! Take care of them and keep them safe.”

Then Jibraeel arrived and said, “O Muhammad(‘s)! Do not be aggrieved for the two of them are sleeping in the Bani Najjar locality and an angel has been appointed to protect them.” The Messenger of Allah (S) arose and, accompanied by his companions, headed for that area. When he reached there he saw that Hasan(‘a) and Husayn(‘a) were sleeping in each others’ embrace and the angel who had been appointed to take care of them had kept one of his wings below them and was shading them with the other. The Messenger of Allah (S) bent down and kissed them till they awoke. Then he took Hasan(‘a) on his right shoulder and Husayn(‘a) on his left. Abu Bakr said, “O the Messenger of Allah (S)! Let me carry one of them for you.” The Messenger of Allah (S) said, “The best mount is their mount and they are the best of riders and their father is better than them,” as he walked to the mosque. Then the Messenger of Allah (S) stood while the two of them were on his shoulders. Then he said, “O Muslims! Do you

want me to show you the best people with regard to their grandparents?"

They replied, "Yes, O Messenger of Allah (S)!"

His Eminence said, "They are Hasan('a) and Husayn('a). As their grandfather is the Messenger of Allah (S) the last of the Prophets and their grandmother is Khadija binte Khuwailid, the leader of the ladies of Paradise."

Then His Eminence said, "Do you want me to show the best persons with regard to their uncle and aunt?"

They replied, "Yes, O Messenger of Allah (S)!"

He said, "It is Hasan('a) and Husayn('a). Their uncle is Ja'far Ibn Abi Talib and their aunt is Umme Hani, the daughter of Abu Talib."

Then he asked, "Do you want me to show you the best persons with regard to their maternal uncle and maternal aunt?"

"Yes, O Messenger of Allah (S)!" they replied.

He said, "It is Hasan('a) and Husayn('a). Their maternal uncle is Qasim, the son of the Messenger of Allah (S) and their maternal aunt is Zainab, the daughter of the Messenger of Allah (S)."

After that the Messenger of Allah (S) said, "O Allah! You know that Hasan('a) and Husayn('a) and their uncle shall be in Paradise. And one who loves them shall be in Paradise and one who hates them shall be in Hell."[92]

This tradition indicates the love and regard of the Messenger of Allah (S) for his grandsons and that the two of them were his favorites among Ahlul Bayt ('a). In the same way that the two were best with regard to their family background and also that one who loves them shall be with them in Paradise.

4. Umar has narrated that he saw Hasan and Husayn upon the shoulders of the Messenger of Allah (S). So he said, "What a great mount!" The Messenger of Allah (S) said, "What great riders!"93

In the same way Jabir has narrated that he came to the Messenger of Allah (S) while Hasan('a) and Husayn('a) were riding the Prophet's back and the Messenger of Allah (S) was saying, "The best camel is your camel and you are the best riders."94

Sayyid Himyari has versified this in his following composition:

"One day the Messenger of Allah (S) saw Hasan('a) and Husayn('a) playing. So he took them in his arms and said, "May I be sacrificed on you."

And he mounted them on his back and said that he was a great mount and they were the best riders."

5. Abu Saeed Khudri narrated that the Messenger of Allah (S) said, "Hasan('a) and Husayn('a) are the two leaders of youths of Paradise'"95

6. Salman Farsi narrated that he heard the Messenger of Allah (S) say, "Hasan and Husayn are my two sons; one who loves them, loves me and Allah loves one who loves me, and one whom Allah loves, He admits him to Paradise. And one who hates them has hated me and one who has hated me, has hated Allah and Allah shall put into Hell one who hates Him..."96

7. While the Messenger of Allah (S) was delivering a sermon, Hasan('a) and Husayn('a) arrived, wearing red shirts and as they approached they stumbled in their dress. The Messenger of Allah (S) came down from the pulpit and picked them up and said: "Indeed your wealth and your children are a test. I saw the two of them stumbling and I could not wait to finish my address. I broke my speech and picked them up'"97

8. Ya'la bin Marrah narrates that when Hasan and Husayn were racing to reach the Messenger of Allah (S) and they came to him the Messenger of Allah (S) took them in his arms and said, "Indeed children are cause of miserliness and fear'"98

9. The Messenger of Allah (S) said, "Hasan and Husayn are two grandsons99 from the grandsons."100

10. Anas has narrated that the Messenger of Allah (S) said, "My favorites from Ahlul Bayt ('a) are Hasan('a) and Husayn('a)'"101

11. Anas has narrated that he asked the Messenger of Allah (S), "Who is the most beloved to you from Ahlul Bayt ('a)?"102

He replied, "Hasan('a) and Husayn('a)". And His Eminence told Fatima('a), "Call my sons for me." Then he kissed them and took them in his arms.

12. The Messenger of Allah (S) said, "Hasan('a) and Husayn('a) are two Imams, whether they be standing or sitting."103

The Messenger of Allah (S) dressed his two flowers (beloveds) in the dress of Imamate and he appointed them as Imams that whether they stand up to take the caliphate or do not take it.

Deep Love

Tradition scholars have shown that the Messenger of Allah (S) had a deep love and affection for his two grandsons. The following are some of the reports on this matter:

1. Whenever Hasan('a) and Husayn('a) went away from the Messenger of Allah (S) he used to be very much desirous for them and used to order that they be brought back to him. Then he used to take them in his arms, kiss them and embrace them.

2. Abdullah bin Ja'far says, "Whenever the Messenger of Allah (S) returned from a journey he used to meet me or Hasan('a) or

Husayn. (‘a)”104

3. The affection of the Messenger of Allah (S) for his grandsons reached such a level that he made a pledge of allegiance to them from his Ahlul Bayt (‘a) while they were with Abdullah Ibn Ja’far, their cousin. And except for them, the Messenger of Allah (S) never pledged allegiance to any other child.105

4. His Eminence used to make them ride on himself. Thus one of them he took before him and the other he made to ride on his back.106

5. Love and affection of His Eminence (S) for his grandsons reached such a level that when he was reciting his night (Isha) Prayer they climbed upon his back when he went into prostration. When he raised his head he used to hold them carefully and put them down on the floor. Again when he went into prostration they mounted his back. This continued till he completed his prayer. After that he used to seat them on his thigh.107

The Messenger of Allah (S) used to openly display his love and affection for his grandsons so that Muslims understand their importance and high status in view of the Prophet and they also may express their love for them and entrust their spiritual and secular leadership to them so that the nation may achieve a position of respect in which man finds all his aspirations.

Third Group

Traditions of the Messenger of Allah (S) recorded in praise of his beloved, Imam Husayn (‘a) show his personality in the true light. It is narrated often in a great part of the arrangement of the Messenger of Allah (S) for Imam Husayn (‘a). We present some of these traditions as follows:

1. Jabir bin Abdullah has narrated that the Messenger of Allah (S) said, “One who desires to see the chief of the youths of Paradise,

should look at Husayn bin Ali ('a)'"[108]

2. Abu Huraira has narrated that he saw the Messenger of Allah (S) was carrying Husayn bin Ali ('a) and saying, "O Allah! I love him, so You (also) love him."[109]

3. Ya'la bin Marrah has narrated that once he was accompanying the Messenger of Allah (S) to a dinner where they were invited. Suddenly he saw Husayn('a) playing in the street. So the Messenger of Allah (S) came forward and stretched his hands. That child ran this way and that. The Messenger of Allah (S) was laughing with him, till he caught hold of him and kept one hand below his chin and another on his head.[110] Then he kissed him and said, "Husayn is from me and I am from Husayn. O Allah, love those who love Husayn. Husayn is a grandson of the grandsons'"[111]

By this blessed tradition the Messenger of Allah (S) has shown his deep love and affection for his sons and most probably His Eminence by this statement, "Husayn is from me" is not about his relationship with him, rather it is about another matter which is more fine and deep in the view of His Eminence, because he was the one who was to take over the position and mission of the Prophet; guidance and giving direction of His Eminence. He had in his view the factors of reformation of man and his elevation and development on the basis of the faith in Allah so that all the meanings of good and reformation are achieved in this world.

4. In the same way, His Eminence, by his statement, "And I am from Husayn" had this interpretation in mind, that the great sacrifice that the grandson was to offer in the path of religion. And the great feat he performed to reform the prophethood of Islam and to keep it alive for the future generations by putting his own life as the price of achieving it. Due to this action the Messenger of Allah (S) is from Husayn. Because it was Husayn who had infused new life into the religion brought by the Messenger of Allah (S) and he had saved it from the mischief of that group of tyrant rulers who tried to destroy Islam in order to cause the coming back of the period of Ignorance and other evils. While the Imam, by his mission,

destroyed the Umayyad wolves and made freshness and life return to Islam and elevated its standard and hoisted it for all the generations.

In the same way the Messenger of Allah (S) for the greatness of his grandson has proved what the word 'Sibt' said about him and the aim of His Eminence was that he is a nation from the nations which stands on its own being and stable on its own self, so its a community from communities for goodness and is honored among all the communities for all times.

5. The great companion, Salman Farsi has narrated that he came to the Messenger of Allah (S) and saw that Husayn bin Ali was on the thigh of His Eminence while he kissed at his mouth and said, "You are a chief, son of a chief, you are an Imam, son of an Imam, brother of an Imam and father of Imams and you are the Proof and son of Proof and the father of nine Proofs from your progeny and the ninth of them is their Qaim (one who rises).112

6. The Messenger of Allah (S) said, "This one (that is Husayn) is an Imam, son of an Imam, brother of an Imam and progenitor of nine Imams'"113

7. Abul Abbas has narrated that he was with the Messenger of Allah (S) while his son, Ibrahim was on his left thigh and Husayn bin Ali('a) was on his right thigh and the Messenger of Allah (S) kissed them in turns. Suddenly Jibraeel descended to the Messenger of Allah (S) from the Lord of the worlds and when he went away from His Eminence, he said, "Jibraeel came to me from my Lord and told me, 'O Muhammad, Allah sends you 'Salaam' and says to you: I shall not leave both of them for you. So sacrifice one of them on the other.'"

So the Messenger of Allah (S) looked at Ibrahim and wept, "If Ibrahim died, none shall be aggrieved as much as me. While Husayn's('a) mother, Fatima('a) and father, Ali('a), my cousin, is such that they are my flesh and blood and if he dies, my daughter shall be aggrieved and my cousin would sit in sorrow and I shall

be sad for them and I prefer my own grief to the grief of these two. O Jibraeel, Ibrahim may be taken. I sacrifice Ibrahim for Husayn('a)." Thus after three days Ibrahim passed away and whenever the Messenger of Allah (S) saw Husayn('a) coming towards him, he used to kiss and embrace him and kiss his lips and say, "May I be sacrificed on the one for whom I sacrificed my son, Ibrahim."[114]

8. Ibn Abbas has narrated that the Messenger of Allah (S) had made Husayn('a) mount on his shoulder. A man told him, "O son, you are on the best of mounts."

The Messenger of Allah (S) retorted, "He is the best of the riders."[115]

9. Yazid bin Ibn Yazid has narrated that the Messenger of Allah (S) came out of Ayesha's house and went to Fatima's House and heard that Husayn('a) was crying. Thus His Eminence was very disturbed by this and he told Fatima('a), "Do you not know that his crying pains me'?"[116]

10. Abdullah bin Shaddad has narrated from his father that the Messenger of Allah (S) performed a long prostration till we thought that something has happened or that revelation was descending on him. So we asked him about it and he said,

"None of these happened, rather my son had made me a mount and I did not like that I should make him dismount quickly, till he may achieve what he desires'"[117]

These are some traditions that have come about his beloved one, that are the signs of the lofty status that is bestowed on him and it is an expression of His Eminence that its image and its realities would be apparent in this child and it shall be an incomparable example for high humanity and be of the great secrets of His Eminence.

The Messenger of Allah (S) Prophesied the martyrdom of Imam Husayn (‘a)

The Messenger of Allah (S) informed his companions about the martyrdom of his beloved grandson and he announced this matter among the Muslims in such a way that this became an imminent matter for them and none of them had any doubt in it.

Ibn Abbas says that, “We had no doubt and Ahlul Bayt often said that Husayn bin Ali shall be killed at Taff.”[118]

The Messenger of Allah (S) had on many occasions been informed of those calamities that were to befall his beloved Husayn. Here we shall mention some of them:

1. Umme Fadl, the daughter of Harith, has narrated that Husayn was in my lap when I came to the Messenger of Allah (S). So I transferred him into the Prophet’s lap. Then I noticed that the eyes of the Messenger of Allah (S) were filled with tears. I asked His Eminence, “O the Messenger of Allah (S), may my parents be sacrificed on you, what has happened to you?”

His Eminence replied, “Jibraeel came to me and informed me that my people shall kill this son of mine.”

Umme Fadl became worried and asked, “This one shall be killed?” pointing towards Husayn.

His Eminence said, “Yes, and Jibraeel brought to me red soil from the place of his burial.”[119]

Umme Fadl began to weep and sorrow and grief descended upon her.

2. Lady Umme Salma has narrated that one night the Messenger of Allah (S) went to his bed to sleep. Then he awoke in a disturbed condition and again he went back to sleep. Again he awoke in a disturbed condition but it was less than his previous condition. Then again he went to sleep and again awoke while a red soil was

in his hand and His Eminence was kissing it. I asked him, "O Muhammad('a), what soil is it?"

His Eminence, "Jibraeel, informed me that this one (Husayn) shall be martyred in Iraq. So I asked Jibraeel, 'Show me the soil of the land where he shall be slain,' and this is the same soil.120

3. Umme Salma has narrated that one day the Messenger of Allah (S) was sitting in our house. Then he said, "None shall come to me." I waited. Then Husayn('a) entered and I heard the Messenger of Allah (S) weeping and saw that Husayn was in his lap (or beside him) and the Messenger of Allah (S) was stroking him and weeping. I asked him, "By Allah, I did not notice him entering."

His Eminence replied to me, "Jibraeel was with us in the house and he said, 'Do you love him?' 'Yes', I replied. He said, 'Your people shall slay him in the land of Karbala." Then Jibraeel took some soil of that place and showed it to the Prophet.121

4. Ayesha has narrated that Husayn bin Ali('a) came to the Messenger of Allah (S) while revelation was descending on His Eminence. Then he ran towards the Holy Prophet (S) while the Prophet was bent on the floor. Jibraeel asked, "O Muhammad('a), do you love him?" He replied, "Why should I not love my child?" He said, "Your people shall slay him after you have passed away." Then Jibraeel stretched his hand and brought a white soil for His Eminence and said, "It is on this land that this son of yours shall be slain and the name of that place is Taff. When Jibraeel went away from the Messenger of Allah (S) the soil was in the hand of the Prophet and he was weeping and saying, "O Ayesha, Jibraeel informed me that my son Husayn shall be slain in the land of Taff and that my nation shall be involved in mischief after me."

Then he came out to his companions while Abu Bakr, Umar, Huzaifah, Ammar and Abu Zar were among them. The Messenger of Allah (S) was weeping. They rushed towards His Eminence

and asked, “O the Messenger of Allah (S), what has made you weep?”

His Eminence replied, Jibraeel has informed me that my child, Husayn shall be slain in Taff after me and he brought this soil for me and informed me that his grave shall be on that land.”122

5. Zainab binte Jahash, the wife of the Messenger of Allah (S) has narrated that the Messenger of Allah (S) was sleeping near me while Husayn was crawling in the house on his four limbs. Then I became unmindful of him till he went to the Messenger of Allah (S) and climbed on his belly. Then the Messenger of Allah (S) arose to pray and carried him in his arms. And when he bowed or prostrated he placed him on the floor and when he stood up he used to pick him in his arms. When he sat down and began to supplicate and raised his hands and said’Then when he concluded the prayers, I told him, O the Messenger of Allah (S), today I saw something that I never saw you doing before.”123

His Eminence said, “Jibraeel came to me and informed me that my son shall be slain.”

I said, “Then, in this case show me.” And he brought a red soil for me.”

6. Ibn Abbas has narrated that Husayn was in the lap of the Messenger of Allah (S). Then Jibraeel said, “Do you love him?” He replied, “How can I not love him while he is the fruit of my heart?” He said, ‘Your people shall kill him. Do you want me to show you the location of his grave?’ Then he closed his fist and suddenly there was red soil (in it).”124

7. Abu Amama has narrated that the Messenger of Allah (S) told his wives: “Do not make this child (Husayn) weep.” And he said: And that day was turn of Umme Salma. Then Jibraeel descended and the Messenger of Allah (S) went inside the house and told to Umme Salma, “See that no one comes to me.” Then Husayn came and saw that the Prophet was in the house. He tried to go in but

Umme Salma took him in her arms and sung a lullaby to him. When his crying increased she released him. Then he went inside and sat on the Prophet's lap. Jibraeel told the Prophet, "Your people shall slay this son of yours."

His Eminence asked, "Would they kill while they had faith in me?"

Jibraeel replied, "Yes, they shall slay him," and Jibraeel took a handful of soil and told His Eminence, "He shall be slain at such and such place." Then the Messenger of Allah (S) came out holding Husayn in his arms and he was sad and aggrieved. Umme Salma though that His Eminence was aggrieved due to the coming of this child. She said, "O Messenger of Allah (S), may I be sacrificed on you. You told me to take care of this child and commanded me not to allow anyone to come to you but I released him." The Prophet did not give any reply to her and he came out towards his companions in a sad and sorrowful condition. Then he told them, "My community shall slay him (and he indicated towards Husayn('a))."

Abu Bakr and Umar looked towards His Eminence and asked, "O Messenger of Allah (S), would they do it while they are Muslims?"

He replied, "Yes, and this is the soil of that place'"[125]

8. Anas bin Harith has narrated from the Prophet that he said, "This son of mine (and he indicated towards Husayn) shall be slain on a land called Karbala. Then anyone who is present at that time should assist him."

When His Eminence, Husayn('a) departed for Karbala, Anas accompanied him and was martyred in his service.[126]

9. Umme Salma has narrated that, "Hasan('a) and Husayn('a) were playing in my house in the presence of the Prophet. Then Jibraeel arrived and said, "O Muhammad('s), your community

would slay this son of yours after you have passed away (and he pointed towards Husayn(‘a)).”

The Messenger of Allah (S) wept and embraced him (Husayn(‘a)) while a soil was in his hand. Then he kissed it and said, “Woe be to Kerb-o-bala.” And he gave it to Umme Salma and told her, “When this soil turns to blood you should know that my son has been slain.”

Umme Salma kept it in a bottle and everyday she used to look at it and say, “The day you turn to blood shall be a day of a great tragedy.”127

10. The Messenger of Allah (S) dreamt that a black and white dog was licking at his blood. He interpreted it in a way that a person shall slay his (grand)son, Husayn. Thus Shimr bin Zil Jaushan was a leper who slew Imam Husayn (‘a).128

11. Umme Salma has narrated that the Messenger of Allah (S) said, “Husayn bin Ali(‘a) shall be slain 60 years after my Hi-jrat.”129

12. Maaz bin Jabal has narrated that the Messenger of Allah (S) came out to us and said, “I am Muhammad and the first and the last word has been given to me. So obey me till I am among you. And after I leave the world you must consider the lawful of the Book of Allah as lawful and its unlawful as unlawful. Death shall come to you’ mischief shall approach you like the darkness of the night. No matter how many Prophets go away, the same number will come back. Prophethood shall be transmogrified and assume the form of rulership. May Allah have mercy on one who takes his right in the way it has come for him and goes out from there. O Maaz, protect it and count it.”

Maaz said, “I counted till five (of the caliphs). Then the Prophet said, “Yazid, may Allah not bless Yazid’”

Then the eyes of His Eminence became tearful. Then His Eminence said, "I have been informed about the slaying of Husayn and his grave soil has been brought to me and I have been told who his killer shall be. He shall be killed among a people that shall not defend him but that their hearts shall become divided and impose evil rulers on them and scatter them'"

Then His Eminence said, "Ah upon the sons of the Progeny of Muhammad. Those whom people consider as caliph shall slay my successor whom I have reared with care and also slay the successor of my successor. O Maaz, Remember this."

When he came to the tenth, that the ten who shall take over the kingdom after him, he said, "Walid,130 it is the name of Firon, who destroys the Islamic Shariah is a person from their family; his hands shall reach up to his blood and the Almighty Allah shall take out His sword which shall not return to its case and the people shall differ among themselves and shall become such." Then he closed his fist.

The he said, "After 120 years a swift death and slaughter shall become common and their death shall be on them and a descendant of Abbas shall be ruling over them."131

The Prophet exposed the secrets of the unseen that were to come on his community after him due to which terrible calamities shall befall them due to the battles on the Muslims. So much so that they shall be ruled by tyrant rulers and they shall kill and dishonor Muslims. As the Prophet has informed about what was to come to pass with his son Husayn at the hands of Yazid and then the dominance of the Abbasids who would overthrow the Umayyads. All this came to be exactly as the truthful Prophet has prophesied.

13. Ibn Abbas has narrated that, "When two years had passed after the birth of His Eminence, Husayn, the Prophet went on a journey. When he was on his way, he halted and recited, "To Allah we belong and to Him we shall return," and his eyes were filled with

tears. So he was asked regarding it. He said, "This is Jibraeel, who informs me of a place called Karbala at the banks of Euphrates where my son, Husayn bin Fatima, shall be slain."

A group of companions turned to His Eminence and asked, "O Messenger of Allah (S), who would slay him?"

His Eminence replied to them in broken and sorrowful words, "A man named Yazid. May Allah not bless him. As if I am seeing the place of his slaying and that his severed head is being presented to Yazid. By Allah, anyone who sees the severed head of my son, Husayn and becomes pleased at it, the Almighty Allah shall put hypocrisy in his heart."

When the Prophet returned from the journey, he was very sorrowful. He went to the pulpit and warned the people and said, "O Allah, I am Muhammad, Your slave and Your Messenger and these two are the best from my Progeny and the most righteous of the descendants and my Progeny and the ones I am leaving in my community. O Allah, Jibraeel has informed me that this son of mine (pointing towards Husayn) shall be slain and he shall be deserted. O Allah, may You give blessings in his slaying. May Allah make him the Chief of the Martyrs. As You are powerful over everything. O Allah! Do not bless those who slay and desert him."

Hearing these words a group of people in the courtyard of the Mosque began to wail and moan. The Messenger of Allah (S) said, "You are crying! Would you not help him? O Allah, You be his guardian and helper."

Ibn Abbas says, "The Messenger of Allah (S) was such that his color had waned and his face was worried. Then he ascended the pulpit for the second time and delivered a short and nice sermon to the people while tears flowed from his eyes. Then he said, "I leave among you after me two heavy things, the Book of Allah and the Progeny. The two shall not separate from each other till they arrive to me at the Pool. Indeed I shall not request you about them except what my Lord has commanded, affection for my near

kindred. Then be careful that tomorrow you may not come to me at the Pool in such a condition that you have made my progeny unhappy.

Know that! On the Day of Judgment three flags shall approach me. A black flag, seeing which the angels shall be terrified. They shall stand besides us. I would ask them, "Who are you?" They would remind me that they are Arabs, the followers of monotheism. Then I would tell them. I am Ahmad, the Prophet of Arabs and non- Arabs. They would say, "We are from your followers, O Ahmad." We shall tell them, "How did you behave with my Progeny and the Book of my Lord after me?" They shall reply, "We wasted the Book and tore it to pieces. As for your Progeny we followed them till they departed from the world. Then I would turn my face away from them (in disgust) and they shall return thirsty and black faced.

Then another flag, darker than the previous one, would approach me. I would ask them, "Who are you?" Like the former group they shall reply, "We are monotheist folks and we are from your followers. I shall ask them, "How did you behave with the bigger and lesser heavy thing after me? That is the Book of God and my Progeny." They shall reply, "We opposed the greater heavy thing and we abandoned the lesser heavy thing. And in all conditions considered them useless." I shall tell them, "Get away from me." They shall go away thirsty and dark-faced.

After that another flag shall come to me such that effulgence is emanating from it. I shall ask them, "Who are you?" They shall reply, "We are followers of monotheism. We are the followers of Muhammad and we are the survivors among the people of truth. We have followed the Book of our Lord and considered its lawful as lawful and considered its unlawful as unlawful. And we loved the Progeny of our Prophet, Muhammad and we helped them like we helped ourselves. We accompanied them in battles and confronted their opponents. Thus, I shall say to them, "Congratulations to you! As I am Muhammad, your Prophet. You were in the

guesthouse of the world just as you have described. After that I shall provide drinks from the Pool myself and they shall depart satiated. Indeed Jibraeel has informed me that my community shall slay my son, Husayn on the land of Karbala. Curse of Allah be on his killer and those who abandon him till Qiyamat'"

After that His Eminence descended from the pulpit and there was none from the Emigrants and the Helpers who had any doubt about the slaying of Husayn.[132]

The above were some traditional reports from the Messenger of Allah (S) regarding the slaying of his blessed grandson and from them we can gauge the intensity of the sorrow and grief of His Eminence.

From these traditional reports, the Muslims became certain of the slaying of the Imam. And they had no doubt about it whatsoever. In the same way, Imam Husayn ('a) also had perfect certainty in it and he has mentioned this matter many a times that we shall discuss in this book.

Respect Accorded by Companions to Imam Husayn ('a)

The companions used to highly respect Imam Husayn ('a) and accorded him great honor when they came in his presence and they considered him in place of his honorable grandfather, because they found in him all that they expected from him with regard to knowledge, piety and religion.

Historians say: "His Eminence was very kind towards them and used to help the weak ones from them and he used to share their problems and difficulties. He used to keep away from their evil ones and he used to solve all their problems like his eminent grandfather had acted with them."

The famous and prominent companions used to compete with each other in the service of His Eminence and his pure brother, Aba Muhammad Hasan (‘a) and had the belief that whatever service is offered to them was a sign of greatness and honor for the one who provides it. For example, Abdullah Ibn Abbas, who is the scholar of the community, in spite of his status and greatness among the Muslims, whenever His Eminences Hasan and Husayn wanted to mount their beasts, he used to rush forward and hold the stirrups and he used to adjust their clothes and considered it a matter of pride. Till Mudrik Ibn Ziyad or Ibn Ammara criticized him for this but Ibn Abbas scolded them and said, “O foolish man, do you know who these people are? They are the two sons of the Messenger of Allah (S). Is it not from the divine bounties on us that we hold their stirrups and adjust their garments?”133

Their respect and honor from the Muslims was to such an extent that when the two of them used to go for visiting the House of Allah, all the caravans they passed used to also come on foot due to their respect till it became very difficult for some of the pilgrims. So a senior companion requested them to either ride like others or to leave the common route. They presented these options to them. They replied,

“Neither would we ride nor leave the route.” So the people took up another route. Whenever they circled the Ka’ba people thronged around them to salute them and sought blessings from them in such a crowd that it was feared that they might be killed in that melee.134

An example of this lofty personality is that once Imam Husayn (‘a) passed by a group of people in the Prophet’s mosque while Abdullah, son of Amr Aas was among them. Then he saluted them and they replied to his salutation. Abdullah replied to his salutation in a louder voice and with full attention towards him and asked the people, “Do you want me to introduce the most honorable one of the earth in the view of the folks of the heavens?”

"Yes," they replied.

He said, "It is the one who is going," and he pointed towards His Eminence, Husayn ('a). He has not spoken to me a word from a night of Siffeen till date. If he becomes satisfied with me, I would prefer it to red haired camels."

Abu Saeed Khudri turned to him and asked, "Would you not seek forgiveness from him?" He agreed to do so and they hastened towards the Imam's quarters and sought permission to enter. Imam accorded them permission and when all of them were seated Imam glanced at Abdullah and said, "Do you know that I am the most beloved of the inhabitants of the earth in the view of the folks of heavens?" Abdullah replied at once, "Yes, by the Lord of the Ka'ba."

His Eminence said, "What compelled you to fight against me and my father? By Allah, my father was better than me."

Abdullah told him about his excuses and said, "Yes, but (my father) Amr complained about me to the Messenger of Allah (S) and told His Eminence, 'Abdullah prays the whole night and fasts all the days.' The Messenger of Allah (S) said, 'Pray, and sleep too. Fast, and break it too and obey Amr.' Thus when the battle of Siffeen took place he put me under oath and I came out, but by Allah, neither I took out the sword nor used the spear or shot an arrow." He them implored the Imam in such a way that finally the Imam became satisfied with him.[135]

Although his excuse of obeying his father in fighting against His Eminence Amirul Momineen Ali ('a) has no legal sanction because on the basis of what has come in the Quran, obedience of parents in disobedience of Allah has no legality.

Anyway, His Eminence, Imam Husayn ('a) was the recipient of respect and honor of the Muslims. Historians have said that, "His Eminence was present in a funeral when Abu Huraira rushed forward and cleaned the dust from the Imam's feet with the garment

he was wearing. And Miqdad bin Aswad, the companion of the Prophet and one of the most senior and of the first ones in Islam made a bequest that after his death 36000 (units of currency) be paid to His Eminence, Husayn.(‘a) 136

The companions had considered Imam Husayn (‘a) as the remnant of Allah on the earth. He was a lofty example of his grandfather. And due to this relationship they used to love and respect him greatly and they used to consider it a matter of honor to serve and visit him. They used to compete with each other in this.

Examples of the Merits of Imam Husayn (‘a)

In the personality of the chief of the nobles, were present all human values and lofty merits; and elements of prophethood and Imamate were merged in the person of His Eminence. And they with regard to his merits and manners are incomparable and prominent examples that are clear examples of Islamic prophethood and, in fact, which is counted as ever-living path of Islam with all its powers and its principles.

Indeed, all the characteristics of the father of the martyrs and every quality of his from the good qualities that has bestowed him with the greatest status in the world without any exaggeration has compelled us to confess that it is an incomparable example in the whole history of humanity except for his grandfather and father. We shall discuss about some of his personal qualities and virtues.

Imamate of Imam Husayn (‘a)

Imam Husayn (‘a) is one of the brilliant stars of the Imams of Ahlul Bayt (‘a). The qualities of humanity are perfected in him and those qualities have reached to their zenith in him. He has established the torch of this religion and spread the slogan of truth

and justice on the earth and established the constructive matters in Islam. In this path he had borne all sorts of difficulties and calamities. He bore all sorts of problems and oppressions from the oppressors of his time in this path; those oppressors, who considered the property of God as their personal wealth and those who considered the slaves of the Almighty as their own servants.

When revelation used to descend on the Messenger of Allah (S) on most of the days, he used to look at the purified Imams of his Ahlul Bayt ('a) one after the other. And he introduced them with their names and characteristics and through general and special proofs. That they are his successors and they are the Ark of Salvation and the security for the people and made them to be with the Great Book of Allah that neither falsehood shall approach it from back or from front. In the past discussion we have presented many such proofs of this and there is no need to repeat them here. Just as we have discussed about Imamate and its necessity as a topic and also discussed about the duties and characteristics of the Imam in the book of "Life of Imam Hasan ('a)" here we shall refrain from repeating them as there is no need to do so.

- 1. Imam Husayn (a.s.), Pg. 289
- 2. Effect of family and society on children below 13 years. Unesco, Pg. 35
- 3. Shakl Geeri Shakhsiyat, Pg. 22
- 4. Surah Ahzab 33:33
- 5. Collection, Year 666 A.H., written by Husayn bin Hakim Hibri. Al-Khasais al-Kubra 2/ 464. Ar-Riyadh an-Nazarah. Khasais an-Nasai 2/ 152. Nasai, Pg. 34 & 35. Ibne Jurair, Tafsir 22/5. Ahmad bin Hanbal, Musnad 4/107. Baihaqi, Sunan 2149 & 152. Nasai, Sunan, 2/150. Mushkilul Athar 1/334 Jalaluddin Suyuti in Durre Manthur 5/199 has narrated more than 20 narrations from different channels that indicate that this verse was only about Ahlul Bayt (a.s.) and Ibne Jurair in his Tafsir has presented 50 reports from different chains saying that this verse is only with regard to Ahlul Bayt (a.s.).

Fakhruddin Razi, Tafsir Kabir 25/209. Nishapuri in the exegesis of Surah Ahzab. Muslim, Sahih 4/1883. On what is revealed from the Quran on Ahlul Bayt, Pg. 71. From photo copied manuscripts at Imam Hakim Library in the Mustansiriya

- 6. Hakim, Mustadrak 2/416, Usud al-Ghaba 5/ 521
- 7. Ad-Durre Manthur 5/199
- 8. Majma-az-Zawaid 9/169, Ansaab al-Ashraaf 2/104, Zakhair al-Uqbah pg. 24
- 9. Zakhair al-Uqbah Pg.24
- 10. Hakim, Mustadrak, 3/172
- 11. Qamus Muhit 1/331, Aqrabul Mawarid
- 12. Ibne Kathir, Tafsir, 2/302, Muslim, Sahih 4/1873
- 13. Wahidi, Asbab an-Nuzul, Pg. 240
- 14. Ad-Durre Manthur, 5/198
- 15. Tahdhib at Tahdhib, 7/263
- 16. Mizanul Etedal, 3/95, Tabaqat al-Quraa, 1/15, Ibne Sa'ad, Tabaqat 5/216
- 17. Mizanul Etedal, 3/95
- 18. Mizanul Etedal 3/96
- 19. Mojamul Udba
- 20. Tahdhibut Tahdhib 7/263
- 21. Tahdhibut Tahdhib 7/271
- 22. Mizanul Etedal 3/93
- 23. Tahdhibut Tahdhib 7/271
- 24. Mizanul Etedal 4/173
- 25. Tahdhibut Tahdhib 10/281
- 26. Comparison of Allah with other things
- 27. Tahdhibut Tahdhib Pg.284, Mizanul Etedal 4/175
- 28. Non-Muslim protected people
- 29. Tahdhibut Tahdhib, Pg.281
- 30. Tahdhibut Tahdhib, Pg.281
- 31. Wafayatul Ayan
- 32. Surah Yusuf 10:28.29
- 33. Surah Naml 27:34-35
- 34. Surah Waqiah 56:75-77
- 35. Al-Kalimatul Ghurra Fi Tafzeeluz Zahra, Pg. 196-197

- 36. Fixed destiny
- 37. Surah Yasin 36:82
- 38. Al-Kalimatul Ghurra Fi Tafzeeluz Zahra Pg,201
- 39. Surah Shura 42:23
- 40. Majma az-Zawaid, 7/103 Zakhair al-Uqbah Pg.25 Nurul Absar Pg. 227 Ad-Durr al-Manthur
- 41. Hilyatul Awliya, 2/201
- 42. Surah Shura 42:23
- 43. Surah Shura 42:23
- 44. As Sawaiq al-Mohreqa Pg. 202
- 45. Life of Imam Hasan ('a)
- 46. Tabari, Tafsir. 25/16
- 47. Surah Shura 42:23, Kanzul Ummal 1/218, Sawaiqul Mohreqa Pg.170
- 48. Surah Araaf 7:158
- 49. Surah Nur 24:63
- 50. Surah Aale Imran 3:31
- 51. Surah Ahzab 33:21
- 52. Razi, Tafsir, Under the exegesis of the verse of love in Surah Shura
- 53. Sawaiqul Mohreqa, Pg. 148
- 54. Surah Aale Imran 3:61
- 55. Razi, Tafsir, 8/85; Baidhawi, Tafsir, 2/47; Tafsir Kashaf 1/368; Tafsir Ruhul Bayan, 2/44; Tafsirul Jalalayn, 1/35; Tirmidhi, Sahih 5/225; Baihaqi, Sunan, 7/63, Muslim, Sahih, 4/1871, Book of Merits of Companions; Ahmad bin Hanbal, Musnad, 1/185,
  Baghawi, Misbah as-Sunnah 4/183 Seer A'laamun Nubla 3/286
- 56. Surah Hadid 57:21
- 57. Al-Kalimatul Ghurra, Pg. 184
- 58. Razi. Tafsir, 8/86
- 59. Surah Dahr 76:5-7
- 60. Fakhruddin Razi, Tafsir 30/140. Wahidi, Asbabun Nuzul, Pg. 296. Nishaburi in the exegesis of Surah Hal Ata, Ruhul Bayan 10/268, Durre Manthur, Yanabiul Mawaddah 1/279.

Ar-Riyadh an-Nazara 2/180 & 208. Maqrizi, Imatul Asma, Pg. 502

- 61. Surah Dahr 76:12-17
- 62. Ar-Riyadh an-Nazara 2/154
- 63. Tirmidhi, Sahih 5/699. And Ibne Majah in his Sunan 1/52 has narrated that the Holy Prophet (s.a.w.s.) said, "I am at peace with one is at peace with them and I am at war with one who is at war with them." In the same way Hakim has mentioned similarly in his Mustadrak 3/149. Ibne Athir in Usud al-Ghaba 5/523. Ahmad has narrated it in his Musnad 2/442 through his chains from Abu Huraira and also Khatib Baghdadi in his History 7/36
- 64. Ahmad, Musnad 1/77. Tirmidhi, Sahih 5/641. And Tahdhib at-Tahdhib 10/430 it is mentioned that Nasr bin Ali has narrated this tradition. Thus Mutawakkil ordered that he should lashed 1000 times. Then Ja'far bin Abdul Wahid has spoke about him and he said that he is from the Ahle Sunnat he himself was till he released him
- 65. Ahmad, Musnad 1/77
- 66. Hakim, Mustadrak 3/149. And in Kanzul Ummal 12/102 and Sawaiqul Mohreqa, Pg. 187 it has come that His Eminence (s.a.w.s.) said, "Stars are the security for the folks of the earth and my Ahlul Bayt (a.s.) are the security for my Ummah." Manawi has mentioned it in Faiz al-Qadeer 6/297 and Haithami in his Majma 9/174
- 67. Tirmidhi, Sahih 5/663. Usud al-Ghaba 2/12
- 68. Kanzul Ummal 1/172, Tirmidhi, Sahih 5/662
- 69. In Kanzul Ummal 1/188 the words "is my Progeny" are mentioned
- 70. Haithami, Majma 9/163
- 71. Sawaiq, Pg. 126
- 72. Faiz al-Qadeer 3/15
- 73. Sawaiq, Pg. 228
- 74. For this topic refer to al-Murajat, Pg. 71-78 Al-Usul al-Aamma Lil Fiqh al-Maqarin, Pg. 164-187
- 75. Majma az-Zawaid 9/168 and Hakim has narrated it in his Mustadrak 2/43, from Hansh from Abu Zar. Khatib Bagh-

dadi in his History 2/19 has narrated from his chains from Anas bin Malik. Abu Naeem in Hilya 4/306 has narrated from his chains from Saeed bin Jubair from Ibne Abbas. Al-Muttaqi in Kanzul Ummal has narrated from his chains from Ibne Zubair and Ibne Abbas. Mohib Tabari has narrated in Zakhair al-Uqba Pg. 20 from his chains from Ali. Tibrani has narrated in his book, Kitabul Asghar wal Awsat from Abu Saeed Khudri

- 76. Al-Murajat, Pg. 77
- 77. Al-Murajat, Pg. 82
- 78. Al-Murajat, Pg. 83, Quoted from Tafsir Thalabi
- 79. Al-Murajat, Pg. 81 quoted from Sharaful Mobad, Pg. 58
- 80. Al-Murajat, Pg. 82, Quoted from Suyuti
- 81. Kanzul Ummal Vol. 12/102
- 82. Hakim, Mustadrak 3/151
- 83. Hakim, Mustadrak 3/137
- 84. Majma az-Zawaid 9/181. And Zahabi has narrated it with slight diffrence in Seer A'laamun Nubla 3/282, Mukhtasar Sifwatus Safwa, Pg. 62. Ibne Asakir, Biography of Imam Husayn (a.s.) from History of Damascus, Pg. 61
- 85. Zakhair al-Uqba, Pg. 124
- 86. Kanzul Ummal 13/671
- 87. Nasai, Khasais, Pg. 125. And in Musnad of Imam Zaid, Pg. 469 it is mentioned that, "A son is a flower and Hasan and Husayn are my two flowers."
- 88. Kanzul Ummal 13/667
- 89. Hilyatul Awliya 3/201
- 90. Bukhari, Sahih 8/8 and 5/33. Fazailul Khamsa min Sihah as-Sitta 3/183
- 91. Tirmidhi, Sahih 5/657, Faiz al-Qadeer 1/148
- 92. Zakhair al-Uqba, Pg. 130
- 93. Majma az-Zawaid 9/182, Kanzul Ummal 13/658
- 94. Kanzul Ummal 13/663, Majma az-Zawaid 9/182
- 95. Tirmidhi, Sahih 5/656. Mukhtasar Sifwatus Safwa, Pg. 62. Ahmad bin Hanbal, Musnad 3/62, Hilyatul Awliya 5/71. Tarikh Baghdad 9/231 and Hakim has narrated it from his chains from Ibne Umar that the Holy Prophet (s.a.w.s.) said,

"Hasan and Husayn are the two chiefs of Paradise and their father is better than them." And it is mentioned with these words in Musnad Imam Zaid. And in Isabah 1/266 Jaham has narrated: I heard the Messenger of Allah (s.a.w.s.) says, "Hasan and Husayn are the two chiefs of the people of Paradise."
And it has come in Kanzul Ummal 6/221 that, "Hasan and Husayn are two chiefs of the people of Paradise. One who loves them loves me and one who hates them hates me."
And in Jame al-Kabir of Suyuti from Ibne Asakir from his chains it is narrated from Huzaifah that the Messenger of Allah (s.a.w.s.) said, "Angels came to me and saluted me. And they gave me the good news that Hasan and Husayn are two chiefs of the people of Paradise and that Fatima is the chief of the ladies of Paradise'"

- 96. Hakim, Mustadrak 3/166. And with a slight difference Haithami has mentioned it in his Majma 9/111. And Muttaqi has also narrated it in Kanzul Ummal 12/120 and in Sunan Ibne Majah 1/51 it is mentioned that he said that the Messenger of Allah (s.a.w.s.) said, "One who loves Hasan('a) and Husayn('a) loves me and one who hated them has hated me."

  And in Tahdhib at-Tahdhib in the biography of Nasr bin Ali Azdi, Ali bin Sawaf has narrted from Abdullah bin Ahmad that Nasr has narrated the tradition that the Messenger of Allah (s.a.w.s.) took the hands of Hasan('a) and Husayn('a) and said, "One who loves me and loves their father shall remain with us in Qiyamat in our station."

  When Mutawakkil heard him he ordered that he be lashed 1000 times. Then Abdul Wahid spoke to Mutawakkil about Nasr and said, "He is from Ahle Sunnat," and he remained with him till he was released

- 97. Tirmidhi, Sahih 5/658. Nasai, Sahih 3/108. Hakim, Mustadrak 1/287. Abi Dawood, Sahih 1/290. Ahmad bin Hanbal, Musnad 5/354. Baihaqi, Sunan 3/218. Usud al- Ghaba 2/12.

Kanzul Ummal 12/114. Nasai, Sunan 3/108 and Sawaiq al-Mohreqa, Pg 191

- 98. Hakim, Mustadrak 3/168. Ahmad bin Hanbal, Musnad 4/172. And the meaning of this tradition is that people tend to become miserly as they fear that they would not be able to provide sufficiently for their children
- 99. 'Sibtan' is the dual of 'sibt' and in Lisanul Arab 9/181 it has come that 'sibt' is a nation from the nations in goodness.
- 100. Kanzul Ummal 12/119. Sawaiq al-Mohreqa, Pg. 192. Al-Adab al-Mufrad in Subhul Aashi 1/430 it has come that Hasan('a) and Husayn('a) were the first in Islam to be given the title of 'Sibt'
- 101. Tirmidhi, Sahih, Kanzul Ummal 12/116
- 102. Ibnud Daibagh, Taisir al-Wusul 3/320
- 103. Biharul Anwar 10/78 and in Nuzhatul Majalis 2/476 it has come that the Messenger of Allah (s.a.w.s.) told Hasan and Husayn, "You are two Imams and intercession for us is in you." And this tradition is mentioned on Pg. 129 of al-Ittiaf le Hubbil Ashraaf
- 104. Darami, Sunan 2/285
- 105. Al-Iqdul Farid 2/243
- 106. Muslim, Sahih 4/1883
- 107. Ahmad, Musnad
- 108. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 83 from the handwritten manuscript at Amirul Momineen Library, Seer A'laamun Nubla 3/282
- 109. Hakim, Mustadrak 3/177. And in Nurul Absar, Pg. 254 the words of the tradition are as follows, "I love them and I love all those who love them."
- 110. And in a tradition, "Then he put his one hand below his waist and he put the other hand below his chin and placed his mouth on his mouth while saying, "Husayn is from me'"
- 111. Ibne Majah, Sunan 1/51. Ahmad bin Hanbal, Musnad 4/172. Usud al-Ghaba 2/19. Tahzib al-Kamal, 6/401. Taisar al-Wusul 3/320. Hakim, Mustadrak 3/177. Ansaab al-Ashraaf, Vol. 3/142.
- 112. Al-Murajat, Pg. 287

- 113. Minhaj as-Sunnah 4/210
- 114. History of Baghdad 2/204
- 115. At-Taj al-Jame al-Usul 3/218, Kanzul Ummal 13/650, al-Bidaya wan-Nihaya 8/36
- 116. Majma az-Zawaid 9/201. Seer A'laamun Nubla 3/284, Tibrani, al-Mojam al-Kabir 3/124. Zakhair al-Uqba, Pg. 143
- 117. Tahdhib at-Tahdhib 2/346 Taisar al-Wasul al-Jame al-Usul 3/321, Nasai, Sunan 2/229
- 118. Hakim, Mustadrak 3/179
- 119. Hakim, Mustadrak 3/176. And in the tradition of Ibne Asakir 13/162 it is mentioned from Ummul Fadl that she said, "One day the Prophet came to me while Husayn was with me. So he took and played with him for a long time. Then his eyes were filled with tears. I asked him, "What has made you aggrieved?" He replied, "This is Jibraeel who has informed me that my people shall kill this son of mine."
- 120. Hakim, Mustadrak 4/398. Kanzul Ummal 12/126. Seer A'laamun Nubla 3/289, Zakhair al-Uqba, Pg. 148
- 121. Kanzul Ummal 12/126. Tibrani, al-Mojam al-Kabir 3/116
- 122. Majma az-Zawaid 9/187. And in Tahzib al-Kamal, 6/409 it is mentioned that the Prophet took the dust that Jibraeel had brought to him and began to kiss it and said, "Woe be to Karb-o-bala."
- 123. Majma az-Zawaid 9/189
- 124. Majma az-Zawaid, Pg. 191
- 125. Majma az-Zawaid 9/189
- 126. Ibnul Wardi, Tarikh 1/233
- 127. Tibrani, al-Mojam al-Kabir (In the biography of Imam Husayn) 3/114
- 128. Tarikh al-Khamis 2/299
- 129. Tibrani, al-Mojam al-Kabir 3/110
- 130. Walid bin Yazid bin Abdul Malik bin Marwan, he was such a wanton king that he committed every transgression. He went for Hajj and drank wine atop the Holy Ka'ba. He was more terrible to this nation than Firon was on his people. It is narrated that he kept a copy of Quran for target practice and Muslims were furious with him for his open expression

of apostasy and innovations in religion and raised their voices against him and had him killed. This matter is mentioned on Pgs. 250-252 in Tarikhul Khulafa

- 131. Tibrani, al-Mojam al-Kabir 3/129 (In the biography of Imam Husayn) Majma az- Zawaid 9/190
- 132. Al-Futuh 4/216-219
- 133. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 210, Ibne Shahr Aashob, Manaqib 3/400
- 134. Al-Bidaya wan-Nihaya 8/37
- 135. Usud al-Ghaba 3/234-235. Kanzul Ummal 11/343. Majma az-Zawaid 9/186
- 136. Seer A'laamun Nubla 3/187. And Kifayatut Talib, Pg. 425 it is narrated from Abi Mahram that he said, "I was attending a funeral of a lady and Abu Huraira was with us. Then they brought a dead body of a man and he kept it between the corpse of that lady and recited prayer on it. When we returned His Eminence, Husayn became tired and sat down on the way. Then Abu Huraira cleaned the dust off the feet of His Eminence with the corner of his garment. His Eminence, Husayn said to him, "Why do you do this?" Abu Huraira said, "Let me do it. By Allah, if people knew what I know about you they would have carried you on their shoulders."

Characteristics of the Personality of Imam Husayn ('a)

Those incomparable qualities that were present in the personality of the leader of the noble men and the elements and basic matters were present in the being of His Eminence in incalculable quantity as follows:

1. Firm Determination

Of the personal qualities of the father of the martyrs is a firm determination and a strong will that this valuable condition he had inherited from his respected grandfather. A Prophet who had changed the course of history and had transformed the meanings of life and alone he stood against the great powers who stood in his way of spreading the word of God. And he did not care for them and told his uncle, Abu Talib, the believer of Quraish:

"By Allah, if the sun is placed in my right hand and the moon in the left and I am asked to refrain from this (prophethood of Islam) I shall not do so till I die, or that the Almighty Allah may make them successful."

By this powerful determination he confronted the powers of polytheism and was able to dominate the direction of the events. In the same way the eminent grandson of His Eminence arose against the Umayyad kingdom and without any doubt and announced his denial to pay oath of allegiance to Yazid, and in spite of the scarcity of his helpers he left for the battlefield of the holy war, so that he may bestow loftiness to the word of truth and destroy falsehood, while the large number of Umayyad fighters were mobilized to confront him. However, His Eminence did not worry about it and he announced his intention and aim in his immortal words, saying,

"I don't see death but as success; and life with the oppressors as nothing but a deviation."

He moved towards the field of honor and respect with his family members of Ahlul Bayt ('a) and his companions so that he may hoist the flag of Islam and obtain a great success and victory for the nation of Islam till he finally reached martyrdom. Peace of God be on him as he was the strongest person with regard to determination and foremost with regard to will and intention. He did not mind bearing all those circumstances that make the intellects and minds bewildered.

2. Refusal to accept Injustice

Among the characteristics of Imam Husayn (‘a) was the illuminated quality of: Refusal to accept oppression. So much so that he earned the title of ‘Abi Dhayyem’ (One who refuses to be oppressed). This is one of the most well known titles of the Holy Imam, because His Eminence was a lofty example of this quality. It was he who raised the slogan of human greatness and constructed the path of honor and respect. Thus he did not bend before the monkeys of Bani Umayyah. He preferred death in the shade of spears.

Abdul Aziz bin Nubatah As-Sa’di says:

“And Husayn(‘a) considered death with honor as life and considered life with degradation as death.”

The famous historian Yaqubi has described His Eminence as the ‘*Shaheedul Izza*’ (Most respectable martyr).1

Ibn Abil Hadid says, “The Chief of the magnanimous ones and destroyer of oppression taught the people that honor and death under the shade of swords is better than acceptance of dishonor. Aba Abdillah Husayn bin Ali Ibn Abi Talib (‘a) was such that he preferred safety for himself and his companions but he did not accept humiliation on the basis of his aim so that it may not be that Ibn Ziyad does not kill them and dishonors them is some way; he preferred death to it and I have heard from Naqeeb Abu Zaid Yahya bin Zaid Alawi that he said: You can say that the couplet of Abu Tamam about Muhammad in Hamid Tai actually fits Imam Husayn (‘a):2

“It was easy to escape death, but a loyal defense and a manly quality, he turned it towards them.

And one who does not accept oppression, it is as if on the day of the battle he would be like a refusal or higher than that.

Thus he made his steps steadfast by joining them to death and he said to it: Qiyamat or the day of gathering is under your control.

He donned the red apparel of death and the night did not pass but it turned into the green brocade."[3]

The leader of the nobles restrained his self from increasing oppression and taught sacrifice to the people. Musab bin Zubair says, "He gave preference to death with honor to a life of degradation."[4] After that the following lines came on his tongue:

"O one who was in Taff from the Hashemite clan. He considered others as equal and taught the elders equality."

The words of His Eminence are the most prominent compositions that became established in Arab literature whenever there is mention of honor, sanctity and pride is explained he says, "Indeed, these ignoble sons have put me between two choices. Either I kill myself with the sword or accept dishonor. Far be it, that we accept degradation, because the Almighty Allah, the Prophet and the believers would not accept it for us. Those who are pure, incomparable, self-respected and souls of the oppressed ones do not consider it lawful that we prefer the debased ones to a death of honor'"

On the day of Taff, he stood like a strong mountain against the Umayyad soldiers of apostasy and taught future generations the lesson of nobility, self-respect, greatness and destroying injustice:

"By Allah, I shall never give you the hand of humility and I would not accept slavery. I seek refuge from my Lord and yours that you may stone me'"

These brilliant words show to what extent the great Imam was rich with nobility and unlimited virtues; whose best example is the everlasting valor that shall remain forever that the History of Islam has kept recorded in it.

The poets of Ahlul Bayt (‘a) in order to portray this best scene have competed with each other and their compositions regarding this are the best examples of Arabic literature and eloquence. Sayyid Himyari Jalli in his immortal poems has versified the merits of his glorious ancestor, His Eminence, Husayn (‘a). He says:

“Those people desired (were greedy) that he may accept oppression, but the Almighty Allah and sword fighters did not accept it.

How can the neck that has not bowed for anyone except for Allah, accept degradation?

For him was a heart, stronger than a coat of mail, which it spread in front of the thirsty spears.

And loyalty and determination used to turn about in those breasts that the land may become narrow it goes into it.

Thus he did not accept life but that it may be preferable or did not stop fighting at the time of the battle till he was rolling in the dust.”5

In self-restraint and nobility they had so prominently drawn a picture that has never been done before. That is why Sayyid Haider has shown the forcible tactics of the Umayyad rulers and the firm determination of Imam Husayn (‘a) not to accept any kind of dishonor. While it is not acceptable to Almighty Allah, and that a lofty soul that had got the honor of prophethood in inheritance, how can he accept injustice, so he turns his head away, because His Eminence (‘a) had not bowed his head (submitted) ever to anyone else except Almighty Allah. Then how can he do so before the debased ones of Bani Umayyah? And how can their power stop him from his iron will? That was like a coat of iron that stops the thirsty spears. How beautifully it is said:

“Are there deeper and reachable words than these that turn the quality of destroying injustice that is Imam Husayn (‘a) and could there be a better description than this? That all the powers of con-

frontations that turn the loyalty to the breast of Imam (‘a) that the whole world is deficient to carry that determination which in spite of its vastness fitted in this breast.”

And it is the fact that in the quality of self-restraint that has reached its peak that even the beautiful words in this matter promote it. While in this couplet there is no word, which is strange, and no letter is rare that is unheard of.

The following are some of the couplets and a part of great poetical compositions that we must consider; in which, the great valor of Imam Husayn (‘a) in described.

“He died but his death was Hashemite death as he was recognized below the spears.

The nobility that you saw was such that he could not accept degradation. Thus it would be the smell of the aimed spear that shall reach him.

And he said, “O my beloved, halt, standing on the pool of death is not the standing of the one who is undecided.

He has seen the back of the mount of degradation less preferable than death while death was waiting for him.”[6]

Thus he gave preference that he should step in the burning fields, but he did not give a hand in degradation to anyone.

I may not be able to obtain deeper and sweeter couplet than the above, which has presented a real scene, the forbearance in the nature of Imam and that, which shows his personal loftiness. That he preferred the shade of the spears to a life of comfort but surrender to the tyrants. The same thing is expressed in the poems regarding the other martyrs of the Imam’s side. They also competed with each other in the field of contest. They rushed to the field with zeal and were eager to lay down their lives in loyalty so that they be bestowed with honor and respect.

In the same way Sayyid Haider has drawn a picture of the defeating of oppression by the martyred Imam and he has described the Imam saying that he even restrained from smelling degradation and oppression but he smelled intentionally the swords and spears because in it was the taste of magnanimity, honor and respect. By the description of these prominent qualities of the Imam, Sayyid Haider moves forward. Then he delineates the magnanimity of the Holy Imam that was rooted in wisdom and had a specific aim; such that his aim dominated the aims of the opponents and he did not in the least give way to any laxity in this regard. He has not described and non-factual matter. Rather he has presented the facts with a real description without any sort of reservation.

Sayyid Haider, in another beautiful panegyric has presented the Imam's confrontation with injustice and oppression and the courage of the Imam in this matter. It may be the most beautiful poem lamenting the tragedy of the Holy Imam:

"He was forced to accept one of the two options while the battle was shaking his teeth.

That he should either submit to them or be killed. But he did not accept surrender.

So he said to them: Maintain your forbearance, as the soul of man is lofty that imparts it with beauty.

If there is no dress except that of degradation don the raiment of death and be freed.

He considered being killed with patience as the slogan of his elders and the pride that beautified his status.

Thus he upturned his sleeves for the battle, in a battle in which death was approaching swiftly."[7]

Elegies of Sayyid Haider about the Imam are illuminated emblems for the Arab nation because he has used his imagination in a beautiful way and systematically arranged the points in a proper order. According to his contemporaries, he composes one elegy about the Imam every year and spends the whole year in polishing it. He used to carefully select each word of the elegy and consider and weigh it properly. In this way his final composition emerged.

3.Valor

No personality braver, determined and more valiant than Imam Husayn (‘a) is seen throughout all the stages of the history of humanity. Because His Eminence on the day of Karbala was in such a position that the intellects are perplexed and minds are bewildered at it. The generations venerate his memory and regard his bravery with absolute astonishment, and people have considered his valor higher to that of the well-known valor of his father.

His cowardly enemies were shocked by the strength of his determination and aim because the Imam did not step back due to the continuous horrible strikes that befell him one after the other; and the more the difficulties increased and the calamities intensified the more steadfast he became and the more his face shone. And when all his followers and his Ahlul Bayt were martyred; all the armies consisting of thirty thousand mercenaries, according to some reports, surrounded the Imam(‘a) from all sides. The Imam, though the lone survivor attacked the hordes with ferocity of a wolf attacking a herd of goats and the enemies dispersed in fear and trepidation. They were fleeing in front of him in all directions and he was like a firm mountain. And he faced the swords from all sides in such a manner that there was no sort of laxity on his part. He did not care for death with all his bravery, Sayyid Haider says:

"When he alone faced a particular group all groups were terrified before him.

His spear was on his fingertips as if they had made their swords for that same purpose.

The sword was married to the self and its dower was death and its henna the dust and soil of the battlefield."

In another beautiful elegy he says:

"He was firm and steadfast while the ground under the hooves of his horse was shaking such that it was rocking its pillars.

He was firm on the ground while fear enveloped the fighters.

His face became more and more illuminated while terror was changing the color of the enemies' faces."

When the one who did not accept injustice fell to the ground while the loss of blood had weakened him, the enemies were so much terrified that when they glanced at him that none of them could summon the courage to deliver the last fatal strike.

Sayyid Haider says:

"They were filled with fear due to his awe. No one has presented such a battle that even after he is grounded the foes are awe-struck by him."

The Ahlul Bayt and his followers had also obtained this bravery and valor from him and therefore they moved towards with great fervor and spirit. No kind of fear or awe they ever found in their hearts, while even their enemies have confessed to their valor and steadfastness. Because a person who had accompanied Umar Ibn Saad in Karbala was told: "Have you massacred the progeny of the Messenger of Allah (S)?" And he replied:

"Keep quiet! Even if you had seen what we witnessed and did what we performed. A group attacked us such that they were holding their swords in the hands and falling upon us like hungry lions from all sides and were killing us. They were putting their lives on the mouth. Neither they pleaded for peace nor had any inclination towards any material wealth. There was nothing that served as obstacle between them and the pool of death and the spiritual kingdom. Even if we had refrained a bit from confronting them they would have terminated the life of all the army. Hence what we could have done under those circumstances? May your mother die!"8

One of the poets has described this incomparable bravery in the following words:

"Even if mountains had come to confront them, they would have been sheltered in the battlefield and got pulverized.

They were either standing and receiving arrows on their fronts or the attackers used to spear their chests."

And what a magnificent poetry Sayyid Haider has composed:

"They pulverized their stony rocks and when they were shattered they said: We are instead the solid rocks in their place."

The father of the martyrs whose valor is unequalled, has challenged the nature of humanity for a contest. Thus he has made fun of death and humiliated life. He told in his address to his companions when the enemies were showering them with arrows:

"Arise, may the Almighty God have mercy on you, rush towards death as there is no other venue. These arrows shot by these people are their messengers for you'"

His Eminence, motivated his companions to embrace the throes of death as if he were inviting them to a banquet of delicious victuals; and in fact, it was acceptable to them because His Eminence

was battling with falsehood and the Proof of the Almighty Lord, which was the first step, had been chalked out before him.9

4. Frankness

Among the special characteristics of the father of the martyrs is frankness in speech and his outspoken nature. All his life he never resorted to uncouth behavior and he never used deception and fraud and did not take up any deviated path. Rather he chose the straight path which was compatible with his living conscience avoided every kind of wavering that religion and good manners do not accept. Among the prominent examples of his excellent manners is that when Walid, the governor of Medina, summoned him in the dark of the night and informed him about the death of Muawiyah and asked him to pledge allegiance to Yazid the Holy Imam (‘a) refused it and spoke up clearly explaining his stance:

“O Amir! We are the Ahlul Bayt of Prophethood and repositories of messengership. The Almighty Allah has initiated (creation) and will terminate (it) with us. Yazid is a transgression and a sinner, who imbibes alcohol and a man who sheds blood God has made sacred. He openly resorts to sinful activities. None like me would never pledge allegiance to Yazid.”

These words show the frankness and outspoken nature of His Eminence and demonstrate his strength and determination in the path of truth.

Among the aspects of his frankness was that it had become a part of his personality; such that when he was leaving for Iraq, he received the news of assassination of his emissary, Muslim Ibn Aqil and his being betrayed by the Kufaites, he told the people who were accompanying him for material gains only: “Our supporters have betrayed us. Thus anyone among you who desires to go back may do so, no fealty shall remain on his neck’”

The greedy people left him and only the selected few among his companions remained.10

At a time when the Imam was badly in need of numbers and numerous helpers would have helped in his campaign, yet he refrained from any kind of deception and frankly stated the true position to the multitudes who had been accompanying him. This was so because those who have firm belief in God and His justice never has such defects.

Among the examples of his forthrightness is that on the 10th eve of Mohurrum he gathered all his companions and informed them with absolute frankness that all those who shall remain with him would be martyred the next day. The Holy Imam explained to them in unequivocal terms that they may have a clear idea about what they were doing and he suggested them to go away in the darkness of the night, but the great clan did not agree to leave him and rather expressed their determination to be martyred in his company.

Kingdoms are established and governments destroyed but these lofty words that are the basis of eternity to every living being remain, because the lofty values are made prominent by it, such that man does not obtain any exaltation without it.

5. Firmness on the Path of Truth

Steadfastness on the path of truth was one of the most prominent qualities of the father of the martyrs, Imam Husayn (‘a), because for the establishment of truth and for the destruction of the facts of falsehood and centers of oppression he exhibited unequalled perseverance.

The Holy Imam (‘a) had in his view, truth with all its vastness and meanings and he set out for the field of contest so that truth may be established in all Islamic lands and that people may be released from atrocities meted out to them by tyrannical rulers of the time

and dispel forces that had besieged him and the events that had subjected people to deep pits of ignorance where they were thrashing their limbs for survival.

Imam (‘a) saw that the community was sinking in falsehood and deviations and people were not having any values in their life. Therefore he proceeded towards the field of confrontation so that he may sacrifice everything for the sake of hoisting the flag of truth. The Imam (‘a) has mentioned this same illuminated aim in his address to his companions:

“Do you not see that truth is not being practiced and falsehood is not being avoided so that a believer may be eager to meet the Lord’?”

Truth was one of the most prominent qualities of the personality of father of the martyrs, Imam Husayn (‘a); that he had inherited those qualities from his grandfather and that is the reason why he used to, time and again, kiss that same face and the same mouth that spoke up the words of Allah and issued the springs of justice and truth on the earth.

6. Patience and Forbearance

Among the unequalled qualities in which the chief of the martyrs had no peer was that of patience on the calamities of the world and the difficulties of the time. His Eminence, had tasted the bitterness of patience during his childhood when had sat in grief of his grandfather’s and mother’s demise and witnessed the horrifying events that were encountered by his respected father. He saw the atrocities and problems borne by His Eminence and during the tenure of his brother also he experienced the bitterness of patience in the condition that he saw how his soldiers betrayed him and how they cheated him, till finally Muawiyah had him assassinated through poisoning. And how when he wanted to bury his

brother next to his grandfather, but the Bani Umayyah disallowed it and this was extremely painful for Imam Husayn (‘a).

And the greatest calamity in front of which His Eminence exhibited patience was that right before his very eyes the lofty principles of the Islamic religion were been trampled upon and inappropriate sayings were fabricated and falsely attributed to his grandfather, which were changing and distorting the Law of God. The most painful thing was that his venerable father was being denounced and imprecated from the pulpits and how the tyrant Yazid was busy in extermination his Shias and followers. He assumed patience and forbearance in all these atrocious circumstances.

On the 10th of Mohurrum such calamities descended upon him one after the other that patience used to rock in front of them, while the grief had not ended for him and all the difficulties and sorrows had besieged him. He saw the bright stars of his Ahlul Bayt how the swords were cutting them into pieces. He witnessed this with utmost patience and urged them:

“O my Ahlul Bayt! Be patient! O my cousins! Be forbearing! That after this day you will not have to face any humiliation and oppression.”

His Eminence, used to see his dear sister, the lady of Bani Hashim, how the severities of the tragedy had disconcerted her and sorrow had shattered her heart. He hastened towards her and counseled her that she must maintain patience and content with what Allah had decreed for them.

The most terrible tragedy that Imam bore with patience was the sight of his children and women suffering from killing thirst and they were seeking his help while he could only advice patience and steadfast to them and informed them about the everlasting rewards they would finally achieve after all these difficulties.

He was absolutely at ease in face of the hordes of enemies that surrounded him and their multitudes that had filled up the lands; in such a condition that he was alone bearing the strikes from all sides while extreme thirst was killing him, however he did not pay any heed to these circumstances.

The patience and forbearance of His Eminence and his unflinching attitude on the day of Ashura is the rarest of examples through which humanity was recognized. Arbili says: "The valor of Husayn became a parable and his patience in the battle has rendered the past and future people powerless."11

Each difficulty of His Eminence was alone sufficient to render a person powerless and defeated, even if he had possessed patience and steadfastness, but His Eminence, for the sake of his noble aims, on which exaltation of ones soul depends, in spite of difficulties and calamities, bore all these atrocities.

Historians say that no type of tragedy weakened the resolve of His Eminence. One day a son of the Holy Imam ('a) expired but no sign of tragedy was apparent in his face. He was inquired about it and he said in reply: "We are Ahlul Bayt and whatever we ask Allah, He gives to us and we are pleased with whatever He desires for us."12

His Eminence became satisfied with divine decree and submitted to God's command and this is the essence of Islam and perfection of faith.

7. Forbearance

Forbearance was one of the highest quality of the father of the Martyrs and the most prominent characteristic of His Eminence. According to narrators he did not have any kind of unfavorable habits and he never misbehaved with any badly- behaved person. Rather he dealt with utmost goodness and pleasing manners. In this matter he used to tread the footsteps of his honorable grand-

father His Eminence, the Messenger of Allah (S) whose lofty morals and virtues had won the hearts of all. His Eminence was distinguished by this quality and his fame spread wide to such an extent that even some of his slaves took undue advantage of these qualities, and they intentionally misbehaved with him so that they may be recompensed with goodness and favor!

Historians say: A slave of His Eminence, once committed a grave mistake which made him liable to punishment and His Eminence ('a) ordered that he be punished. The slave pleaded with him saying: My Lord! The Almighty Allah says: "Those who swallow their anger."

The Holy Imam ('a) turned to him smiling and said, "Release him! I have swallowed my anger."

The slave said at once, "And the forgivers of men."

His Eminence said, "I have forgiven him."

At that time the slave pleaded for more favor and said, "And Allah likes those who do good."

His Eminence said, "You are freed for the sake of Allah."

Then His Eminence ordered that a valuable gift be given to him so that he no longer remains dependant on others.13

These lofty manners were of the principles of the life of His Eminence, which did not separate from him throughout his life.

8. Humility

Imam Husayn ('a) was bestowed with utmost humility and his nature was absolutely bereft of any kind of pride and arrogance. He had inherited this quality also from his grandfather who established principles of good manners and lofty morals on the earth.

Narrators have quoted many examples of his lofty manners, some of which we quote in the following paragraphs:

1. One day His Eminence passed by a group of destitute having meals on the "poor platform" (*suffa*) in front of the Prophet's mosque. This day these same people invited the Holy Imam ('a) to join them in their meals.

His Eminence alighted from his mount partook some food with them. Then he said,

"I accepted your invitation. Now you also accept my invite."

They accept the Imam's invitation and hastened with him to his house.

His Eminence, told his wife, Rabab, "Take out what you used to save." She took out all the money she had saved and His Eminence gave the full amount to those people.14

2. His Eminence passed by some beggars who were eating a piece of bread from the Sadaqah offerings. So the Imam saluted them and they invited the Holy Imam ('a) to join them. His Eminence sat down with them and said, "If it had not been Sadaqah I would have indeed joined you in partaking it." Then he invited them to his house, served them food and gifted them clothes. Then he ordered that they also be given some cash.15

In this manner, the Holy Imam ('a) trod the footsteps of his grandfather, the Messenger of Allah (S) because according to historians, His Eminence used to mingle with the poor and benefited them through his favors so that poverty may not cause discomfort to the poor and affluence may not make the rich thankless.

3. There was some sort of trouble between His Eminence, Imam Husayn ('a) and his brother Muhammad bin Hanafiyyah. Thus Muhammad returned to his house and wrote a letter to His Eminence as follows: "So to say: You are having an excellence which

is not given to me and a merit which I haven't got. Our father is Ali and none of us are superior to the other regarding this matter. But my mother is a lady of Bani Hanifah while your mother is Fatima, the daughter of the Messenger of Allah (S). And even if the earth is filled with women like my mother they cannot become equal to yours. Thus when you read this letter of mine, put on your slippers and don your robe and come to me and make me happy and I could never take precedence to you in which you are more deserving'"

When Imam Husayn ('a) read his brother's letter, he hastened towards him and made up with him, making him happy.16 Such were his lofty manners and great personality.

9. Kindness and Affection

Among the qualities of the father of the martyrs was that he had great affection for the people and offered his help to those in need. He used to reach for the assistance of all those who needed it and for anyone who sought his refuge, he used to accord it to him.

Marwan, after defeat in the episode of Jamal sought refuge from himself and his brother, though he (Marwan) was one of the staunchest opponents and he requested him to intercede on his behalf with his venerable father. The brothers went to their father and petitioned him regarding and Marwan said: "O Amirul Momineen! He would pledge allegiance to you."

His Eminence said: "Did not pay allegiance to me before the killing of Uthman? I have no need of his allegiance, as it is the hand of a Jew. If he gives allegiance to me with his hand he would be betraying the trust with his fingers. While he would obtain a kingdom, like a dog licks at its nose and he is the father of four rams and the nation would see the light of the day from his sons."

They pleaded so much with their father that at last he gave him amnesty, but Marwan never acknowledge this favor of Imams

Hasan and Husayn (‘a) and he did all he could to trouble the two grandsons of the Messenger of Allah (S). He was the one who prevented Imam Hasan (‘a) from being buried next to his grandfather and it was he who told Walid that if Imam Hasan refuses to give allegiance for Yazid he must be killed. Also he celebrated in joy when he heard about the martyrdom of Imam Husayn (‘a). For Marwan, it is sufficient that he is a tree, which puts forth nothing except evil and harms to one and all.

Among the obvious examples of the Imam’s kindness is the episode concerning Hurr Ibn Yazid Riyahi who was accompanied with 1000 soldiers and they had been sent to confront the Imam (‘a), but when they came face to face with the Holy Imam (‘a) they had already run out of drinking water and were all on the verge of death due to extreme thirst. When the Holy Imam (‘a) saw their serious condition he was having sufficient quantities of water with him and he supplied all of them with water and even provided it to their mounts. Among the forces of Hurr was an old man, Ali bin Taan Maharabi who was so shaking so violently that he could not hold the mouth of the water bag steady to drink the water so the Imam held the water bag for him and made him steady with his own hands. These actions were the most prominent examples in the culture of humanity that are recorded in the pages of history.

10. Charity

Charity was one of the greatest qualities of the father of humanity, Imam Hasan (‘a), because His Eminence was the refuge of the poor and destitute and the support of everyone who was going through hard times and His Eminence, used to satisfy and please all those approached him for help.

Kamaluddin bin Talha says that it had become famous that His Eminence used to welcome guests with great respect and gave to anyone who asked him anything. He used to be kind to his rela-

tives, help those who appealed him for it, provided clothes to the needy, fed the hungry, forgive his debtors, helped the weak, be concerned for orphans and make needy ones needless. Whenever he received any funds he used to distribute them to the needy. These good qualities of kindness, charity and benevolence are such that only those having the perfect morals possess it'17

Historians state: "His Eminence, carried sacks full of bread and victuals and some money in the darkness of the night on his shoulders to homes of widows, orphans and destitute till it left scars on his shoulders."

A huge quantity of wealth came to His Eminence and he did not leave his place before distributing all of it to the needy around him. Muawiyah came to know about this and he sent a huge quantity of gifts and souvenirs for him and also sent some personalities of Medina so that they may see what he does with those things. They reported about the Imam ('a) as follows:

"But Husayn began with orphans of those killed in Siffeen on the side of his father. Thus if something remained he used to feed the milk of the load bearing camels to the people'"

He sent an informant to see what the people do and they did as Muawiyah had expected. Then Muawiyah said: "I am the son of Hind, I know better about the Quraish."18

Anyhow, historians have reported countless episodes highlighting the charitable nature of the Imam ('a). Some of these are quoted below for the sake of our readers:

1. To Usamah bin Zaid: Usamah bin Zaid became terminally ill and the Holy Imam ('a) visited him. When the Imam sat on his side, Usamah sighed, "O my sorrow!"

"What are you sorrowful for?" "A debt of sixty thousand."

"It is my responsibility."

“I am afraid that I would die before it is repaid.” “You will not die before I repay it on your behalf.”

Thus Imam (‘a) hastened to repay the debt on his behalf before he breathes his last,19 while he had forgiven Usamah because Usamah was one who had not paid allegiance to his father but the Imam did not behave in the similar manner; rather he dealt with him with utmost kindness and benevolence.

2. To one of his maids: Anas has narrated that he was with the Holy Imam (‘a) when a slave girl came to him with a container of perfume and presented it to the Imam (‘a). His Eminence told her, “You are free for the sake of Allah.”

Anas was astonished and he asked, “A slave maid gets you a container of perfume and you have emancipated her?”

His Eminence said, “The Almighty Allah has taught us in this manner. The Almighty Allah says: Whenever someone wishes you, you must reply in a better way or return that same greeting, and better than that was emancipating her.”20

By these lofty manners and great benevolence he captured the hearts of Muslims and they become devoted to his love and guardianship.

3. To a borrower: One day, after the martyrdom of his brother, Imam Husayn (‘a) was sitting in a corner in the mosque of the Messenger of Allah (S). Abdullah bin Zubair and Utbah bin Abi Sufyan were also sitting in a corner of the mosque. A Bedouin arrived on a camel. He tethered his camel and entered the mosque. Then he approached Utbah bin Abi Sufyan and saluted him. He returned the greeting and the Bedouin said:

“I have killed the son of my uncle (cousin) and blood money is being demanded from me. Would you give me something?

Utbah raised his head and ordered his servants to pay him a hundred Dirhams.

The Bedouin said: I do not want anything less than the full amount of the blood money.

Utbah did not pay any attention to him and the Bedouin went away from before him, dejected, and came to Ibn Zubair and told him his problem and he ordered that two hundred Dirhams be given to him but the Bedouin refused and went towards His Eminence, Imam Husayn (‘a) and informed the Holy Imam (‘a) about his requirements.

His Eminence ordered that they pay ten thousand Dirhams to the man and told him, “This amount is for you to pay off your debts.” And ordered that another ten thousand Dirhams be given to him and he said, “This is for you to make arrangements for your upkeep and to improve your living conditions and spend the amount on your family.”

The Bedouin was extremely overjoyed at this and he recited the following couplets:

“Neither any fragrance reached me nor was I involved in a love relationship, yet

I became enchanted.

But for that Progeny of the Messenger, I came and recited pleasing couplets.

They are the noble and exalted beings that the stars of the heavens twinkle for them.

You are the greatest among all the men, you are such a bestower that none could equal your generosity.

Your father obtained such pleasure from greatness that those who wanted to precede him fell behind.

Through him the Almighty God opened the door of guidance and through you

He closed the door of mischief."[21]

4. To a Bedouin: A Bedouin came to His Eminence and saluted him and told him about his needs and said: "I have heard from your grandfather that he used to say: 'Whenever you have any need, ask it from (one of the) four persons: From a noble Arab, or the benevolent who gives happily or the people of Quran or one having an elegant face.' However the Arab has received nobility only through your grandfather and as for benevolence, it is your custom and as for the Quran, it was revealed in your house and as for an elegant face, I heard the Messenger of Allah (S) say: 'When you desire to see me, just look at (the faces of) Hasan and Husayn.'"

His Eminence asked him, "What do you want?"

The Bedouin wrote his requirement on the sand. His Eminence, Imam Husayn ('a) said: "I heard my father say that goodness is proportionate to divine recognition. So I want to ask you three questions, if you reply to one of them, I shall give you one third of what I have, if you reply two question two thirds of what I possess shall be yours, if you reply to all three questions, all I have shall be yours, while a purse has just arrived from Iraq."

The Bedouin said, "Go on and ask the questions, there is no power and strength except from Allah."

Imam Husayn ('a): What is the best deed? Belief in God.

What is the way of salvation for man? Reliance (trust) on God.

What is it that bestows beauty to man? Knowledge accompanied with forbearance. What if he does not have?

Then he should have wealth accompanied with generosity. What if he does not have it?

Then he should have penury accompanied with patience.

What if he does not have that also?

A bolt of lightening should strike him from the sky and burn him up. The Holy Imam (‘a) smiled and handed him the purse.22

5. To a petitioner: A petitioner came to the Imam, knocked at his door and recited the following couplets:

“Anyone this day having hope in you is not disappointed and anyone who knocks at your door.

You are having benevolence and you are the source of generosity, while your father was the exterminators of transgressors.”

The Holy Imam (‘a) was standing up in Prayer. Thus he shortened his prayer and went to the Bedouin and saw signs of poverty in him. He turned back and called out for Qambar. When Qambar arrived, His Eminence asked him, “How much money do we have with us?”

He replied, “Two hundred Dirhams that you commanded me to distribute among your Ahlul Bayt.”

He said, “Bring it here, because someone more deserving has arrived. Thus he took the money and paid it to the Bedouin, sought his forgiveness and recited the following couplets:

“Take these and I request you to excuse me and know that I am sorrowful for you.

If I had more possibility my sky (of favor) would have rained more on you. However, the times are hard and we are having less provisions.”

Then the Bedouin took the money being highly obliged and praying for the well- being of His Eminence. He began to extol the praises of His Eminence and said as follows:

"They are purified and have a good lineage and whenever they are remembered, divine blessings are invoked for them.

You are the one, you are the one having an exalted status. You are the expert of the Quran and the meanings of its chapters.

One who does not have an exalted status by way of his lineage none has any precedence among the people."23

These were some examples of generosity and charity of His Eminence, that informs about his kindness and concern for the poor and he intended nothing but pleasure of Allah and rewards of the Hereafter.

Here concludes our discussion about some circumstances and qualities of His Eminence and how he scaled the heights of perfection in winning the hearts of Muslims in such a way that they became devotees of his love and friendship.

- 1. Yaqubi, Tarikh 2/247
- 2. Ibne Abil Hadid, Sharh Nahjul Balagha 1/302
- 3. Meaning the garments of Paradise
- 4. Tabari, Tarikh 6/273
- 5. Sayyid Haider, Diwan, Pg. 87
- 6. Sayyid Haider, Diwan, Pg. 87
- 7. Sayyid Haider, Diwan
- 8. Ibne Abil Hadid, Sharh Nahjul Balagha 3/263
- 9. Abdullah Alaili, Al-Imam al-Husayn, Pg. 101
- 10. Ansabul Ashraf, 3/169
- 11. Kashful Ghumma 2/20
- 12. Al-Isabah 2/222
- 13. Al Husayn (a.s.) 1/137
- 14. Ibne Asakir, Biography of Imam al-Husayn, Pg. 218
- 15. Ayanush Shia, 1/580
- 16. Nihayatul Arab 3/260, Ali Baa 1/467
- 17. Matalibus So-ool, Pg.28
- 18. Uyunul Akhbar, 3/47
- 19. Ayanush Shia 1/570

- 20. Ibne Sabbagh, Al-Fusul al-Muhimma
- 21. Bahrani, Iqdul Aal Fi Manaqibul Aal
- 22. Fazailul Khamsah Min as Sihah-e-Sittah 3/332
- 23. Ayanush Shia, 1/579

Worship and Piety of Imam Husayn (‘a)

Imam Husayn (‘a) was sincerely and heartedly devoted to the Almighty Allah and the love of God and His fear had blended with every part of his being. Historians say: “His Eminence did everything that obtained the proximity of Allah, so he prayed excessively and observed fasts, went for the Hajj, gave Sadaqah (charity) and performed good deeds.”1 Here we shall quote some narrational reports about the worship of His Eminence and his attention towards the Almighty God.

A. Imam Husayn (‘a) and his fear of God

Imam (‘a) was the vanguard among those having divine cognition. He feared God very much to oppose Him. He was severely fearful of God. Such that some of his companions asked him: “How great is your fear of Allah?”

His Eminence replied, “On the day of Qiyamat none shall be secure except those who feared Allah in the world’”2

Thus was the practice of the pious ones that bestowed light to the path and opened horizons of divine recognition and guided towards the creator of the universe and giver of life.

B. Excessive Prayer and fasting of Imam Husayn (‘a)

His Eminence (‘a) was mostly engrossed in prayers and fasting.3 Every twenty hours he used to recite a thousand units of prayer as narrated by his son, Zainul Abideen.4 In the month of Ramadan he used to complete the recitation of Quran.5

Ibn Zubair has mentioned about the Imam’s worship saying: “By Allah they killed him! The one who used to stand up in prayers at night and fasted during the days too much.”6

C. Hajj of Imam Husayn (‘a)

The Holy Imam (‘a) had performed many Hajj pilgrimages. He traveled to Hajj 25 times on the foot7 even though his mount was present alongside him.8 He held the black stone and pleaded to the Almighty God in the following words: “O my Lord! You Bestowed favor on me and did not find me thankful. And You tested me and did not find me patient. Yet neither You took away the bounties due to thanklessness nor You continued to send difficulties due to my lack of patience. O my Lord! Nothing but kindness comes from the kind one’”9

His Eminence left for performing the lesser pilgrimage (Umrah) to the House of Allah and became indisposed. His father, Amirul Momineen (‘a) received the news that he was in Yathrib (Medina), so he went after him and reached him at Saqiyah when he (Husayn) was ill. Ali (‘a) asked, “My son! What is troubling you?”

“My head is aching.”

Amirul Momineen told them to bring a camel. Then he sacrificed it and after that he shaved the head of Imam Husayn (‘a) and took

him back to Medina. When his illness was cured he returned towards Mecca and performed the lesser pilgrimage of Umrah.10

These were some incidents regarding the worship and obedience of His Eminence that are recorded in history and biography.

Charitable nature of Imam Husayn (‘a)

The Imam was very much charitable and he gave away a lot in charity and alms. His Eminence had inherited some land and other things. So before they could come in his possession he gave them away in charity. 11 He used to distribute food to the destitute of Medina during the darkness of the night12 and except for divine rewards and God’s proximity he had no other aim. We have presented above many examples of his charitable deeds of the Holy Imam (‘a).

- 1. Tahzibul Asma, 1/163
- 2. Ayanush Shia, 4/104, Raihana Rasool, Pg. 58
- 3. Tahzibul Asma 1/163, Maqrizi, Khatat 2/285
- 4. Yaqubi, Tarikh, 2/219, Ibnul Wardi, Tarikh 1/233
- 5. Seer A’laamun Nubla, 3/291
- 6. Tabari, Tarikh 6/273
- 7. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 215, Seer A’laamun Nubla, 3/287. Majmauz Zawaid 9/201. Tahzibul Asma 1/163. Ibne Maghazali, Manaqib, Tradition no 64. Mukhtasar Safwatul Safwa 1/763, Tibrani, Tarikh 3/123
- 8. Sifwatul Safwa 1/763. Sherani, Tabaqat 1/26. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 217
- 9. Al-Kawaakibut Durriya 1/58
- 10. Daimul Islam 1/344
- 11. Daimul Islam 2/339
- 12. Tadkiratul Khawaas Pg. 264

Intellectual Talents of Imam Husayn (‘a)

No one had reached the level of the merits and knowledge of His Eminence, Imam Husayn (‘a) because the command and talent of His Eminence with regard to knowledge was more than all other people. Since his young age he had acquired knowledge from the source of the sciences of his grandfather, the science that illuminated the horizons of the world. In the same way he was under the training of his father, His Eminence, Amirul Momineen (‘a), who was the gate of the city of knowledge of the Prophet (S), and the most knowledgeable of the people and the wisest of them. And it has come in traditions that: “Hasan(‘a) and Husayn(‘a) had been made to drink knowledge.”1

The scholar of community, Abdullah bin Abbas says: “Husayn is from the family of prophethood and they are the inheritors of knowledge.2

A biographical account of His Eminence mentions: “Husayn was the most accomplished one of the people in knowledge and recognition of the Quran and Sunnah.”3

Here we shall briefly discuss some of the intellectual merits of His Eminence.

Referring to Imam Husayn (‘a) for religious Verdict

Imam Husayn (‘a) was the point of reference for religious verdict in the world of Islam. The senior most companions of the Messenger of Allah (S) used to refer to His Eminence in religious matters. Among those who benefited from His Eminence was Abdullah

bin Zubair and he says about it: “O Aba Abdillah! What do you say about the release of a prisoner, who is responsible for it?”

The Imam (‘a) replied, “It is the responsibility of the one he had helped or the one on whose side the person had fought.”

At another time he asked him, “O Aba Abdillah! When does it become incumbent to forgive the child?”

His Eminence replied, “Every time (after he is born) and he cries it becomes incumbent to forgive him and provide nourishment to him.”

On the third time he asked about drinking in the standing position. The Imam ordered that a female camel be brought. It was brought and he milked it. Then His Eminence drank the milk in the standing position and gave to him.4

Ibn Qayyim Jawzi has said, “Other companions who issued religious verdicts are Abu Darda, Abu Ubaidah Jarrah, Hasan and Husayn.”5

Muslim people referred to His Eminence in connection with the prohibited and permitted acts, Islamic law and rules of Shariah like they had referred to his respected father in these matters.

Gathering of Imam Husayn (‘a)

The gathering of His Eminence, was the gathering of knowledge and dignity and by the people of knowledge among the companions it was an adornment, for whom it taught manners and wisdom and obtained from it and in it the Imam (‘a) narrated from his grandfather (S), which they used to note down.

Historians say that people gathered around him like birds are sitting on his head and they used to listen from the Imam the vast knowledge and correct traditions.6

The gatherings of His Eminence used to be held in the mosque of his grandfather, the Messenger of Allah (S) and he had a particular circle of companions. A person from Quraish asked Muawiyah where he could find Husayn. He replied, "When you enter the mosque of the Messenger of Allah (S) you would see a gathering of people collected around him like birds. That is the gathering of Abu Abdillah."7

Alaili says, "'his gathering was the place of arrival of the hearts and venue of the descent of angels and whoever used to sit in his gathering used to feel that though he (the Imam) were like a human but he was from some other world and this sight used to go on increasing awe in him. Rather as if he were sitting in a gathering where the angels were coming and going'8

The personality of the Imam, his lofty status and his spirituality used to attract people, and their minds used to be attracted by his personality. They used to hasten towards his gatherings and listen to his discourses, though he spoke with utmost humility and simplicity.

Narrators from Imam Husayn ('a)

The Imam ('a) was among the greatest and significant reformer of his times with regard to intellectual and knowledgeable qualities and he had a positive role to play in spreading Islamic sciences and explaining divine recognition in such a way a large group of companions and their children acquired such knowledge from him. The most important of them are as follows: His son, Imam Zainul Abideen('a) and his daughter Fatima('a),9 Sakina('a) and the grandson of His Eminence, Imam Abu Ja'far Baqir ('a), Shobi, Akrama, Kurz Tamimi, Sinan bin Abi Sinan Duali, Abdullah Ibn Umar, Ibn Uthman, Farazdaq,10 his nephew Zaid bin al-Hasan,11 Talha Aqili, Ubaid bin Hunain,12 Abu Huraira, Ubaidullah bin Yazid, Matlab bin Ubaidullah bin Hantab, Abu Hazim Ashjai, Shuaib bin Khalid, Yusuf Sabbagh, Abu Hisham13 and others;

and Ahmad bin Muhammad bin Saeed Hamadani has written a book about the letters of those who narrated traditions from Imams Hasan and Husayn (‘a).14

The Holy Imam selected the mosque of the Prophet as his school and therein he taught and explained religious jurisprudence, Quranic exegesis, traditional reports, rules of ethics, morals and good manners and people came from all sides to listen to the discourses of the Holy Imam, so that they may gain from the knowledge and divine recognition of His Eminence, that he had received from the Prophet (S).

Traditions of Imam Husayn (‘a) from his grandfather

Imam Husayn (‘a) narrated a large number of traditions from his grandfather, His Eminence, the Messenger of Allah (S). Zuhri says in Kitab Maghazi that Bukhari has narrated many traditions from Husayn; some of them are on the subject of the Prophet’s encouragement for the Midnight Prayer. Also Tirmidhi, in the book Ash-Shamailun Nabawiyyah has quoted many traditions from His Eminence, that Sufyan bin Waki had quoted on the authority of the Holy Imam.15

Below we present some traditions that His Eminence has narrated from the Holy

Prophet (S):

1. His Eminence (‘a) says: “The Messenger of Allah (S) said: ‘Among the Islamic good qualities is that a person speaks less about what he is not concerned.’”16

2. His Eminence (‘a) says: “One of the merits in Islam is that a person keeps away from that which does not concern him.”17

3. His Eminence (‘a) said: “I heard the Messenger of Allah (S) say: ‘There is no believing man or woman who is not involved in difficulties (or he said: the difficulties do not befall him or her), even it is related to the past and it is returned from him or her except that Almighty Allah gives a new reward and a gives such a reward that He had promised when he or she were in the problem.’”18

4. His Eminence said: “I heard the Holy Prophet (S) say: ‘The Almighty Allah likes the lofty deeds and He does not like lowly deeds.’”19

5. His Eminence said: “I heard the Holy Prophet (S) say: ‘One who obeys Allah, is given a lofty status and one who disobeys Him is degraded. And one who purifies his intention for Allah is given adornment and one who relies on that which is with Allah, becomes needless and one who prefers himself or herself above Allah is humiliated.’”20

6. His Eminence said: “The Messenger of Allah (S) prayed for the rain as follows: ‘O Allah! Bestow us a rain, which is widespread and according to our needs, general and beneficial without any harm, which spreads to all towns and villages and increases our sustenance and increases our thankfulness. O Allah! Make it the sustenance of faith and bestowal of faith; such that your bestowals are never prevented. O Allah! Send its comfort on us on the earth and through it make our pastures green.’”21

7. His Eminence said: “My father has narrated from the Holy Prophet (S) that he said: ‘One who is deceived (cheated) would not be deserving of praise and rewards.’” 22

8. His Eminence has narrated from his father that the Messenger of Allah (S) said:

“The secret of reason after faith in Allah, the Mighty and Sublime, is to befriend the people.” 23

9. He has narrated from his father that the Messenger of Allah (S) said: "Man shall not proceed before he is interrogated about four things: About his life, how he spent it. About his youth, how he exhausted it. About his wealth, how he obtained it and how he spent it. And love of us Ahlul Bayt."24

Reports of Imam Husayn ('a)

The following traditional reports are narrated by Abu Bashir Muhammad bin Ahmad Dolabi (died 320 A.H.) in his book *ad-Dhariayahtu Tahira*:25

1. Ali bin al-Husayn has narrated from his father that the Messenger of Allah (S) said: "Among the Islamic virtues is that a man leaves off that which does not concern him'"

2. Imam Husayn ('a) says: "I found a paper tied to the sword sheath of the Messenger of Allah (S) on which was written: 'The most chastised person by Allah is the one who kills one who had not killed him, who hits one who has not attacked him and one who ignores the favors of his Lord, the Almighty Allah shall keep him away from whatever is sent by Him."

3. His Eminence, Imam Husayn ('a) has narrated that the Messenger of Allah (S) said: "The miser is the one in whose presence my name is mentioned but he does not recite the Salawat."

4. His Eminence, Imam Husayn ('a) has narrated from his father from the Messenger of Allah (S) that he said: "After me there shall be three sects: Murjiya, Harooriya, *Kharijis*, so if they fall sick do not go to visit them, if they die do not attend their funeral and if they invite you, do not accept their invitation."

5. His Eminence has narrated from his grandfather that he said: "There is no man or woman who is miserly in spending in the way of Allah's pleasure but many times that shall go to the ways disliked by Allah. And there is no man who avoids helping a man

who is in real need but helps someone else who falls into sin but that he shall not be rewarded for rendering this help. And there is none that leaves Hajj while he is capable of performing it for the sake of worldly needs but that the one who has returned from Hajj his need shall been fulfilled more."

6. Yahya bin Saeed has narrated: "I was with Ali bin al-Husayn ('a) when a Kufiate came to His Eminence. Then Ali bin al-Husayn ('a) said: 'O man of Iraq! Befriend us for the sake of Islam as I have heard my father saying: The Messenger of Allah (S) said: O people! Do not accord me the status that I really have because before Allah, the Mighty and the Sublime chose me for messengership He selected me for His servitude.'"

7. Fatima the daughter of Husayn ('a) has narrated from her father and Abdullah bin Abbas has reported that the Messenger of Allah (S) used to say: "Do not glance at the leprous person continuously and one who speaks to a leper, should keep a distance of a spear from him."

8. Fatima, the daughter of Husayn ('a) has narrated from her father that the Messenger of Allah (S) said: "Indeed the Almighty Allah likes the lofty morals and hates lowly behavior."

9. Fatima, the daughter of Husayn ('a) has narrated from her father that the Messenger of Allah (S) said: "Do not stare continuously at the patient of leprosy."

10. Fatima, the daughter of Husayn ('a) has narrated from her father that: "The head of the Messenger of Allah (S) was in the lap of His Eminence Ali ('a) while revelation was descending on the Prophet. So when the revelation was over the Prophet said, "O Ali! Did you perform the Asr (afternoon) prayer?" "No", he replied, the Messenger of Allah (S) said: O Allah! You know that he was in Your service and the service of your Prophet, so send back the sun for him. Thus the Almighty Allah returned it for him and he recited the prayer. After that the sun set again."

11. Fatima(‘a) has related from her father that the Messenger of Allah (S) said: “The petitioner has a right even if he comes astride a horse.”

12. Fatima(‘a), the daughter of Husayn (‘a) has narrated from the Messenger of Allah (S) that he said: “One who is involved in a difficulty and he remembers it later, just as when he was in that difficulty, Almighty Allah will give him fresh rewards when he says: ‘Indeed we belong to Allah and to him we shall return.’ i.e. He would give the same reward that is deserving for that difficulty.”

13. Fatima, the daughter of Husayn (‘a) has narrated from her father that he said: “The Messenger of Allah (S) said: ‘When the Almighty Allah took the covenant from the people and put it in the stone. Thus the fulfillment of the covenant is to touch the stone.’”

14. Abdullah bin Sulaiman bin Nafe, slave of Bani Hashim has narrated from His Eminence, Husayn bin Ali that he said: “The Messenger of Allah (S) said: ‘O Bani Hashim! Speak a good word and provide food. (to others).’”

15. Abu Saeed Mithami has narrated that he heard Husayn bin Ali say: “The Messenger of Allah (S) said: ‘One who wears the dress of fame, is dressed into the garment of fire.’”

These were some of the sayings related through Imam Husayn (‘a) that contain points of high moral virtues and good manners, such that no one is needless of them.26

Traditions of Imam Husayn (‘a) narrated from his mother Her Eminence Fatima (‘a)

His Eminence has related the following traditions from his mother, the chief of the ladies of the world, Her Eminence, Fatima

Zahra (‘a):

1. Muhammad bin Ali bin al-Husayn (‘a) has narrated: I came out walking with my grandfather, Husayn bin Ali to the land of His Eminence. On the way I saw Noman bin Bashir riding a pony. He alighted and told to His Eminence Husayn: “Mount it, O Aba Abdillah!” His Eminence did not agree and he continued to press him. His Eminence said: “You are making me do something I do not like but I would relate a tradition for you that my mother, Fatima had related to me: The Messenger of Allah (S) said: The person on the mount and on his bed and the prayer in its home is more preferable except that it be the Friday congregation, so you should mount your animal. Thus he went off calmly. Noman said, “Her Eminence, Fatima said the truth’”[27]

2. Fatima, the daughter of His Eminence, Husayn has narrated from her father from Fatima the daughter of the Messenger of Allah (S) from the Messenger of Allah (S) that he said: “He has not done anything good for himself if he spend the night till morning came while he did not make (do) anything.”[28]

Traditions of Imam Husayn (‘a) from his father, Ali (‘a)

Imam Husayn (‘a) has narrated many things from his father, Imam Amirul Momineen (‘a), whether they be related to the biography of the Prophet or connected to the religious law. Some of them are as follows:

1. His Eminence (‘a) has narrated from his father (‘a) that the Messenger of Allah (S) dispatched a battalion and they took a man from Bani Salim, named Usaid bin Salma as slave. When the Messenger of Allah (S) saw him, he took pity upon him; and he presented Islam to him and he became a Muslim. This information reached his father who was an aged man and he wrote a letter to him with the following couplets:

"Who can mount and reached Medina safely. So that he could take my message to Usaid. That the worst child is the one who is the disowned one of his parents and who does good to strangers. Have you left the religion of your father and elders and follow Muhammad these days?

Usaid presented the letter of his father to the Messenger of Allah (S) and sought his permission to write him a reply. The Messenger of Allah (S) according him the permission and he wrote as follows:

"*Verily, One Who created the heavens with His power and got loftiness to His kingdom and Who is Alone.*

He sent such a one, as there was none like him before it so that he may call the people by his mercy, and he is Muhammad the Prophet.

Thus he called the people to his religion and they, willingly and unwillingly, came to guidance continuously.

And they feared the fire that was severely harmful and deviating for them.

Indeed you shall die and your accounting shall be done. Then what for is this misguidance and destruction?"

When Salma read the letter to his son, he came to the Prophet (S) and accepted Islam.[29]

2. His Eminence says: I asked my father about the life of the Messenger of Allah (S) in the presence of his companions and His Eminence said, "The Messenger of Allah (S) was always cheerful and had simple manners. He has softness of character and not sharpness or hardness. Nor was he hot-tempered, obscene, fault finder or sour faced. He used to ignore what he did not like. No one used to be disheartened by him and none was ever deprived by him. He used to keep away from three things: Disputation, to consider something or someone too great and that with which he was not

related and kept away from three things about the people. He did not criticize anyone, he was not finding fault in anyone and he was never in pursuit the evils of the people. He did not speak anything except that he hoped in its reward and whenever he spoke his companions bowed down their heads as if there was a bird on the head and when he was silent, they were speaking. He never quarreled with them and heard attentively to all those who spoke to him so that they may complete their dialogue. Whenever he was first to speak, he used to laugh with that which people laughed and he used to be astonished with what others were astonished. He used to stop with the travelers (aliens) inspite of their harsh manners of speaking and act according to their desires; so much so that he used to call his friends and say: If you find a needy person who needs anything, bring him to me; and he did not accept thanks from anyone except that he used to reward him according to his deed. He did not cut off the sentence of anyone except when he was going away from the truth. In this case he used to cut off his statement either by stopping him or by getting up himself'30

By these good manners the Prophet (S) became superior and the hearts of Muslims joined together and gave them unity in their intellects and desires and he guided them in his first period to the leaders of the nation and guides to the pleasure of Allah and made them obedient to Him.

3. His Eminence ('a) has narrated from his father that the Messenger of Allah (S) said: "One who dies defending his wealth or property, dies a martyr."31

4. His Eminence ('a) has narrated from his father that the Messenger of Allah (S) said: "I am surprised on one who refrains from food due to illness, how he does not refrain from his sins for the fear of the Fire."32

5. His Eminence ('a) said: I heard my father say: "Faith is recognition with the heart and confession by the tongue and action by the physical organs."33

6. His Eminence (‘a) has narrated from his father that he said: “Enjoin good and prohibit evil, otherwise the Almighty Allah would make the evil ones among you dominate you. After that the good people among you would pray but their prayers will not be accepted.”34

7. He has narrated from his father that he said: “The Almighty Allah has concealed four things in four (other) things. His pleasure in His obedience. Then do not consider anything in obedience of Allah small that perhaps His pleasure was in favor and you do not know. And he concealed his displeasure in disobedience. So do not consider anything small in disobedience of the Lord. As perhaps it may become the cause of His anger, while you do not know. And he concealed His acceptance in His supplication. So do not consider any supplication small, perhaps it may bring His acceptance and you do not know. And He concealed Himself in his creatures. So do not consider a creature of God as lowly, perhaps he may be the selected one of God and you do not know.”35

8. His Eminence (‘a) has narrated from his father that he said: “The Messenger of Allah (S) said: The best of the houses of helpers (Ansar) is the Bani Najjar and after that Bani Abdul Ashal and then Bani al-Harth and after them Bani Sa’ada. May there be good in all the houses of the Helpers’”36

9. His Eminence (‘a) has narrated from his father that he said: “The Messenger of Allah (S) said: The best supplication is seeking forgiveness, and the best worship act is saying: There is no god, except Allah’”37

Here we conclude some of the traditions of His Eminence narrated from his grandfather and father.

About the astonishing inheritance of Imam Husayn (‘a)

There is an astonishing heritage for Imam Husayn (‘a). Some of them are the collections of philosophical discussions and theological problems, which have complexity and secrets. So His Emi-

nence, mentioned Islamic ideology in them and explained such as many sayings of Imam Husayn (‘a) are having the rules of good behavior, laws of ethics and had the foundation of social and personal reformation. We mention below some of these qualities.

Predestination

The most important and the most complex problems of scholastic theology is the topic of predestination about which sayings have been recorded since the dawn of Islamic history and Imams of Ahlul Bayt (‘a) have explained and clarified doubts about it. Hasan bin Hasan Basri, inquired about it from His Eminence, Husayn and His Eminence replied to him in a letter which is quoted below:

“For what I am explaining to you about the “Predestination”. From that with which we Ahlul Bayt have achieved that one who does not believe in the good and bad destiny is a disbeliever and one who attributes evil to Allah, the Mighty and Sublime, has made a great allegation towards Allah and surely the obedience of Allah cannot be forced and disobedience cannot be by compulsion and the people shall not except destruction but He is the master of whatever he has delegated to the authority of the people and He is the Powerful who made them powerful on it. Thus if they follow the obedience, the Almighty Allah will not delay anything for them. And when they go to disobedience that Allah should do favor to them and they and the things they want to commit He should become an obstacle between them. That he has not done this under compulsion and Allah has not forced them to commit. Rather with all the possibilities He has provided them all facilities and after He announced about them and after warning them of the dangers He makes them limited to it and He has also given them the power and He has also made way for them. He has invited and He has also kept the way open for those things He has prohibited. He has made them capable so that they may act on that which they are ordered and that they may not commit the

acts He has prohibited. And thanks be to Allah that He made His servants capable for that which He has commanded that they obtain power for it. And they are stopped from that and for seeking forgiveness is made an accepted thing that even after being stopped they have come. And for those for whom there is no way, I believe and my companions also believe that all praise is for Him'"[38]

This blessed discourse mentions important theological discussions. More details on this would prolong our discussion and would be beyond the scope of our subject.

Self-sufficient

A group wrote a letter to His Eminence and inquired the meaning of the word "Samad" (Self-sufficient) in the statement of Almighty Allah, "Allah is self- sufficient."[39] His Eminence wrote to them after "Bismillah" (In the name of Allah):

"So to say: Do not go deep into the Quran and do not argue about its meanings. Do not speak about it without knowledge as I have heard from my grandfather (S) that he said: One who speaks about Quran without knowledge, he has made for himself a place in the fire (of hell). And Allah glorified be He, has explained "Samad" (self-sufficient) and said: Allah is One, Allah is Self-sufficient, then he explained it and said: He begets not, nor is He begotten. And there is none unto like Him. He begets not, that is nothing dirty (bad) comes out from Him like a child and other dirty things come out from the creatures and neither a subtle thing like the soul and from it thoughts and ideas and different conditions like sleep and to remember something, sorrow, grief, happiness, smile, weeping, fear, hope, desire, dislike, hunger, satiation are not found in Him. He is much greater than that something should come out from Him and that something should be born from Him, dense or subtle.

Nor is He begotten: Nothing is born from Him and nothing comes out from Him like dense things come out from their sources and origins. A living being from a living thing, vegetation from the earth, water from its source, fruits from the trees. In the same way subtle things come out from their respective sources. Like sight from the eyes, hearing from the ears, smell from the nose, taste from the mouth, speaking from the tongue, recognition and discrimination by the heart and in the same way, fire from stone. Never! Rather he is the self-sufficient who is neither a thing and nor in something and neither on something. He is the creator of things and maker of them and He is the originator of things by His Power. Whatever He has created for itself shall be annihilated and what He created by His wisdom, it remains and endures for further creation. And he is that needless God Who begets not nor is He begotten. He is the Knower of unseen and the seen. He is the Almighty Who has no equal'"[40]

Monotheism

In many of his sayings Imam Husayn ('a) has mentioned about monotheism of the godhead and described and explained this concept beautifully to answer the doubts raised by the apostates. Some of the sayings of His Eminence are quoted below:

1. His Eminence ('a) has said: "O People! Fear these two extremes, those who compare God with themselves and say like the unbelievers from the people of the Book while He is such a God that there is nothing like Him and He is the Hearing and Seeing, that eyes could not see Him and He sees all visions. And He is the Subtle and Omniscient, He has made Oneness and power special for Himself, intention, power and knowledge, which, He has used. There is no obstacle in His command and none could be equal to Him and no opponent could precede Him. And neither is there anything having a similar name which could be like Him and nor anyone like Him could precede Him. No actions surround Him and nor conditions are effective upon Him. Events do

not happen to Him and words are not capable to describe the reality of His greatness. The magnitude of His powers could be accommodated in the hearts because there is nothing equal to Him. His knowledge cannot be perceived by intellects and neither by thinkers through their thoughts. But, certainly and by belief of the unseen He cannot be compared to anything in the universe. He is such a Oneness, that is needless. He is against all imaginations about Him. Whatever is in the imagination of man, God is other than it and whatever is imagined is not God. And whatever'And not a deity who is desirous and undesirous. He is present in the things not in existence that there should be an obstacle for Him. He is distant from the things but in such a way that He should be hidden from them. He is not such a powerful one that there could be someone in his opposition or equal to Him. His antiquity is not related to any time period and His presence is not related to a place (space). He is concealed from the intellects just as His concealment from the eyes and His concealment in the sky is same as that His concealment from the inhabitants of the earth. His proximity implies the bestowal of His favors and His remoteness indicates that He makes someone worthless and not in the sense that He is in some place or time. He changes non-existence into existence and makes the existing one non-existing. Except for Him, no one could have the two equalities at the same time. Faith in His existence is received through Him only and existence of faith is not existence based on description. All qualities are described through Him and not that He is described through qualities. And all the divine recognitions are recognized through Him and not that Allah is recognized through these divine sciences. And He is that Allah for Whom there is no one with same name. He is purified of everything and there is nothing like Him and He is the hearing, the seeing."[41]

The Imam ('a) has warned against comparing Him to His creations who were nothing in the beginning and who shall be destroyed in the future.

No matter how powerful a man may become he will be limited in quantity and quality and it is impossible to reach to the reality of the Great Creator Who has created these souls and stars. Intellects are helpless to imagine Him. And that complex systems that are applied to him'.Man has not been able to understand his own mechanisms like the machinery of the sight hearing and feelings etc. then how could he understand His creator?!

Anyhow, this interesting discourse has explained many aspects of the concept of the monotheism of the godhead. It is one of the best explanations that have reached us from the Imams of Ahlul Bayt ('a)

2. Historians say that the scholar of the nation, Abdullah bin Abbas spoke to people in the Prophet's mosque. Then Nafe Azraq stood up and said: "You are giving a verdict about the ant and the mosquito! Describe the god whom you worship."

Abdullah Ibn Abbas in the honor of his statements bowed down his head. Imam

Husayn ('a) was sitting there. He called out to him: "O son of Azraq! Come to me."

He replied: "I didn't say anything to you." Ibn Abbas stood up and said to him: "He is from the family of Prophethood and they are the inheritors of Knowledge'"

So he went towards His Eminence, Husayn and His Eminence said: "O Nafe! One who conjectures in ones religion would be continuously involved in more and more confusion and doubts. He would begin to commit evils and fall into deviation and sinful activities and speak foul things. I am explaining you about my Lord with what He has explained Himself and I will introduce Him to you as He has introduced Himself. Sense does not perceive Him and He cannot be compared to people, but He is not attached but there is no distance in between. He is considered One but He could not be divided. He is recognized by His signs and is

described by His signs, there is no god except Him. He is great and High'"42

Azraq became astonished and was not able to reply, because confusion had surrounded him and the Imam has closed all avenues for him. All those present who heard the discourse of the Imam were astonished and repeated the words of Ibn Abbas that Husayn is from the family of Prophethood and they are the inheritors of knowledge.

Enjoining Good

Imam ('a) addressed the Helpers and Immigrants in these brilliant words and revived them from their carelessness about enjoining good and forbidding evil as the Islamic society is based on these two principles. He informed them about it, just as the nation was affected by social injustice. He made it the topic of attention that danger had developed due to the shortcoming in this matter. The rest of his discourse is as follows:

"O people, gain lesson from matters that Allah has cited as warnings for His disciples when He denounced the rabbis in His saying: Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired?43 Certainly evil is that which they work. Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Maryam; this was because they disobeyed and used to exceed the limit. They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.44

Allah humiliated them because they did not forbid wrongdoers from evil and committing sins while they were among them, for they had desired for gaining more gifts from the wrongdoers and they had feared them. Allah says: "Therefore fear not the people and fear Me'45 And (as for) the believing men and the believing

women, they are guardians of each other; they enjoin good and forbid evil."[46]

Allah has begun with enjoining good and forbidding evil because He has known that if these two matters are carried out thoroughly, all the other obligatory duties, including the easy and the difficult, will be carried out thoroughly. This is because enjoining good and forbidding evil is advocacy to Islam, restoration of the grievances, opposition of the wrongdoer, (just) allotment of the booty and the spoils, and taking the alms to spend them in their proper ways.

You are the company famous for knowledge, mentioned in goodness, renowned with advice, and respected by people through Allah. The masters stand in awe of you, the weak honor you, and those whom you have not done favors and who do need you prefer to others. You intercede for fulfilling people's needs when they are deprived. You walk in the ways with gravity of kings and dignity of celebrities. You have attained all these just because you are expected to fulfill the rights of Allah; yet, you omitted most of His rights when you disregarded the rights of the Imams, threw away the rights of the weak, and sought only your claimed rights.

You have not spent any wealth, risked your souls for their Creator, or opposed your clan for the sake of Allah. You are looking forward to gaining Paradise, the neighborhood of Allah's messengers, and the salvation from His punishment. I anticipate you to suffer a form of Allah's retribution because you, through the favors of Allah, have attained such a rank by which you are preferred to other. You are respected among people by means of Allah. However, you notice that the traditions of Allah are omitted, but you do not move for it, while you may move when any of your fathers' traditions is violated. The traditions of the Prophet are broken. The blind, the deaf, and the chronically ill are left without help in the cities. You neither behave mercifully nor do you use your positions. You do not aid those who assume such deeds and you achieve your safety from the wrongdoers (or the

unjust rulers) by means of flattery and cajolery. Allah has warned you against all these conducts but you are negligent while you will be responsible more than others because you enjoy the positions of scholars. Had you only felt thus! Moreover, the courses of affairs and rulings are under the control of scholars who are keepers of legal and illegal affairs of Allah. This standing is surely usurped from you just because you have gone in different direction away from the right and disagreed about the Sunnah after clear exposition of evidences. If you tolerated harm and bore burdens for Allah's sake, all affairs of Allah would come into your hands, emanate from you, and devolve upon you. But you have made unjust rulers occupy your positions and handed over affairs of Allah to them. They are acting suspiciously and pursuing their positions.

Your escape from death and adherence to his life, which will sooner or later leave you, gave them a free hand on doing so. Thus, you forsook the weak ones; some of whom were enslaved compulsorily and others were suffering under straitened livelihood. The unjust rulers therefore are rolling in royalty with their own opinions and disgracing others by their own passions as they follow the examples of the evil and dare the All-omnipotent (Allah). In every country, they are assigning an eloquent orator on the pulpits of Allah. Lands are vacant for them as their hands are prevailing on everything and people are taken as their slaves because they lack the power to defend themselves. They are either a transgressing tyrant or domineering, coarse to the weak, and obeyed; who does not acknowledge the Initiator the Recreator. How strange is this! I am astonished at such affairs when lands are prevailed by tyrannical cheaters, wrongful bribers, or unmerciful governors. Allah is the judge in our question of disputation and His judgment will pass over our controversy."[47]

These political documents explain and highlight moral decadence and spread of evil in the world, which was due to the inability and inaction of the Helpers and Immigrants, because they occupied a significant position in the world of Islam. They were the

companions of the Prophet (S), defenders of Islam and capable to speak the truth and they could defeat falsehood, but they failed to perform this obligation. This became the cause of the Bani Umayyah tyrants to become rulers on the Muslims and they enslaved people and plundered the wealth of God.

Types of Jihad (Holy War)

It was inquired from His Eminence, Imam Abu Abdullah (‘a) about the Jihad (Holy war) whether it was recommended or obligatory. His Eminence (‘a) replied:

“Two are obligatory, one is recommended but performed only with obligatory, and one is independently recommended. One of the two obligatory jihads is self-control against committing acts of disobedience of Allah. It is surely the greatest form of Jihad. The other obligatory Jihad is fighting those of you who inclined to the infidels.

The Jihad that is recommended but performed only with the obligatory is fighting the enemy. It is obligatory upon everybody. Punishment would befall them if they neglect fighting the enemies. Meanwhile, fighting the enemies is recommended for the Imam who is permitted to fight the enemies with people.

The Jihad that is independently recommended is every (good) tradition that a man founds and exerts efforts for instituting, achieving and enlivening it. Activities and efforts that are exercised for achieving such traditions are the best deeds because they represent the restoration of traditions.

The Prophet said: “One who introduces a good tradition will gain the reward of that tradition in addition to the rewards of all who follow it up to the Day of Judgment without any reduction in their rewards.”[48]

Legislation of fasting

Imam Husayn (‘a) was asked regarding the wisdom behind the legislation of fasting and His Eminence replied: “So that the rich could experience hunger and become inclined to help the poor.”49

Types of worship

Imam (‘a) mentioned about the types of worship and said: “A group worships God due to greed, which is the worship of entrepreneurs. And a group worships God due to fear. It is the worship of slaves. And a group worships Allah by way of thankfulness and that is the worship of freemen and it is the best kind of worship.”50

His Eminence (‘a) spoke about the one who worships the Almighty with seriousness and said: “One who worships Allah as He should be, the Almighty Allah gives him more that what he has hoped or more than what would suffice him.”51

Love for Ahlul Bayt (‘a)

Imam Husayn (‘a) encouraged love of Ahlul Bayt (‘a). Abu Saeed says: “I heard His Eminence, Husayn that he said: ‘One who loves us, the Almighty Allah would reward him for as if someone has become a prisoner of Dailam and love for us makes sins fall off like wind does to the leaves’’”52

And he said, “Inculcate love for us Ahlul Bayt, as whoever meets the Almighty

Allah with the condition that he loves us, our intercession would reach him.”

Bashir bin Ghalib has narrated that Imam Husayn (‘a) said, “One who loves us for the sake of Allah, we and him would reach to the prophets.” And he joined two fingers of his hand. “And one who loves us for the sake of the world, the world gives place to both the good and the evil people.”53

Imam (‘a) has mentioned about benefits that they would gain saying: “One who comes to us will not be deprived from all three of the following things: clear verses, just matters, profitable brother and companionship of the scholars. Imam (‘a) tells about the benefits of those who begin to follow them afterwards and he said: One who comes to us, he could not leave any of these four qualities: (1) An established sign. (2) A just matter (3) A beneficial brother, and (4) company of scholars.”54

Lofty Morals

Imam (‘a) described the lofty morals and good qualities of his Ahlul Bayt (‘a) and his followers and commanded them so that they may decorate themselves with it so that they be an example for others. Some of them are explained below:

1. His eminence said, “Forbearance is an ornament, having loyalty, tolerance, good behavior, bounty and more desire is shamelessness, precedence, foolishness, is a weakness; extremism (ghuluw), to fall into a doubt and to cultivate company of debased people are mischiefs and company of sinners creates doubts, and company of the debased ones is an evil, and sitting with transgressors creates doubts’”55

2. His Eminence said, “Truthfulness is an honor, falsehood a weakness. Secret is a trust. Neighborhood, relationships, helpfulness is charity and work, experience, good manners, worship, silence are ornaments. Miserliness is poverty; generosity is wealth and forbearance is intelligence’”56

3. His Eminence said, “O people! One who gives, gains happiness and one who is miserly becomes debased and most generous is one who gives to one who does not expect it from him.”57

4. His Eminence said, “One who is generous gains happiness and one who is miserly becomes debased. One who makes haste in helping his brother, when tomorrow time comes for him he would receive it.”58

5. His Eminence said, “Indeed the needs of people put towards you are bounties of God to you, so do not be upset by these bounties otherwise they will be turned into calamities’”59

6. Imam (‘a) saw a man who was invited for dinner but he did not accept the invitation. He told him: “Get up as there is no excuse in invitation and if you are not fasting eat it and if you are fasting say: May Allah give more’”60

7. His Eminence said, “A needful one has staked his honor by asking, so You maintain Your honor by not turning him away empty-handed.”61

8. His Eminence (‘a) often used to repeat the following couplets that speak of good behavior and invites lack of hardship in seeking the world. Some narrators say that they are compositions of His Eminence himself.

“If actions of the day are judged for man, his morals and behavior is the highest. And if sustenance is restricted, making less effort is best for him.

And if in the world the cost of anything is calculated, the reward of Allah is the greatest.”

If sustenance is destined, beauty lies in working least for it.

And if bodies were created for death, being killed in the way of Allah is the greatest.

And if wealth is obtained to be kept and lost then why people adopt miserliness in spending whatever he leaves."[62]

These couplets were recited by the Imam about martyrdom in the path of Allah just as his kind temperament and generosity shows.

9. His Eminence said: "Do not take up a responsibility of that you are not capable of. Do not go after something, which is not going to come to your hand. And do not promise that which you are not capable of. And do not spend except in proportion to what you earn. And do not expect reward but to the extent of what you have done. And do not remain happy but to the extent of the divine obedience you have observed. And do not obtain information except to the extent what is appropriate for you'"[63]

10. His Eminence said to Ibn Abbas, "Do not speak about that which is not related to you. As I am fearful of the sin on you and do not speak about that which is not related to you so that you are called to testify for it later. Many are the speakers who speak the truth but become butts of criticism. And neither should you argue with forbearing people nor with fools; as the forbearing one would change you and the fool will cause you pain. And whenever a believer brother passes before you, do not say anything about him except what he says about you, when you pass before him. And act like one who knows that sinful deeds will be punished and good deeds will be rewarded'"[64]

These golden words are some of the matters that His Eminence narrated about good manners and good qualities so that man could through them the right way and good behavior and well being of the world and the hereafter.

Legislation of the Call of Prayer

Some contemporaries of the Imam claimed that Abdullah bin Zaid had made the call for prayer legal due to the dream he had seen and told about it to the Prophet (S) and the Prophet ordered it.

Imam (‘a) rejected this theory and said, “Revelation came on your prophet and you claim that he obtained it from Abdullah bin Zaid? While the call of the prayer is the face of your religion’!”[65]

Brothers

His Eminence said, “Brothers are four: A brother is for you and for himself and a brother is for you and a brother due to you and a brother who is neither for you not for himself’?”

Then the Imam explained as follows, “A brother who is for himself and for you, he is such a brother who wants to maintain his brotherhood and for his brotherhood he does not desire death for the brother. Then it is for you and for himself, because if brotherhood is established, both their lives shall become good and if the brotherhood becomes conflicting, both of them shall be spoiled. And the brotherhood that is for you is a brotherhood that has taken itself out from greed to attachment. Thus if there is brotherly love there would not be greed in the world and he will be ready for you wholly. And the brotherhood that is upon you, it is the brotherhood, which is waiting for an opportunity about you, and who conceals the secrets for you and tells lies about you to the people, and looks at your face with eyes of jealously that the curse of Allah may be on him. And the brotherhood which neither for you nor for him is that the Almighty Allah has made him a complete fool and kept him away from His mercy. Thus you will see him that he is showing his superiority to you, and there is nothing that he sees in you but that he demands it’”[66]

Knowledge and Experience

His Eminence said, “Study of knowledge is the result of divine recognition and more experience increases intellect and nobility, piety, contentment and comfort are bodies and one who considers

you a friend restrains you and whoever is inimical to you, deceives you."[67]

Meaning of Charity

A Bani Umayyad person gave a lot of charity but it was not lawful wealth, thus the Imam ('a) said: "His simile is like that of a person who robs Hajj Pilgrims, then gives those things away in charity. Indeed charity is of the one who sweated in obtaining it and got his face smeared in dust (i.e. he worked very hard)."[68]

Advice and Guidance

Imam Husayn ('a) used to accord great importance to advising and guiding the people like before him his father had done, and both of them used to be particular in strengthening the powers of good in the people and guiding people to the path of truth and good and prevent them from bad qualities some of which are pride, arrogance etc. some of these are sayings of His Eminence on this subject:

1. His Eminence said, "I advice you fear of Allah and I warn you of the days of Allah and I wave His flag on you as it is a terrible matter and coming of its fear and its reaching unwillingly and the bitter food is destroyed and your lives are drowned and it has become an obstacle between the deeds and you. Thus run for it by your healthy bodies and the period of life-spans as if it has come upon you. It would take out those below the earth and those who are out, below it. It would replace company with loneliness, comfort and light with darkness and its wideness with restrictiveness. Where no relative would be visited nor a sick person and nor the plaintiff be replied. May Allah help you and me in the horrible calamities of that day and may He keep us away from its consequences and may He give us more reward.

O slaves of Allah! Then if that is your nearest aim and destination of your journey, it is sufficient for everyone who acts, to leave their griefs and sorrows on him and stop him from his world. And in order to be released from it, its difficulties should be more. Then what would be the condition when even after that they are in the limits of their account of deeds and he is stopped for accounting. And he has no helper and caretaker to look for him and neither is there any help for him to remove it. On that day no' 69

I advise you to fear Allah. Allah has guaranteed to those who fear Him from that which he does not like. And he makes him enter what he likes, gives sustenance to him from where he least expected. Thus be careful that you become such that you fear your sins due to people but are not afraid of the consequences of sins. The Almighty Allah, blessed and the High cannot he deceived regarding His Paradise and whatever is with Him cannot be obtained without His obedience."70

This statement is full of that which brings the people near to Allah and that which keeps them away from His disobediences and restrains them from evil deeds and qualities.

2. A person wrote a letter to him and asked His Eminence to issue him two words of advice or to teach something in brief. So His Eminence ('a) wrote to him, "One who desires an act for Allah's disobedience, what he has desired will be fulfilled soonest and whatever he fears would come at the earliest. One who asks Allah for something in His disobedience, He takes him up very fast and that which he fears comes down very fast."71

3. His Eminence said, "O people! Have the fear of the Almighty and beware of the world for if the world had been for anyone or if anyone had been in it forever, the prophet were more deserving, more eligible for divine pleasure and most

satisfied with His decision. Except that Almighty Allah has made the world as a test for the people and created its inmates for anni-

hilation. Thus its new things shall be destroyed. And its bounties will go away and its happiness will become darkness. It is the stage of contentment and a house on loan. So take provision from this; and the best provision is piety."72

4. A person wrote to the Holy Imam ('a) to teach him something about the good of the world and the hereafter. His Eminence wrote back to him, "So to say: One who seeks the pleasure of Allah with displeasure of people, the Almighty Allah will make him needless of people. One who seeks the pleasure of people with displeasure of Allah, the Almighty Allah leaves him to the people. And peace (be upon you)!"73

5. His Eminence said, "On everything that the sun shines on the east and west of the earth, be it in the sea or land, on the plains or on the mountains, that on whichever part of land the sun shines, it is for every saint of God and all this is like a shadow for those who have recognition of God."74

And after that he said, "Where is that independence that releases this talkative woman (world) for its inhabitants? Nothing less than Paradise is the price of your lives. So do not sell it for anything except that because one who becomes satisfied with the world from Allah, he has become satisfied with a thing of less value."

6. A person asked His Eminence: "O son of Allah's Messenger (S)! How did you begin your day? His Eminence replied, "I began the day with certainty that the Almighty Allah is above me and the fire (of hell) is before me and that death desires me and accounting has surrounded me and I am caught in the whirlpool of my deeds. I do not get what I desire and I cannot avoid what I don't like, and my affair is in the control of someone else such that if He likes He could punish or forgive me. Then who is more needful and helpless than me?"75

7. His Eminence said, "O son of Adam (People)! Think upon it and tell me! Where are the kings of this world and its owners? Those who inhabited its ruins and dug streams, planted trees, founded

towns and did not like that they should be separated from it but other people succeeded them there and soon we shall also join them.

O son of Adam (Man)! Remember your death and your sleep in the grave. Remember that you are before the Almighty. Your limbs would witness against you on the day when the feet shall stumble and hearts would reach the throats and faces would become white and secrets would be exposed and scales of justice shall be installed.

O son of Adam (Man)! Remember the death of your father and sons. How they were and what place they reached. As soon you would also reach there and become a lesson for those who seek lessons. Then he recited the following couplets:

"Where are those kings who became careless of their defense? That the cupbearer of death made them drink the goblet of death.

Their towns and lands became deserted and ruined and their architects have tasted death.

We gather wealth for our successors and we build our houses for future destruction."[76]

These were some teachings of His Eminence that are narrated in traditions whose aim was to reform the character of people and keep them away from evil qualities.

- 1. Ibne Athir, an-Nihayah 3/347
- 2. Athaairul Awwal Fil Islam Pg. 10
- 3. Al-Kawaakibut Durriya 1/58
- 4. Al-Istiab 1/398
- 5. Al-A'laam 1/12
- 6. Al-Haqaiq fil Jawamiul Fawariq, Pg. 105
- 7. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 211
- 8. Ash'at Min Hayatul Husayn, Pg. 93
- 9. Al-Jarah wat Ta'deel, Section 2, Vol. 1, Pg. 55

- 10. Tahdhib at-Tahdhib 2/345
- 11. An-Najjashi. Pg. 94
- 12. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 7
- 13. Seer A'laamun Nubla 3/280
- 14. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 8
- 15. Athaairul Awwal Fil Islam Pg. 10
- 16. Ahmad bin Hanbal, Musnad 1/201
- 17. Ahmad bin Hanbal, Musnad 1/201
- 18. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 8, Usud al-Ghaba 2/19, Al-Isabah 1/332
- 19. Yaqubi, Tarikh 2/219
- 20. Yaqubi, Tarikh 2/219
- 21. Uyunul Akhbar 2/303
- 22. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 9
- 23. Al-Khisal, Pg. 15
- 24. Ibid, Pg. 253
- 25. From handwritten manuscript at the Ahmadiya Library in the University of Zaituniya in Tunis and its facsimile is available at His Eminence Amirul Momineen Library which Sayyid Aziz Tabatabai Yazdi has classified
- 26. Adh-Dhariayut Taahira, Pg. 128-132
- 27. Ibid Pg. 137-138
- 28. Adh-Dhariayut Taahira, Pg. 138, Musnad al-Firdaus, Vol. 41
- 29. Usud al-Ghaba 1/100
- 30. Al-Husayn (a.s.) 1/86
- 31. Ahmad bin Hanbal, Musnad
- 32. Bahauddin Amili, Arbaeen, Pg. 111
- 33. Al-Husayn (a.s.) 1/140
- 34. Musnad Imam Zaid, Pg. 374
- 35. Al-Khisal, Pg. 209
- 36. 5 Musnad al-Firdaus, from the facsimile at Imam Hakim Library from the writings of Shahardar bin Shiruya Shafei (died 558 A.H.)
- 37. Musnad al-Firdaus, Vol. 2/179
- 38. Fiqh ar-Reza, Pg. 408, Biharul Anwar 5/123
- 39. Surah Tawheed 112:2

- 40. Ma-aadinul Hukma fil Makaatib al-Aimmah 2/48-49
- 41. Tohafful Uqool, Pg. 244
- 42. Al-Kawaakibut Durriya 1/58, Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 225, Ibne Adeem, Baghiyatut Talib, Pg. 144
- 43. Surah Maidah 5:63
- 44. Surah Maidah 5:78
- 45. Surah Maidah 5:44
- 46. Surah Taubah 9:71
- 47. Tohafful Uqool, Pg. 237-239
- 48. Tohafful Uqool, Pg. 243
- 49. Ibne Asakir, Tarikh 13/56
- 50. Biharul Anwar 78/116, Tohafful Uqool, Pg. 246
- 51. Askari, Tafsir, Pg. 327
- 52. Ibne Maghazali, Manaqib, Pg. 400, Tradition 454, Hadith no. 388, from the handwritten manuscript of Amirul Momineen (a.s.) Library
- 53. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 227
- 54. Kashful Ghumma, 2/32
- 55. Nurul Absar, Pg. 277
- 56. Yaqubi, Tarikh 1/219
- 57. Nihayatul Arab 3/205
- 58. Ibid, 3/205
- 59. Sherani, Tabaqat 1/26, Mukhtasar Sifwatul Safwa 62
- 60. Daimul Islam 2/107
- 61. Nurul Absar, Pg. 277, Kashful Ghumma, 2/29
- 62. Mukhtasar Sifwatul Safwa 62, Al-Anwaarul Bahiya, Pg. 46
- 63. Asraar al-Hukma, Pg. 90 by Yaqub Musta'si
- 64. Bihar, 78/127
- 65. Daimul Islam 1/143
- 66. Bihar, 78/119
- 67. Ibid, 78/128
- 68. Daimul Islam 1/249
- 69. Surah Anam 6:158
- 70. Al-Anwaarul Bahiya, Pg. 45, Bihar, 78/120
- 71. Usul al-Kafi 2/373
- 72. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 316

- 73. Saduq, Majalis, Pg. 268, Bihar, 78/126
- 74. Bihar 78/306
- 75. Ibid
- 76. Dailami, Irshad, Pg. 30

Sermons of Imam Husayn (‘a)

A greater part of the sermons of Imam Husayn (‘a) used to be about the stability of truth and determination and firm will for Jihad in the way of Allah. These were the highlights of his sermons:

The Imam (‘a) delivered those sermons at a time when the sky was dark with clouds of political turmoil. In these sermons the Imam targeted the politics of Bani Umayyads and called the people to rise up against them. We shall quote important sermons of the Imam on their particular occasions but here we mention one of his discourses below:

His Eminence (‘a) ascended the pulpit and praised and glorified the Almighty, then invoked blessings on the Prophet (S). Then he heard someone says, “Who is this delivering a sermon?” the Imam (‘a) replied: “We are the successful group of God and the nearest progeny of the Messenger of Allah (S) and his purified Ahlul Bayt and one of the two weighty things that the Messenger of Allah (S) has made us second to next to the Book of Allah which contains all the details and falsehood cannot come to it from the front and from the back and we are depended upon for its commentary and its interpretation does not make us tired. Rather we follow its truths. Thus obey us, as our obedience is obligatory because the obedience of Allah is joined with the obedience of the Prophet. Almighty Allah, the Mighty and Sublime says: ***“O you who believe! Obey Allah and obey the Apostle and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Apostle, if you believe in Allah and the last day; this is better and very good in the end.”***1

And he said: "And if they had referred to the Prophet and the *Ulil Amr*, those who used to recognize them they used to be attentive towards them, and if the mercy and blessings of God had not been upon you, except for some they all would have followed the Shaitan. And I warn you to heed the pleadings of Shaitan because he is your open enemy. You become his friends in such a way that he says: ***"No one can overcome you this day, and surely I am your protector: but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you'"***[23]

The sermon is rich with invitation to attachment to the Progeny of the Messenger of Allah (S) and it makes it incumbent to obey and follow them. It warns people about the machinations and intrigues of Umayyads and the systematic destruction unleashed by them because they used to call the people to distance themselves from Ahlul Bayt ('a) who were the source of knowledge and light of guidance on the earth.

- 1. Surah Nisa 4:59
- 2. Surah Anfal 8:48
- 3. Bihar, 43/359 and 44/205

Supplications of Imam Husayn ('a)

Supplications that have been quoted from His Eminence, Imam Husayn ('a) are full of lessons of training with the aim to make firm the foundation of faith and belief in Allah, strength, fear and humility for Allah in the depths of the souls of the people so that they may be restrained from crossing the limits and are prevented from injustice and oppression. And the Ahlul Bayt ('a) used to emphasize on this aspect most'and such supplications are not related from any leader or righteous Muslims. And these supplications are considered greatest heritage of intellectual and literary treasure of Islam because they include the principles of ethics,

rules of behavior and manners and in addition to this, contain the philosophy of divine oneness and signs of just politics and other things are also included. Here we shall mention some supplications of the Holy Imam:

1. Supplication of Imam Husayn (‘a) for warding off the enemies

The Holy Imam (‘a) recited this supplication and sought the refuge of the Almighty from the mischief of the enemies. The supplication is as follows: “O Allah! O my strength in my difficulties and my Helper in my problems. Protect me with the eye that never sleeps. And keep in Your refuge where no hand can reach. And have mercy on me through Your power so that I do not die; as You are my helper. O Allah, You are the Greatest, the Highest and more powerful than whatever I fear. O Allah, by Your power I keep the necks of my enemies away from me and from his mischief I seek refuge. Indeed You are powerful over everything.”

Imam Ja’far Sadiq (‘a) supplicated in the same words when the tyrant Mansur ordered his arrest to harass him. The Almighty Allah saved him from his evil and bestowed him relief. He was asked about its explanation and he replied that it was a supplication of his great-grandfather that he had recited.

2. Supplication of Imam Husayn (‘a) for rain

When Imam Husayn (‘a) used to come out to pray for rain he used to say: “O Allah, grant us such rain that it shall be widespread and beneficial. It should be for all and it should be profitable and it should not carry any harm so that those who live in towns and deserted areas should all benefit and through this there should be increase in our sustenance and thankfulness. O Allah make it the

day of faith and the day of forgiveness as Your forgiveness is not stopped by anything. O Allah, send blessings to our land and through it give harvest of olives and pastures."[1]

3. Supplication of Imam Husayn ('a) on the Day of Arafah

The supplication of Imam Husayn ('a) on the Day of Arafah is one of the most significant supplications of Ahlul Bayt ('a). It contains most the divine graces and His great bounties. This blessed supplication has been narrated by Bashar and Bashir Asadi and he says: We were with Imam Husayn ('a) in Arafah in the evening. His Eminence came out with utmost humility and respect and accompanied with some people of Ahlul Bayt ('a), his son and servants went to the left side of the mountain and stood facing the House of Allah (*Ka'ba*). Then he raised up his hands before his face (to pray) and like a beggar asking for food he recited:

"Praise belongs to God, whose decree none may avert, and whose gift none may prevent. No fashioner's fashioning is like His fashioning, and He is the Generous, the All-embracing. He brought forth the varieties of unprecedented creatures and perfected through His wisdom all He had fashioned. Hidden not from Him are harbingers, nor lost with Him are deposits. He repays every fashioner, feathers the nest of all who are content and has mercy upon all who humble themselves. He sends down benefits and the all-encompassing Book in radiant light. He hears supplications, averts afflictions, raises up in degrees, and knocks down tyrants. For there is no god other than He, nothing is equal to Him, "Like Him there is naught, and He is the Hearing, the Seeing", the subtle, the Aware, and "He is powerful over all things".

O God, I make You my quest and bear witness to Your Lordship, acknowledging that You are my Lord and to You is my return. You originated me by Your blessing before I was a thing remembered. You created me from dust, then gave me a place in the

loins (of my fathers), secure from the uncertainty of Fate and the vagaries of the ages and the years. I remained a traveler from loin to womb in a time immemorial of past days and bygone centuries. In Your tenderness, bounty and goodness toward me You didst not send me out into the empire of the leaders of disbelief, those who broke Your covenant and cried lies to Your messengers. Rather, You sent me out to that guidance which had been foreordained for me, the way, which You made easy for me and in which You nurtured me. And before that You were kind to me through Your gracious fashioning and abundant blessings. You originated my creation from a sperm-drop spilled and made me to dwell in a threefold gloom among flesh, blood and skin. You gave me not to witness my creation, nor didst You entrust me with anything of my own affair.2

Then thou sent me out into the world for the guidance that had been ordained for me, complete and unimpaired. You watched over me in the cradle as an infant boy, provided me with food, wholesome milk, and turned the hearts of the nursemaids toward me. You entrusted my upbringing to compassionate mothers, guarded me from the calamities brought by the jinn and kept me secure from excess and lack. High are You, O Merciful! O Compassionate! Then when I began to utter speech You completed for me Your abundant blessings. You nurtured me more and more each year until, when my nature was perfected and my strength balanced, You made Your argument incumbent upon me by inspiring me with knowledge of You, awing me with the marvels of Your wisdom, awakening me to the wonders of Your creation which You had multiplied in Your Heaven and Your earth, and instructing me in Your thanks and remembrance. You made incumbent upon me Your obedience and worship, made me to understand what Your messengers had brought and made easy for me the acceptance of Your good pleasure. You were gracious to me in all of this, through Your succor and kindness. Then, since You created me from the best soil, You were not satisfied, my God, that I should have one blessing without another. You provided me with varieties of sustenance and kinds of garments and

Your tremendous, most tremendous, graciousness to me and Your eternal goodness toward me. And finally, when You had completed for me every blessing and turned away from me all misfortunes, You were not prevented by my ignorance and audacity from guiding me toward that which would bring me nigh to You or from giving me success in that which would bring me close to You. For if I prayed to You, You answered, if I asked of You, You gave, if I obeyed You, You showed Your gratitude, and if I thanked You, You gave me more.3

All of that was to perfect Your blessings upon me and Your goodness toward me. So glory be to You; Glory be to You, who are Producer and Reproducer, Laudable, Glorious. Holy are Your Names and tremendous Your bounties. So which of Your blessings, my God, can I enumerate by counting and mentioning? For which of Your gifts am I able to give thanks? Since they, O Lord, are more than reckoners can count or those who entrust to memory can attain by knowledge. But the affliction and hardship, O God, that You turned and averted from me is more than the health and happiness that came to me. And I witness, my God, by the truth of my faith, the knotted resolutions of my certainty, my pure and unadulterated profession of Unity, the hidden inwardness of my consciousness, the places to which the streams of light of my eyes are attached, the lines on my forehead's surface, the openings for my breath's channels, the parts of my nose's soft point, the paths of my ears' canals, what my lips close upon and compress, the movements of my tongue in speaking, the joint at the back of my mouth and jaw, the sockets of my molar teeth, the place where I swallow my food and drink, that which bears my brain, the hollow passages of my neck's fibers, that which is contained in my breast's cavity, the carriers of my aorta, the places where my heart's curtain is attached, the small pieces of flesh around my liver, that which the ribs of my sides encompass, the sockets of my joints, the contraction of my members, the tips of my fingers, my flesh, my blood, my hair, my skin, my nerves, my windpipe, my bones, my brain, my veins, and all of my members, what was knitted upon them in the days when I was a suckling baby, what the

earth has taken away from me, my sleep, my waking, my being still, and the movements of my bowing and prostrating, that had I taken pains and had I striven for the duration of the epochs and ages were my life to be extended through them to deliver thanks for one of Your blessings, I would not have been able to do so, except by Your grace, which alone makes incumbent upon me never-ending and ever renewed gratitude to You, and fresh and ever present praise. Indeed, and were I and the reckoners among Your creatures ever so eager to calculate the extent of Your bestowal of blessings, whether past or approaching, we would fail to encompass it through numbers or to calculate its boundaries. Never How could it ever be done! For You announce in Your eloquent Book and truthful Tiding, ***"And if you count God's blessing, you will never number it"***.4 Your Book, O God, Your Message, has spoken the truth! And Your prophets and messengers delivered Your revelation that You had sent down upon them and the religion that You had promulgated for them and through them. And I witness, my God, by my effort, my diligence, and the extent of my obedience and my capacity, and I say as a believer possessing certainty, "Praise belongs to God, who has not taken to Him a son" that He might have an heir, "and who has not any associate in His dominion" who might oppose Him in what He creates, "nor any protector out of humbleness" who would aid Him in what He fashions. So glory be to Him, glory be to Him! "Why, were there gods in earth and heaven other than God, they would surely go to ruin" and be rent. Glory be to God, the Unique, the One, "the Everlasting Refuge" who "has not begotten, nor has He been begotten, and equal to Him there is none". Praise belongs to God, praise equal to the praise of the angels stationed near to Him and the prophets sent by Him. And God bless His elect, Muhammad ('a), the Seal of the Prophets, and his virtuous, pure and sincere household, and give them peace.

Then he began to supplicate. He occupied himself with prayer as tears ran from his blessed eyes. Then he said:

O God, cause me to fear You as if I were seeing You, give me felicity through piety toward You, make me not wretched by disobedience toward You, choose the best for me by Your decree (*qadha'*) and bless me by Your determination (*qadar*), that I may love not the hastening of what You have delayed, nor the delaying of what You have hastened. O God, appoint for me sufficiency in my soul, certainty in my heart, sincerity in my action, light in my eyes, and insight in my religion. Give me enjoyment of my bodily members, make my hearing and my seeing my two inheritors, help me against him who wrongs me, show me in him my revenge and my desires, and console thereby my eyes. O God, remove my affliction, veil my defects, forgive my offence, drive away my Satan, dissolve my debt, and give me, my God, the highest degree in the world to come and in this world. O God, to You belongs the praise, just as You created me and made me to hear and to see; and to You belongs the praise, just as You created me and made me a creature unimpaired as a mercy to me, while You had no need of my creation. My Lord, since You created me and then made straight my nature; my Lord, since You caused me to grow and made good my shape; my Lord, since You didst good to me and gave me well-being in my soul; my Lord, since You preserved me and gave me success; my Lord, since You blessed me and then guided me; my Lord, since You chose me and gave me of every good; my Lord, since You gave me to eat and drink; my Lord, since You enriched me and contented me; my Lord, since You aided me and exalted me; my Lord, since You clothed me with Your pure covering and smoothed the way for me by Your sufficient fashioning: Bless Muhammad(‘a) and the household of Muhammad(‘a), aid me against the misfortunes of time and the calamities of nights and days, deliver me from the terrors of this world and the torments of the world to come and spare me from the evil of that which the evildoers do in the earth.

O God, as for what I fear, spare me from it, and as for what I seek to avoid, guard me against it. in my soul and my religion watch over me, in my traveling protect me, in my family and my property appoint for me a successor, in what You have provided for

me bless me, in my soul humble me, in the eyes of men magnify me, from the evil of jinn and men preserve me, for my sins disgrace me not, for my inward secrets shame me not, for my action try me not, of Your blessings deprive me not and to other than You entrust me not. My God, to whom wouldst You entrust me? To a relative? He would cut me off. Or to a stranger? He would look at me with displeasure. Or to those who act toward me with arrogance? But You are my Lord and the sovereign over my affair. I would complain to You of my exile and the remoteness of my abode, and that he whom You have made sovereign over me despises me. My God, so cause not Your wrath to alight upon me. If You become not wrathful with me I will have no care, glory be to You But Your protection is more embracing. So I ask You, O Lord, by the Light of Your Face by which the earth and the heavens are illuminated, shadows are removed, and the affairs of the ancients and the later folks are set aright, not to cause me to die when Your wrath is upon me, nor to send down upon me Your anger. The pleasure is Yours The pleasure is Yours, to be satisfied with me before that. There is no god but You, Lord of the Holy Land, the Sacred Monument, and the Ancient House, upon which You caused blessing to descend and which You made a sanctuary for mankind. O He who pardons the greatest sins by His clemency! O He who lavishes blessings by His bounty! O He who gives abundance by His generosity! O Sustenance to me in my adversity! O Companion to me in my solitude! O Aid to me in my affliction! O Benefactor to me in my blessing! O my God and God of my fathers, Abraham(‘a), Ishmael(‘a), Isaac(‘a) and Jacob(‘a)! Lord of Gabriel, Michael and Israfil! Lord of Muhammad(‘a), the Seal of the Prophets, and his household, the chosen ones! Revealer of the Torah, the Gospel, the Psalms and the Criterion, and Sender down of *Kaf Ha’ Ya’ Ayn Sad, Ta’ Ha’, Ya’ Sin*, and the Wise Quran! You are my cave (of refuge) when the roads for all their amplitude constrict me and the land for all its breadth is strait for me. If not for Your mercy, I would have been among the perishing, and You annul my slip. If not for Your covering me, I would have been among the disgraced, and You confirm me with help against my enemies. And if not for Your helping me, I would have been

among those overcome. O He who appropriated loftiness and exaltation to Himself, so His friends (awliya') are mighty through His might! O He before whom kings place the yoke of abasement around their necks, for they fear His overwhelming power! "He knows the treachery of the eyes and what the breasts conceal" and the unseen brought by time and fate. O He about whom none knows how He is but He! O He about whom none knows what He is but He! O He whom none knows but He![5] O He who squeezed the earth onto the water and held back the air with the sky! O He to whom belong the noblest Names! O He who possesses kindness, which will never be cut off! O He who assigned the cavalcade to Joseph in the barren land, brought him out of the well and made him a king after slavery! O He who returned him to Jacob after "his eyes were whitened with sorrow that he was suppressing". O He who removed affliction and tribulation from Ayyub and restrained Ibrahim's hands from the sacrifice of his son after he had reached old age and his life had passed by! O He who answered the prayer of Zakaria and bestowed upon him John, not leaving him childless and alone! O He who brought Yunus out from the stomach of the fish! O He who parted the sea for the Children of Israel, then saved them and drowned Firon and his hosts! O He who sends winds heralding His mercy! O He who does not hurry (to act) against those of His creatures who disobey Him! O He who rescued the sorcerers after (their) long denial! They had early benefited from His blessing, eating His provision and worshipping other than Him; they had opposed, denied and cried lies to His messengers. O God! O God! O Beginner, O Creator with no compeer! O Everlasting who has no end! O Living when nothing was alive! O Quickener of the dead! O "He Who is aware of the deserts of every soul"! O He toward whom my gratitude was little, yet He deprived me not! My transgression was great, yet He disgraced me not! He saw me committing acts of disobedience, yet he made me not notorious! O He who watched over me in childhood! O He who provided for me in my adulthood! O He whose favors toward me cannot be reckoned and whose blessings cannot be repaid! O He who has confronted me with the good and the fair, and I have confronted Him with evil

and disobedience in return! O He who led me to faith before I had come to know gratitude for His gracious bestowal O He upon whom I called when I was sick and He healed me, when naked and He clothed me, when hungry and He satisfied me, when thirsty and He gave me to drink, when abased and He exalted me, when ignorant and He gave me knowledge, when alone and He increased my number, when away and He returned me, when empty-handed and He enriched me, when in need of help and He helped me, and when rich and He took not from me. I refrained from (calling upon You in) all of that and You caused me to begin (to call). Yours are the praise and the gratitude! O He who overlooked my slip, relieved my distress, heard my prayer, covered my defects, forgave my sins, caused me to reach my desire, and helped me against my enemy! If I were to count Your blessings, favors and generous acts of kindness I would not be able to reckon them. O my Protector! You are He who was gracious, You are He who blessed, You are He who worked good, You are He who was kind, You are He who was bounteous, You are He who perfected, You are He who provided, You are He who gave success, You are He who bestowed, You are He who enriched, You are He who contented, You are He who sheltered, You are He who sufficed, You are He who guided, You are He who preserved (from sin), You are He who covered (my sins), You are He who forgave, You are He who overlooked, You are He who established (in the earth), You are He who exalted, You are He who aided, You are He who supported, You are He who confirmed, You are He who helped, You are He who healed, You are He who gave well-being, You are He who honored - blessed are You and high exalted! So Yours is the praise everlastingly, and Yours is gratitude enduringly and forever! Then I, my God, confess my sins, so forgive me for them. I am he who did evil, I am he who made mistakes, I am he who purposed (to sin), I am he who was ignorant, I am he who was heedless, I am he who was negligent, I am he who relied (upon other than You), I am he who premeditated, I am he who promised, I am he who went back on his word, I am he who confessed (my sins) and I am he who acknowledged Your blessings upon me and with me and then returned to my sins. So for-

give me for them, O He who is not harmed by the sins of His servants nor needs He their obedience. He gives success through His aid and His mercy to whomsoever of them works righteousness. So praise belongs to You, My God and My Lord!

My God, You commanded me and I disobeyed and You forbade me and I committed what You had forbidden. I became such that I neither possessed any of guiltlessness that I might ask forgiveness nor any power that I might be helped. Then by what means shall I turn toward You, O my Protector!? What, by my ears? Or my eyes? Or my tongue? Or my hand? Or my leg? Are not all of them Your blessings given to me? And with all of them I disobey You, O my Protector! Yours is the argument and the means against me. O He who veiled me (my sins) from fathers and mothers lest they drive me away, from relatives and brothers lest they rebuke me, and from kings lest they punish me! If they had seen, O my Protector, what You have seen from me, they would not have given me respite, they would have abandoned me and cut me off. So here I am, O my God, before You O Lord, humbled, abased, constrained, despised, neither possessing guiltlessness that I might ask forgiveness nor possessing power that I might be helped. There is no argument with which I might argue, nor can I say I committed not (sins) and worked not evil. And denial, were I to deny-my Protector-could hardly profit me. How could it ever do that ? For all of my members are witness against me for what I have done. And I acted with certainty and without any doubt that You wilt ask me about great affairs, and that You are the equitable Judge who does no wrong. Your justice is deadly for me and I flee from Your every just act. If thou chastise me, O my God, it is for my sins after Your argument against me; and if You pardon me, it is by Your clemency, generosity and kindness. “There is no god but You, glory be to You! Truly I am one of the wrong-doers”. There is no god but You, glory be to You! Truly I am one of those who pray forgiveness. There is no god but You, glory be to You I Truly I am one of those who profess Your Unity. There is no god but You, glory be to You! Truly I am one of the fearful. There is no god but You, glory be to You I Truly I am one of those who are

afraid. There is no god but You, glory be to You! Truly I am one of the hopeful. There is no god but You, glory be to You! Truly I am one of those who yearn. There is no god but You, glory be to You! Truly I am one of those who say "There is no god but You". There is no god but You, glory be to You! Truly I am one of the petitioners. There is no god but You, glory be to You! Truly I am one of the glorifiers. There is no god but You, glory be to You! Truly I am one of those who magnify. There is no god but You, glory be to You, my Lord, and the Lord of my fathers, the ancients! My God, this is my praise of You exalting Your majesty, my sincerity in remembering You by professing Your Unity, and my acknowledgment of Your bounties by enumeration, even though I acknowledge that I cannot reckon them for their multitude, their abundance, their manifestness and their existence from ancient times until a present in which You have never ceased to care for me through them from when You created me and brought me into existence in the beginning of (my) life, by enriching from poverty, relieving affliction, bringing ease, removing hardship, dispelling distress, and (giving me) well-being in body and soundness in religion. Were all the world's inhabitants, both the ancients and the later folk, to assist me in attempting to mention Your blessing, I would not be able, nor would they, to do so. Holy are You and high exalted, a generous, mighty, merciful Lord. Your bounties cannot be reckoned, nor Your praise accomplished, nor Your blessings repaid. Bless Muhammad and the household of Muhammad, complete Your blessings upon us and aid us in Your obedience. Glory be to You! There is no god but You. O God, truly You hear the destitute, remove the evil, succor the afflicted, heal the sick, enrich the poor, mend the broken, have mercy upon the young and help the old. There is no Support other than You and none powerful over You. And You are the Sublime, the Great. O Freer of the prisoner in irons! O Provider of the infant child O Protection of the frightened refugee! O He who has no associate and no assistant! Bless Muhammad and the household of Muhammad, and give me this evening the best of what You have given to and bestowed upon any of Your servants, whether a blessing You assign, a bounty You renew, a trial You avert, an affliction You re-

move, a prayer You hear, a good deed You accept or an evil deed You overlook. Truly You are gracious, Aware of what You wilt, and Powerful over all things!

O God, truly You are the nearest of those who are called, the swiftest of those who answer, the most generous of those who pardon, the most openhanded of those who give and the most hearing of those who are asked of. O Merciful and Compassionate in this world and the next! Like You none is asked of; and other than You none is hoped for. I prayed to You and You answered me, I asked of You and You gave to me, I set You as my quest and You had mercy upon me, I depended upon You and You delivered me, I took refuge with You and You sufficed me, O God, so bless Muhammad, Your servant, messenger and prophet, and his good and pure household, all of them. And complete Your blessings upon us, gladden us with Your gift and inscribe us as those who thank You and remember Your bounties. Amen, amen, O Lord of all beings! O God, O He who owned and then was all-powerful, was all-powerful and then subjected, was disobeyed and then veiled (the sin of disobedience), and was prayed forgiveness and then forgave. O Goal of yearning seekers and utmost Wish of the hopeful! O He who "encompasses everything in knowledge" and embraces those who seek pardon in tenderness, mercy and clemency!

O God, truly we turn towards You this evening, which You honored and glorified through Muhammad, Your prophet and messenger, the elect of Your creation, the faithful guardian of Your-revelation which bears good tidings and warning and which is the light- giving lamp which You gave to those who surrender (al-muslimin) and appointed as a mercy to the world's inhabitants. O God, so bless Muhammad and the household of Muhammad, just as Muhammad is worthy of that from You, O Sublime! So bless him and his elect, good and pure household, all of them, and encompass us in Your pardon, for to You cry voices in diverse languages. So appoint for us a share this evening, O God, of every good which You divide among Your servants, every light by

which You guide, every mercy which You spread, every blessing which You send down, every well-being with which You cloth and every provision which You outspread. O Most merciful of the merciful! O God, transform us now into men successful, triumphant, pious, and prosperous. Set us not among those who despair, empty us not of Your mercy, deprive us not of that bounty of Yours for which we hope, and set us not among those deprived of Your mercy, nor those who despair of the bounty of Your gift for which we hope. Reject us not with the disappointed, nor those driven from Your door. O Most Magnanimous of the most magnanimous! O Most Generous of the most generous! Toward You we have turned having sure faith, repairing to and bound for Your Sacred House. So help is with our holy rites, perfect for us our pilgrimage, pardon us, and give us well-being, for we have extended toward You our hands and they are branded with the abasement of confession. O God, so give us this evening what we have asked of You and suffice us in that in which we have prayed You to suffice us, for there is none to suffice us apart from You and we have no lord other than You. Put into effect concerning us is Your decision, encompassing us is Your knowledge and just for us is Your decree. Decree for us the good and place us among the people of the good!

O God make incumbent upon us through Your magnanimity the mightiest wage, the most generous treasure and the lastingness of ease. Forgive us our sins, all of them, destroy us not with those who perish, and turn not Your tenderness and mercy away from us, O Most Merciful of the merciful! O God, place us in this hour among those who ask of You and to whom You give, who thank You and whom You increase, who turn to You in repentance and whom You accept and who renounce all of their sins before You and whom You forgive, O Lord of majesty and splendor! O God, purify us, show us the right way and accept our entreaty. O Best of those from whom is asked! And O Most Merciful of those whose mercy is sought! O He from whom is not hidden the eyelids' winking, the eyes' glancing, that which rests in the concealed, and that which is enfolded in hearts' hidden secrets I What, has

not all of that been reckoned in Your knowledge and embraced by Your clemency? Glory be to You and high indeed are You exalted above what the evil-doers say! The seven heavens and the earths and all that is therein praise You, and there is not a thing but hymns Your praise. So Yours is the praise, the glory and the exaltation of majesty, O Lord of majesty and splendor, of bounty and blessing and of great favor! And You are the Magnanimous, the Generous, the Tender, the Compassionate.

O God, give me amply of Your lawful provision, bestow upon me well-being in my body and my religion, make me safe from fear and deliver me from the Fire. O God, devise not against me, lead me not on step by step, trick me not and avert from me the evil of the ungodly among jinn and men.

Then he lifted his head and eyes toward Heaven. Tears were flowing from his blessed eyes as if they were two water-skis, and he said in a loud voice:

O Most Hearing of those who hear! O Most Seeing of those who behold! O Swiftest of reckoners! O Most Merciful of the merciful! Bless Muhammad and the household of Muhammad, the chiefs, the fortunate. And, I ask of You, O God, my need. If You grant it to me, what You hold back from me will cause me no harm; and if You hold it back from me, what You grant me will not profit me. I ask You to deliver me from the Fire. There is no god but You alone, You have no associate. Yours is the dominion, and Yours is the praise, and You are powerful over everything. O my Lord! O my Lord!

Then he said “O my Lord” over and over.

Those who had been gathered around him, who had listened to any of his prayer and who had limited themselves to saying “amen” raised their voices in weeping. They stayed in his company until the sun went down, and then all of them loaded their mounts and set out in the direction of the Sacred Monument.

Narrators say that the Imam continued his supplication till sunset and after that moved towards Muzdalifah and the people also accompanied him.6

Some sayings of Imam Husayn (‘a)

The Almighty Allah had bestowed Imam Husayn (‘a) with beautiful eloquence and spontaneity of speech, as if he issued a flood of maxims, advices and exhortations for his tongue. Some of his shorter sayings are mentioned below:

1. His Eminence (‘a) said: “The wise does not speak to one whom he fears he shall be belied and he does not ask anyone of anything if he fears he shall not give. And he does not repose hope on one whom he does not trust.”7

2. His Eminence told his son Ali ibn al-Husayn: “O son! Beware of oppressing the one who has none to repel your attack except Allah.” 8

3. His Eminence said, “Allah does not take power from anyone but He takes away from him His obedience. And He does not take anyone’s strength but that He ends his responsibility (duty).” 9

4. His Eminence said, “Beware of that for which you have to regret later. Because the believer neither commits a mistake nor seeks forgiveness and the hypocrite commits a mistake everyday and seeks forgiveness’10

5. His Eminence said, “Leave that which puts you to doubt towards that which does not put you to doubt because lying creates doubt and truthfulness accords comfort.” 11

6. His Eminence said: “O Allah, do not test me by bounties and do not punish me with difficulties.”12

7. His Eminence said, “If one does not have these five things there is no good in him: Intellect, religion, etiquette, shame and good manners.”13

8. His Eminence said, “The miser is the one who is miserly in saluting’”14

9. His Eminence said, “If a person hopes for something in Allah’s disobedience, it won’t last for long and what he fears will soon come to him (punishment).15

10. His Eminence said, “From the signs of acceptance are company of intelligent people and among the signs of ignorance is debating with people other than the infidels. And of the signs of the learned is to criticize is own statements and its knowledge of arts and sciences.”16

11. His Eminence said, “The believer considers Allah as his refuge and their statements as a mirror for Himself. Thus sometimes He looks at the qualities of believers and sometimes He pays attention to the arrogant ones. On the basis of this in fine things and in himself in recognition and about his consciousness and about his purity shall be utmost tranquility.”17

12. His Eminence said, “Whenever you hear that a person is speaking ill of others then you shall try that he does not recognize you.”18

13. His Eminence told a person who backbited in his presence: “O man! Do not resort to backbiting as it is the diet of the dogs of Hell’”19

14. A person began to speak to His Eminence and said: If one does good to an undeserving person it is wasted. His Eminence said, “It is not so. Because goodness is like rain that reaches both the good and the bad people’”20

15. His Eminence said, “He is commanded to speak about these bounties of religion that Allah had given.”2122

16. His Eminence said, “Death with honor is better than a life of degradation.”23

17. His Eminence said, “Weeping for the fear of Allah is salvation from the fire (of Hell)’”24

18. His Eminence said, ***“One who remains worried and all his tricks fail, then his key is caution (softness).”***25

19. His Eminence said, “One who accepts your goodness has helped you in goodness.”26

20. His Eminence said, “On the Day of Judgment a caller will announce: O people! Anyone who has any arrears upon Allah may rise up. Then except for the righteous ones, no one would arise’”27

21. His Eminence said, “No deed of the nation is such that it is not presented to Allah, the Mighty and the Sublime, every morning.”28

Here we conclude our discussion about some of the important sayings that are rich in wisdom, morals and good manners that are related from His Eminence. For the sake of conciseness and to avoid verbosity we do not wish to prolong the discussion about the captioned sayings.

Among the Poems

Historical sources and Arab literature has mentioned many poetic compositions of His Eminence, Imam Husayn (‘a). In some of those compositions, His Eminence has quoted other poets to emphasize his points, even though in our view some of them may be forgeries. A few poems are quoted below:

1. A Bedouin arrived at the Mosque of the Holy Prophet (S) and approached His Eminence, Husayn Ibn Ali (‘a) and stood before him while he was surrounded by some people. Then he asked about him and was informed that it was Husayn bin Ali. He said, “My aim is also same; they speak and they have eloquence in their speech and I have passed through deserts, mountains and caves and have come here to speak to him and ask him about the intricacies of Arabic.” One of the Imam’s companions said, “If you have come for this you may pose your questions to this young man,” pointing towards His Eminence, Husayn. He went towards His Eminence and stopped near him and saluted him. Imam (‘a) replied to his salutation and asked him what he wanted. He replied, “I have come to you from Harqal, Ja’lal, Ainam and Hamham.”29

The Imam smiled and said, “Except for the experts none knows about the meanings of the words you have spoken.”

The Bedouin said, “I will tell more of these words, can you reply according to what they say?”

His Eminence, Husayn (‘a) said, “Say what you like, I would give you the appropriate reply.”

He said, “I am a Bedouin and most of my speech consists of poetic couplets that are part of Arab collections.”

His Eminence said, “You say whatever you like and I would reply you. The Bedouin began to recite the couplets:

“My heart is attracted towards vain pastimes while the time of my youth is over. While during the time of youth it (my heart) used to be extremely joyful.

There were kids, pleasures and what a joyful time it was. And when old age has grayed the edges of my head

And compelled me to use hair dye

I have refrained myself from vain pastimes and given up all such things. There is surprise for the man who has seen both the periods.

If man who is intelligent in the true sense uses his intellect in that matter.

He would gain a lesson that would be useful for him in life."

Imam Husayn ('a) recited the following couplets extempore:

"All the signs, whose effects have been destroyed, do not aggrieve me. That is like the dust and sand is scattered by the wind to all sides.

Winds that whistle, and cold winds that pile clothes upon clothes (to protect it). And a cloud that moves towards the sky and comes near.

A black cloud that comes up, and through it blessings rain.

The cloud has such a lightning that does not have any deficiency. The rain of that thunder is capable of flooding when it rains. After that it is exhausted and no sign remains of its owner."

When the Bedouin heard these words he was perplexed and said, "I have never heard a more eloquent and beautiful composition."

Imam Husayn ('a) told him, "O Bedouin!"

"The youth whom God has purified from the two grandfathers and exalted him. And the brilliant Sun has dressed him with its light.

And I have made my couplet strong and made its rhymes firm."

When the Bedouin heard these words of Imam Husayn ('a) he exclaimed aloud, "May Allah bless you! People have not recognized

you. May Allah bestow you a good reward." Then he went away from there.30

This example shows the great literary accomplishments of the Holy Imam but there is some doubt in some portions, like it seems highly improbable for a Bedouin to have come all the way only to ask those things from the Holy Imam.

2. The following couplets overflow with wisdom are also attributed to the Holy Imam ('a):

"When the world causes you trouble, do not pay any attention to the people. And except for the Almighty Allah, Who is the distributor of sustenance, do not ask anyone for anything.

If you remain alive and roam from the east to the west.

You would not find anyone who could make you happy or unfortunate."31

These couplets emphasize the quality of contentment and show that it is very important not to repose faith on others. And it also warns people not to ask anyone for anything except from Allah, Who is having control of all affairs.

3. His Eminence ('a) said:

"Become needless of the creatures through the Creator. You will become needless of the liars and the truthful.

And seek your sustenance from the Beneficent Lord as except for Allah no one bestows sustenance.

One who thinks that people make him needless, has no reliance on God.

Or if he thinks that he has obtained wealth, his step would slip from the heights."32

In these couplets, there is invitation to take refuge in Allah, Who is the Creator of the world and the bestower of life; and to seek needlessness from other than Allah, because one who takes refuge from anyone other than Him, his pursuit would fail and he would become deviated from truth.

4. Imam Husayn (‘a) went to visit the graves of martyrs in the Baqi cemetery of Medina and recited the following lines of poetry:

“I call out to the inmates of the grave and they did not reply. Then dust of their graves replied in their lieu.

It said, “Do you know what I have done with my inmates? I have punctured their flesh and rent their garments.

And filled their eyes with dust even though they used to become restless with a mote in the eye.

As for the bones I have punctured till their joints and seams separated.

We separated them from each other and left them in this condition so that they may continue to rot for ages.”33

These couplets are full of invitation to gain lesson from the condition of man and that when he is buried in the dust he is soon scattered and his form and beauty is destroyed. Then in a short time he turns into worthless dust.

5. Aashi has attributed these couplets to Imam Husayn (‘a):

“Sorrow and problems increase in direct proportion to wealth.

O you who blackens the life. I have recognized you. O one who is the destroyer and annihilator of all houses.

It is not possible for a pious to achieve piety when he finds it difficult to maintain the family.”34

In these couplets, the Holy Imam (‘a) has spoken of some special points about the creation of life which is that as much man is involved in worldly mater as much sorrow he shall have and he would have exerted more for the affairs of his life.

In the same way, the Holy Imam (‘a) has said regarding someone that life is having some attachment to piety, because he does not move towards it while responsibility of the family was heavy on him, as his involvement in these things stop him from piety of the world.

6. Irbili has narrated that the Imam (‘a) recited the following couplets describing the defects of oppression and injustice:

“Those whom I loved have gone away and I remain among those I do not like.

I find myself with one who denounced me on my back while I do not say anything against him.

As much as they can they try for my destruction although I try my best for their well-being.

The evil trait person defames me continuously while I do not say the same for him.

He sees the dirty flies around me that they are humming and he does not chase them away from me.

Whenever the malice of his heart is cured, he tries to fan the flames of hatred. Does he not benefit from his intellect and does he not seek help of reason?

Does he not see that how bad his deeds are and how due to this evil is turning towards him?

O my Lord! In front of those I fear, he is sufficient and the oppression is sufficient for the oppressor.

And it is rarely that he is oppressed and that the help of the Lord does not reach him"35

In these couplets, Imam ('a) has described about the evil qualities of human beings and one of them is oppression. That whosoever is involved in it he continuously steps to speak ill to his brother and to oppress him and to spoil his affairs and the when the malice of the heart reduces he tries to fan the flames more so that he could reach up to its daring.

Imam (a.s) in this way gives lesson to someone that if he refers to his own intellect and ponders on his own condition, he obtains that his oppressing his own brother is going to turn towards himself and he would be the recipient of its sin and loss. And it is natural that if he thinks like this continuously he would be able to uproot these defects from himself as the scholars of ethics have opined.

7. Abul Faraj Isfahani has claimed that Imam Husayn ('a) composed the following couplets regarding his daughter Sakina and her mother Rabab:

"I swear by your life, I love the house itself where Sakina and Rabab reside.

I love both of them and am prepared to sacrifice all I own on them and I do not care if someone flays me for it."36

And others (excepts Abul Faraj) have added the following couplet:

"Thus I would never leave them whenever they are away.
Whether I remain alive or am put below the earth."37

These couplets, in our view are of the forged ones, because Imam Husayn ('a) is much higher that he should make public his love and affections for his daughter and wife. It is not in consonance with his ethics. He is much above it. These lines were concocted

and falsely attributed to the Holy Imam in order to decrease the position of Ahlul Bayt (‘a).

8 ñ And from the lines composed by His Eminence are the following: “And Allah what that is in the hands of Yazid, actually from others. And that he has not obtained it with honesty and honor.

And if you seek justice with a clear conscience you would understand a subtle point.

And his mischief was nearer to him than his good deeds.”38

Here we conclude our discussion about the meritorious qualities of the Holy Imam (‘a). His Eminence was an incomparable example unique in human intellect and a prominent example Islamic prophethood having all the good qualities that become the foundation of all virtues.

- 1. Uyunul Akhbar 2/303
- 2. Or did not expose me by my creation.
- 3. His Eminence (a.s.) in accordance with the command of Allah has indicated towards the 7th verse of Surah Ibrahim which says: If you are grateful, I would certainly give to you more’
- 4. Surah Ibrahim 14:34
- 5. O one except Whom none know Him
- 6. Majlisi, Zaad al-Maad 248-268, Kafa’mi 339-350, Baladul Amin, Eloquence of Imam Husayn (a.s.), Sayyid Ibne Tawus, Iqbal
- 7. Raihaanatur Rasool, Pg. 55
- 8. Tohafful Uqool, Pg. 46
- 9. Tohafful Uqool, Pg. 46
- 10. Tohafful Uqool, Pg. 46
- 11. Ansaab al-Ashraaf, Vol. 3/143
- 12. Kashful Ghumma, 2/31
- 13. Raihaanatur Rasool, Pg. 55
- 14. Raihaanatur Rasool, Pg. 55
- 15. Tohafful Uqool, Pg. 246-248

- 16. Ibid
- 17. Tohafful Uqool, Pg. 246-248
- 18. Raihaanatur Rasool, Pg. 55
- 19. Bihar, 78/117, Tohafful Uqool, Pg. 245
- 20. Tohafful Uqool, Pg. 245
- 21. Surah Zuhaa 93:11
- 22. Tohafful Uqool, Pg. 246
- 23. Bihar 44/192
- 24. Nuzhatul Nazir Fi Tanbihatul Khatir, Jame al-Akhbar, Pg. 97, Mustadrak al-Wasail 11/245
- 25. Ibne Asakir, Tarikh 4/323, A'laamud Deen, Pg. 298, Biharul Anwar 78/128
- 26. Bihar 78/127
- 27. Bihar 93/347
- 28. Bihar 93/347
- 29. Words of tribal dialects
- 30. Matalib al-So-ool fi Manaqib ar-Rasool, Pg. 28-29
- 31. Kashful Ghumma 2/34-35, Al-Fusul al-Muhimma, Pg. 180
- 32. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 231
- 33. Al Bidayah wan Nihayah 8/208, Biography of Imam Husayn (a.s.), Pg. 233
- 34. Ibne Asakir, Biography of Imam Husayn (a.s.), Pg. 232
- 35. Kashful Ghummah 2/34, Raihaanatur Rasool, Pg. 48
- 36. Al Aghani 16/139
- 37. Raihaanatur Rasool, Pg. 49
- 38. Al Khasais al-Kubra 2/368

The Great Disaster in Islam

Imam Husayn ('a) in his childhood and infancy spent his life in the care of his grandfather, the Holy Prophet (S). He showered him with his kindness and affection and made him blessed with his love and regard and he benefited from all these. And he tried to show him the right path and the straight way till his senses achieved improvement and his qualities matured even though he was just a child.

This brief period that he spent with his grandfather was the most important period of Islamic History. Because it was during this period that the Messenger of Allah (S) established and strengthened the pillars of his government and he built them on the foundation of knowledge and faith and he terrified the soldiers of polytheism and destroyed the foundation of apostasy. And Islam in a good way and powerful arms stood upon its own feet. And the brilliant successes of the Messenger of Allah (S) and his companions took a shape step by step and people entered the religion in groups and the Islamic law spread in most of the areas of Arabian Peninsula.

In the frenzy of his manifest successes the Prophet realized that his life was at its end and his tenure in his world was about to conclude, because he had fulfilled the responsibility entrusted to him and established his great religion till his steps are instrumental in the guidance of humanity and disciplining of their behavior. On the basis of this it was appropriate that he should say farewell to life'And we shall discuss here some parts of the great tragedy that struck Muslims and we shall cast a glance at that dangerous accident that happened at that time, because those events are related to the topic of our discussion and they fix many causes and calamities that Imam Husayn ('a) had to bear with Ahlul Bayt ('a) and difficulties and problems that befell upon them. All these have a close connection with these events.

Sign of Passing away

Impending demise and separation from the life of the leader, the salvation giver and the teacher, His Eminence, the Messenger of Allah (S) became apparent, because continuous signs were appearing to prove this matter, and they were as follows:

1. The Quran was revealed on the Messenger of Allah (S) twice and this made The Holy Prophet (S) realize that the end was definitely near.1 That is why He began to talk about his passing away

and spread the word about his separation from the Muslims. He told him daughter, the chief of the ladies of the world, Fatima that Jibraeel used to revise the Holy Quran with him once every year but this year he had done it twice. And this indicated that his end was near'"1

2. Secondly the following verse that was revealed:

"Surely you shall die and they (too) shall surely die. Then surely on the day of resurrection you will contend one with another before your Lord." 2

This verse was also an indication that the Messenger of Allah (S) was to pass away very soon that made apparent his hidden thoughts and the Muslims heard that He used to say, "If only I had known when that time shall arrive."

And the Surah Nasr was revealed on him and He stopped between the Takbir and recitation and to say, "Glory be to Allah and praise be to Him. I seek forgiveness of Allah and to Him I turn."

Muslims became worried and shocked and they went to him fearful and asked His

Eminence and he replied, "I have received the news of my death'"3

Muslims were worried, shocked and aggrieved and they began to find everything meaningless because this matter had suddenly struck them and they did not know what would befall them if the Prophet departed from the world.

Farewell Hajj

When the Messenger of Allah (S) because aware of his definite end he decided to go for a visit to the sanctified House of Allah so that he may see the common Muslims. And a general congrega-

tion was arranged there, that he may specify a reliable way for the salvation of his followers so that it may keep them from misguidance and deviation.

The Messenger of Allah (S) went for his last Hajj in the 10th year of Hijrah, which is known as the Farewell Hajj. And it was announced in the public that it would be their last opportunity to see the Prophet on that occasion at that place. He said, "I don't know; perhaps after this year I may not be able to see your at this place."

He used to move about in most of the groups of people and he used to dispense exhortation to them to truth and explain to them their success. "O people! I leave among you two heavy things. The Book of God and my progeny, my Ahlul Bayt ('a)'"[4]

The first place of refuge for the security of the community and their protection from every deviation in faith is the same attachment with the Book of God and attachment to the Purified Progeny as these two are the foundations of salvation and success of the community in the world and the Hereafter.

When the Holy Prophet (S) concluded the rituals of Hajj, he stood besides the Zamzam well and ordered Rabi bin Umayyah bin Khalaf, a young man to stand below the chest of his horse. Then he said, "O Rabi! Say: O people! The Messenger of Allah (S) is telling you: Maybe you would never see me in this condition and yourself in this condition. Do you know what it is? And do you know what this day is?"

The people replied, "Why not? This is the sanctified town, the sanctified month and the sanctified day." After that the people agreed to these matters. The Messenger of Allah (S) said, "The Almighty Allah has made your blood and property prohibited just as is the sanctity of this town, this month and this day. Have I made myself clear?"

"Yes," they replied.

His Eminence said, “O Allah! Be witness! And fear Allah! Do not consider the property of others as valueless and do not spread destruction in the lands. Thus whoever holds a trust with him or her, should restore it.”

Then His Eminence said, “People are equal in Islam and are like Adam and Hawwa. There is no precedence for the Arab over the non-Arab and the non-Arab over the Arab except the fear of God (piety). Have I made myself clear?”

“Yes,” they replied.

His Eminence said, “O Allah, be a witness! Then he said, “Do not bring to me your family and your lineage. Bring to me your deeds so that I can say it is such for the people and it is such for you. Have I made myself clear?”

“Yes,” they replied.

His Eminence said, “O Allah, be a witness! Every blood (murder) that was in the period of ignorance, we have put it below our feet (condoned it). And the first murder that we put below our feet is that of Adam bin Rabia bin Harith bin Abdul Muttalib.5 Have I made myself clear?”

“Yes”, they replied.

His Eminence said, “O Allah be witness! And we have destroyed all usury that was in the period of ignorance. And the first usury that I have destroyed is that of Abbas bin Abdul Muttalib. Have I made myself clear?”

“Yes”, they replied.

His Eminence said, “O Allah, be witness! O people! In the same way to change the sacred mouths is an increase in disbeliefs that due to which are deviated those who have become infidels, in one year they consider them permitted and the next year they consider

them prohibited. So that they may make equal to the number of months that Allah has made sacred."

Then he said, "I implore you regarding kindness to women. They are weak in comparison to you and they have no power for their selves. Rather you have taken them as a divine trust. And by the Book of Allah they have become sexually lawful for you. And your right is upon you and their right is upon you. For their food and dress with kindness. And it is our right upon them that they restrict themselves to you (in sexual relations) and not admit anyone in your house except by your permission and your knowledge. Then if they commit any trespass of the above you may keep away from their beds and you may beat them with a beating that is not severe. Have I made myself clear?"

"Yes", they replied.

His Eminence said, "O Allah, be witness! Then he said, "I implore you regarding those whom your right hand possesses. Provide food to them from that which you eat and give them to wear what you wear. If they commit a crime you must deal with them as you would deal with your own sins. Have I made myself clear?"

"Yes", they replied.

His Eminence said, "O Allah, be witness! Then he said, "A Muslim is the brother of Muslim. He does not deceive him. He does not betray his trust. He does not backbite about him. He does not consider his blood and anything from his property lawful except by his permission. Have I made myself clear?"

"Yes", they replied.

His Eminence said, "O Allah, be witness!"

Then Messenger of Allah (S) proceeded with his sermon, which was rich with Islamic message and from the clear matters of Islamic law.

After that he concluded his sermon with the following words: "After me do not turn back to infidelity that you may be misguided. And some of you may not enslave others. I leave among you a thing that if you remain attached to it, you shall never go astray. It is the Book of Allah and my Progeny, my Ahlul Bayt. Have I made myself clear?"

"Yes", they replied.

His Eminence said, "O Allah, be witness!" then he turned towards them and desired from them that what was announced to them they should promise for it and consider it obligatory. And He said, "Know that! You are responsible. Then those of you who are present should inform those who are absent."6

In this way was concluded an important sermon of the Messenger of Allah (S), which contained all the matter for the needs of the community in social and political fields. And he also appointed for them a leader from his Ahlul Bayt ('a) who would perform the duty for fulfilling the aims of the community in the economic and social fields.

Gathering of Ghadeer Khumm

When the Messenger of Allah (S) concluded his Hajj pilgrimage he moved towards Yathrib. When his caravan reached "Ghadeer Khumm" the trustworthy one of revelation descended to him and conveyed to him an important message from the heavens that compelled His Eminence to announce His Eminence Amirul Momineen Ali ('a) as his caliph and point of reference after him.

At that occasion the heavenly command had a severe tone having an urgency that it should be immediately acted upon and conveyed to the Muslims. Revelation descended on the Messenger of Allah (S) with the following verse:

"O Apostle! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people." 7

The Messenger of Allah (S) was warned that if he did not convey the heavenly message, all the efforts that he had put in so far in the propagation of faith shall be rendered void. And all the difficulties that he bore in the path of religion shall become useless.

The Messenger of Allah (S), with a firm determination and strong intention began to fulfill this desire of Almighty Allah. He ignored the difficulties strewn in this path and in that scorching heat of summer he halted at that place and issued orders that all caravans should follow his steps. The atmosphere was so terribly hot that everyone was keeping the corner of their outer garments below their feet so that through it they may shield themselves from the hot earth.

The Messenger of Allah (S) ordered that people should gather and pray in congregation with him. After the prayers concluded, he instructed the people to construct a pulpit with camel saddles for him. They did as bidden and the Prophet ascended the pulpit and the number of those present was 100,000 or more according to the statements of historians. They concentrated all their attention to listen to the sermon of the Messenger of Allah (S).

The Messenger of Allah (S) spoke about the difficulties he had to face and calamites he had to bear in order to bring the people from the life of ignorance towards the respectable Islamic life. And he spoke upon some religious laws and made it obligatory for them to act upon them.

After that he told them, "You must take care how you deal with the two heavy things after me."

A man from the audience called out loudly, "O The Messenger of Allah (S)! What are the two heavy things?"

He said, “The greater heavy weight is the Book of God that its one end is in the hands of Allah, the Mighty and the Sublime and the other is in your hands. Then remain attached to it and you shall not go astray. And the smaller heavy weight is my Progeny. The Kind and the Informed One has informed me that the two shall not separate till they reach me at the edge of the Pool. And I have petitioned my Lord regarding this for the two of them. Thus do not try to precede them as you shall be destroyed and do not lag behind them as you shall be destroyed.”

After that he took the hand of his successor and the door of the city of his knowledge in order to make his guardianship obligatory for the people. Till the white of his armpits were visible and the people looked at them. Then His Eminence raised his voice and said, “O People! Who is the one more superior to the believers than their own selves?”

All replied in unison, “The Almighty Allah and the Prophet know better.”

Then His Eminence said, “Allah is my master and I am the master of the believers and I am better than their own selves. Thus of whomsoever I had been the master this Ali is also his master.” He repeated this sentence three or four times.”

Then he said, “O Allah! Befriend whoever befriends him (Ali) and be the enemy of whoever antagonizes him; support whoever supports him and abandon whoever abandons him; and make the truth to turn in whichever direction he turns. Those who are present here must inform those who are absent about this’”

The valuable sermon of His Eminence, which conveyed this divine command thus came to an end. He appointed Amirul Momineen Ali (‘a) as the caliph and made him the leader of the nation and entrusted him with the position of Imamate and the Muslims rushed to pay oath of allegiance for caliphate and they congratulated him for rulership of the Muslims. And the Messenger of Al-

lah (S) ordered the 'mothers of the believers' (his wives) to go to His Eminence and congratulate him and they did as bidden. 8

Umar bin Khattab came forward and congratulated the Imam and shook his hands and told him, "Congratulation, O' son of Abu Talib! Today you have become my master and master of all believing men and women."9

"Hissan bin Thabit" stood up and sought the permission of the Messenger of Allah (S) to recite his poetical composition on the occasion. The Messenger of Allah (S) accorded him the permission and Hissan began to recite:

"On the day of Ghadeer, their Prophet called them at the Khumm that it was worth listening to the Prophet.

Then he said: Who is your Master and the Prophet? They said while they were aware:

Your Lord is our Master and you are our Prophet and in mastership none of us shall disobey you.

They he told him: O Ali! Get up, as I have accepted you as the Imam and leader after me.

Then of whomsoever I was the master, this (Ali) is also his master. So follow him with sincerity.

At that time he prayed: O Allah! Love those who love him and hate those who hate Ali."10

On that memorable day in the history of Islam the following verse was revealed:

"This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion'" 11

Religion became complete with the mastership of Amirul Momineen Ali ('a) and the divine bounty for the Muslims with the lofty

commands of religion and their high status leader reached to completion, which would enable their aspirations to reach a respectable point in life. By this method the Messenger of Allah (S) took the last step in order to save his community from mischief and deviation, because he did not leave the control of the nation to their own whims and desires. He appointed a leader and a guide for them so that he may mind the social and political affairs of the community.

This great oath of allegiance that the great Prophet of Islam organized for Amirul Momineen Ali ('a) is of the strongest proofs that specifies the Caliphate and Imamate in His Eminence. In the meeting that Imam Husayn ('a) to oppose Muawiyah's rule he argued with the same point and said, "So to say. You know that this Satan (that is Muawiyah) has done with us and our Shias. You saw and witnessed it and you have received news of it. And we also desire to question you about a matter. Thus if I say the truth you confirm it and if I am wrong you may deny it. Listen to what I have to say and write it down. After that you refer to those you trust in your towns and to all those whom you rely, you present to them all that you know about our rights. Because I fear that this right may be trampled, destroyed and subjugated while the Almighty Allah perfects His light even thought the disbelievers way be averse to it."

At that time His Eminence did not leave out anything that had been revealed in Quran about them but that he spoke about it and explained to them and nothing from what the Messenger of Allah (S) had said about his parents and himself his Ahlul Bayt ('a) remained but that the Imam reiterated it at that time. To all of his statements the audience responded with: "Yes! By Allah! Truly we have heard it." And the companions of companions used to say, "Yes! O Allah! It has been narrated to me which I testify and from the companions whom I have faith on."

His Eminence, in order to prove his point asked, "I put you under oath of Allah! Do you know that the Messenger of Allah (S) ap-

pointed him (Ali) and called him with his mastership and said: It is necessary for those who are present to inform all those who are not present?"

"Yes, by Allah!" they replied.12

The Imam's oath of allegiance on the Eid of Ghadeer is a part of Islamic Prophethood and a pillar of religion. So its aim is the protection of the Ummah from the waves of false beliefs and its security from deviation.

The Prophet's Illness

After the Prophet returned to Medina, day by day his health began to decline because illness struck him and he had a very high fever as if flames of fire were shooting up from his body. A piece of cloth that covered the Messenger of Allah (S) was so hot that when one of his wives or any other visitor handled it, they could sense the intensity of the fever.13 A vessel filled with water was kept near the Prophet in which he used to dip his hands and wipe his face with the wet hands and he was saying, "As if I feel that it is the pain of what I had eaten in Khaiber. Or as if I see that my jugular vein is cut off and poison is being injected into it."

Muslims were shocked and aggrieved by these circumstances and rushed to visit the Messenger of Allah (S) in his quarters and a crowd assembled therein. His Eminence spoke to them in his final moments and reminded them to keep on the right path and truth and he made bequest to them and said, "It is near that I shall be taken away and I have told you before so that I may have some excuse for you except that I have left among you the Book of Allah, the Mighty and the Sublime, and my Progeny, my Ahlul Bayt ('a)."

After that he held the hands of his successor and Caliph, Imam Amirul Momineen Ali ('a) and said, "This Ali is with the Quran

and the Quran is with Ali. The two shall not separate till they reach me at the pool."14

In this way His Eminence arranged the important matter for his community after him so that through it they may be able to achieve all their aims and aspirations.

Seeking Forgiveness of those Buried in Baqi Cemetery

When illness struck the Prophet, he became certain of his departure and desired to visit the Muslim Cemetery to say farewell to them and pray for their forgiveness. Thus in the darkness of the right he summoned Abu Muhiba and when he arrived the Prophet asked him to accompany him to the Baqi Graveyard and told him, "I have been commended to seek forgiveness for the folks buried at Baqi and for this I desired that you accompany me there."

The Holy Prophet (S) set out till he reached the Baqi Cemetery. Then he saluted the dead and told them, "Peace be on you. O folks of the grave! Congratulations to that in which you are from that in which the people are involved. Mischiefs have surrounded them like the parts of the dark night as the last of them has become the first and the last is worse than the first'"

The Messenger of Allah (S) understood from the unseen in what debasement his community shall be involved and how there shall be deviation in religion and belief. How terrible mischiefs and calamities they would have to face and what sort of ignorance is taking them towards such a life.

At that point the Messenger of Allah (S) turned to Abu Muhiba and said, O Abu Muhiba! I have been given the keys of the treasures of the world and (choice of) living in it forever and after that

I have been given the Paradise and I have been given the choice between them and the audience of my Lord and Paradise."

Abu Muhiba was astonished and he said, "May my Parents be sacrificed on you. Take up the keys of the treasures of the world and immortality in it and after that Paradise."

His Eminence said: "No! By Allah! I have chosen the company of my Lord and Paradise."

The Messenger of Allah (S) sought forgiveness for the folks buried in the Baqi graveyard and then returned to his residence.15 Then Ayesha came out before him while he was moaning due to headache and saying, "O my head!"

The Prophet said, "Rather, by Allah I say! O my head! What problem would you have if you were to die before me and I perform your funeral rituals, put shroud over you and recite your funeral prayer and bury you?"

This shocked Ayesha and she said, "By Allah! As if I see that in such circumstances you would return home and sleep with one of your wives."

The Holy Prophet smiled16 and met his wives while be himself felt in need of being nursed in his illness. After that he sought the permission of his wives so that he may stay put in Ayesha quarter in order to be nursed in his illness. They had no objection to it and His Eminence came out of his residence while a cloth was tied around his head and supported by Ali Ibn Abi Talib ('a) and his uncle Abbas he entered Ayesha's quarters.

Usamah's Expedition

The Holy Prophet (S) learnt that a group of people were planning to keep the Caliphate way from Ahlul Bayt ('a) and realized that the best way to prevent this eventuality was to send all compan-

ions to fight against the Romans so that the seat of his government becomes empty of them and the matter of Caliphate is easily and conveniently transferred to his successor, His Eminence Amirul Momineen ('a). So he ordered the senior Emigrants and Helpers regarding this. On the basis of the statements of historians, Abu Bakr, Umar, Abu Ubaidah Jarrah and Bashir bin Saad17 were included in this group. And he gave the command to Usamah bin Zaid who was just a young boy and this expedition was sent out around 26th Safar, 11 A.H.

The Prophet told Usamah, "Move towards the place where your father was killed and make your horse race towards that land as I have made you the commander for this army. Thus begin your assault in the morning on the folks of Umba18 and attack them fiercely and faster than the news reaches there. Then if Almighty Allah grants you victory on them, stay there only for a brief period and take some advisors with you and send spies and scouts before you'"

On 29th Safar he himself inspected the troops that they have scattered because the senior companions had not joined the formation. The Holy Prophet (S) became angry upon this and in spite of his severe illness he came out and encouraged them to move forward and himself tied a flag for Usamah and told him, "Fight in the name of Allah in the way of Allah and fight those who have disbelieved in Allah'"

Usamah came out with his flag tied up and he gave it to Buraidah and camped at al-Jarf.

A group of companions avoided joining the army and they ridiculed and made fun of it and the commander.

Umar said, "The Messenger of Allah (S) has gone away and you have become our commander?" His statements reached the Holy Prophet (S) while he had high temperature and a severe headache troubled him. Then His Eminence became angry and with a cloth tied on his head he expressed his displeasure over his disobedi-

ence by ascending the pulpit and saying, "O People! What is the matter? That some of you say regarding the giving of command to Usamah? Previously you had opposed me when I gave command to his father while by Allah, he was qualified for the commandership and his son after him is also deserving of it'"

After that he came down from the pulpit and entered his quarters19 and requested his companions to join Usamah's army and he told them, "Prepare the forces of Usamah."

"Send the forces of Usamah."

"Curse of God be on one who refrains from joining Usamah's army."

However, it was a pity that this strict command was not able to shake their conscience and the orders of the Prophet were not obeyed. Rather they refrained from joining the army and offered excuses to His Eminence while he did not accept any of their excuses. He only showed anger and displeasure at the absence of the obedience to his orders. We have described in detail this tragic event in the first volume of our book, "Life of Imam Hasan bin Ali ('a) and also discussed some of their aims.

The Prophet Allows Retaliation

The illness of the Holy Prophet (S) intensified and His Eminence was in severe pain so he called Fadl Ibn Abbas and said, "O Fadl! Hold my hand."

Fadl held his hand and assisted him to mount the pulpit. The Prophet told Fadl to summon people for congregation prayers; Fadl announced this matter and people gathered.

After that the Holy Prophet (S) said, "O People! My going away from you is near. And you would not see me among yourself at this place and in my place and I see that except for this if there is

nothing for me. Thus if there is anyone whose back I have hit, this is my back, here you may take revenge for it. And if I have taken anyone's money, this is my money. He may come and take it. And if I have harmed the reputation of anyone, I say that he may come and take revenge for it and none should say that he or she is scared that the Holy Prophet (S) may have malice for me, as to have malice for anyone does not befit me and neither is it from my manners and the best of you in my view is one who has some right upon me and he takes it from me and after that he forgives me so that when I meet my Creator I am not having anything upon my neck'"

By this command the Holy Prophet (S) explained justice and truth that no reformer in the world had ever done before because to give retaliation oneself so that one may leave the world in a way when one is not having anyone's right or consequences upon one-self.

So a person came forward and said, "O The Messenger of Allah (S)! My three dirhams are with you."

His Eminence said, "Though I am not falsifying you or asking you to swear for it, but tell me how you got three dirhams on me?"

The man said, "Don't you recall that a beggar came begging to you and you told him to pay three dirhams from my pocket and I gave him?"

His Eminence ordered Fadl to return his money and after that the Messenger of Allah (S) proceeded with this discourse and said. "O people, if anyone of you are having concealed wealth he or she may return it."

So a man stood up towards His Eminence and said, "O Messenger of Allah (S)! I am having three dirhams that I had concealed with me and I did not spend them on the way of Allah."

His Eminence asked, “Why have you kept them concealed?” “I needed them,” he replied.

The Messenger of Allah (S) told Fadl to take the money and he took it and after that His Eminence continued his discourse and said, “O People, if anyone of you feels anything, he may stand up so that I may pray for him from the Almighty.”

A man stood up and told His Eminence, “O Messenger of Allah (S)! I am a hypocrite and a liar, can I be reformed?” Umar chastised him and said, “Woe be unto you, O man! The Almighty has concealed you, why are you revealing yourself?”

The Holy Prophet (S) told him, “O son of Khattab! Keep quiet, as the humiliation of the world is better than humiliation of the Hereafter.” Then he prayed for man, “O Allah, grant him truth and faith and remove evils from him.”[20]

A man known by the name of Suwadeh bin Quays turned to the Holy Prophet (S) at the end of the meeting and said, “O Messenger of Allah (S)! You had hit my stomach with a whip and I would like to take revenge for it.”

The Holy Prophet (S) commanded Bilal to get a whip so that Suwadeh may take his revenge.

Bilal was shocked, and he went to the lanes of Yathrib and yelled, “O people, allow retaliation to be taken from you in this world this is the Messenger of Allah (S) who is himself allowing retaliation to be taken from him.”

Bilal went to the Prophet’s house and took a whip and returned to the Prophet. He told him to give it to Suwadeh so that he may take his revenge.

Suwadeh took the whip and came to the Holy Prophet (S) while Muslims watched this terrible scene in horror, because the Holy Prophet (S) was in terrible pain due to the severity of his illness.

He was in terrible pain while he was himself allowing retaliation. Suwadeh stood up near the Holy Prophet (S) and said, "Expose your belly for me."

The Messenger of Allah (S) exposed his belly and Suwadeh said in a soft and sorrowful tone, "O Messenger of Allah (S) do you allow me to put my face to you belly?"

The Messenger of Allah (S) gave him the permission and he took his face to the Prophet's belly and kissed it while tears were flowing on his cheeks and he said, "Instead of revenge I seek refuge from the Prophet against the Fire of Hell."

The Messenger of Allah (S) told him, "O Suwadeh! Do you forgive me or you want to take your revenge?"

Suwadeh said, "O Messenger of Allah (S)! Indeed I forgive."

The Prophet raised his hands and said, "O Allah! Forgive Suwadeh like he has forgiven Your Prophet."[21]

Muslims were astonished and they were lost in the waves of contemplation. They had become certain that death was imminent, because the life of their Prophet was at its end and except for some moments nothing else remained.

The Prophet gave his Personal wealth in Charity

Before his illness the Holy Prophet (S) was having seven or six dinars and he was worried about it that he may pass away from the world while the money remained with him. So he instructed his family members to give it away in Sadaqah but since they were occupied with His Eminence they completely forgot about this matter. However, His Eminence was thoughtful about it and he asked them about it and they replied that the money was yet with

them. So His Eminence told them to bring the money. When they brought the money to him he kept the dinars on his palm and said, "Muhammad, what do you think about your Lord that when you meet Him while these are with you?"

After that he gave those dinars in *Sadaqah* and no worldly belonging remained with him,22 while during his life His Eminence had been deprived of worldly pleasures and on the basis of traditionists he died not even satiated with barley bread23 and when he departed from the world, his coat of mail was pawned with a Jew in exchange of three measures of barely.24 The pillow of the Prophet was of leather. It was filled with fiber25 and he used to sit on a mat. So much so that its marks appeared on his body so the companions told him, "If you allow we can arrange a carpet for you."

He told them, "What I have to do with the world. I am not in the world except like a man who stands under the shade of the tree and then goes away leaving it."26

One day Fatima brought a piece of bread for the Prophet. He asked, "O Fatima! What piece of bread is it?" She replied, "It is a piece of bread and I could not resist bringing it for you."

His Eminence said, "This is the first meal that is entering the stomach of your father after three days."27

His Eminence used to remain hungry for days on end and there was nothing to eat at his home and his family did not have any food.28 Ayesha has narrated about the abstinence of the Prophet, saying, "The Messenger of Allah (S) was fasting and then be continued his hunger and then fasted and then again remained hungry and then fasted again. Then he said, "The world shall not be worthy for the Holy Prophet (S) and the Progeny of Muhammad. O Ayesha! Allah, the glorified and the High was not satisfied with the Ulul Azm Prophets except that they be patient in unfavorable circumstances and favorable circumstances and He has made me responsible for the same things for which they were responsible.

And He was not satisfied except that He made me responsible like He had made them responsible. Thus I was patient for Allah as they had been patient. I try and there is no power except from the Almighty Allah."29

In the same way the Messenger of Allah (S) remained oblivious to worldly pleasures and comforts till the Almighty Allah took him up to Himself.

Thursday Tragedy

The Messenger of Allah (S) learnt of various political intrigues of senior companions that they had undertaken to subject the Holy Ahlul Bayt ('a) to difficulties after the Prophet passes away. They were just waiting for the Prophet to leave the transient world so that they may put these plans into action. So His Eminence decided to protect his followers from deviation and help them against mischiefs and thus he said, "Bring for me the scapula and ink so that I may write for you a document so that you may never go astray after that."30

Now, was there a greater bounty for the Muslims? It is a security from the chief of the Prophets, that he did not say anything of his own so that his followers are not led astray from their path and that they may support the truth and recognize the true path.

This security was for the balance of the community and for their strength and it was a guarantee of their peace and prosperity in their lives.

This covenant was from the Prophet so that the community is not mired in difficulties in political and economic domains.

Indeed, it was a great and unique opportunity in history for this community but that community did not get benefit from it because they knew the intention of the Messenger of Allah (S) that His Eminence wanted to put in writing the appointment of the

gate of the city of knowledge and the father of his grandsons and in this way their desires and plans shall be destroyed. Therefore one of them replied to the Prophet, "The Book of Allah is sufficient for us'"

If the one who said this had considered that the Prophet was requesting help in his illness or wanted cooperation in religious matters he would not have replied with such audacity. Because he understood that the aim of the Prophet was the appointment of Amirul Momineen ('a) to Caliphate.

Arguments arose between the people. Some wanted the commands of the Prophet to be obeyed and some of them opposed it. So that it should not be that their interest is destroyed. Women spoke up from behind the screens against this audacity towards the Prophet while He has in his last moments. They said, "Do you not hear what the Prophet is saying?"

Umar stood up and fearing that the matter may go out of his hands he told the ladies, "You are like the women of Yusuf. When he is sick you weep and when he is all right you mount upon his neck."

The Prophet chastised him saying, "Leave them! They are better than you."

At that time a horrible conflict began in the community and a group wanted the orders of the Prophet be obeyed and that they may become successful. One of them shot an arrow at the aim of the Prophet and wanted to destroy it and so he said, "The Prophet is talking nonsense'"[31]

Political greed of these people made them forget the position of the Prophet that the Almighty had purified His Eminence and had kept him safe from taking nonsense and other defects that are found in human beings. He had made him infallible.

Were they not aware of the words of Almighty that are intoned day and night and that announce the perfection of the Prophet and the balance of the personality of His Eminence? So much so that Almighty Allah says,

"Your companion does not err, nor does he go astray; Nor does he speak out of desire. It is naught but revelation that is revealed. The Lord of Mighty Power has taught him."[32]

And the Almighty Allah says:

"Most surely it is the Word of an honored messenger, the processor of strength, having an honorable place with the Lord of the Dominion, One (to be) obeyed, and faithful in trust. And your companion is not gone mad."[33]

That nation had understood the verse of the Book of Allah regarding their Prophet and none had any doubt in the infallibility and perfection of the personality of His Eminence. But political intrigue had pushed them towards this attitude which hurt the feelings of every Muslim. And whenever Ibn Abbas recalled this terrible tragedy he used to lament and tears fell on the checks like pearls and he used to say, "The Thursday! What a Thursday it was! The Messenger of Allah (S) said, 'Get me scapula and ink so that I may write a document for you so that you may never go astray.' But they said, 'The Messenger of Allah (S) is talking nonsense'"[34]

Indeed this was a great calamity in Islam that prevented Muslims from their success and establishment of truth and justice among them.

The Great Grief of Her Eminence, Zahra ('a)

A great sorrow fell on the heart of the Prophet's beloved daughter and the pain made her restless and grief overtook her when she learnt that her father has about to say farewell to the world. She came to His Eminence while he was trashing his legs in the throes of pain. She stood besides her father and glanced at his face and heard him say, "How sad I am!"

The pure heart of Zahra was filled with pain and sorrow and she immediately told

His Eminence, "O Father! I am also aggrieved due to your sorrow."

The Prophet looked at his beloved daughter to find her face a lifeless picture and she was in a shock that could not be described. In order to reassure her he said, "After this, your father shall not have any sorrow."[35]

These words had a shocking effect on the heart because she understood that her father was saying farewell to her. The Prophet saw that Zahra was sad, shocked and worried. The color of her face had faded and she was caught in horrible waves of sorrow; so in order to comfort her he called her near and spoke to her privately and her eyes were filled with tears. At that time he told her a secret, and a smile appeared on her lips. Ayesha was astonished at this and she asked, "Today I have not seen a joy so close to sorrow."

Ayesha asked Her Eminence, Zahra about the secret that the Prophet had told her but she turned her face away and declined to inform her about it. When some days had passed and Her Eminence spoke about it she said that the Prophet had informed her, "Jibraeel used to revise the Quran with me once a year and this year he did it twice. And I do not interpret it in any other way except that my end is near'"

This caused her to become aggrieved. And as far as the cause of her joy and happiness was concerned it was because the Prophet

told her, "You are the first person from Ahlul Bayt ('a) who shall meet me and I shall be the best of those who go'And I am the best of the former ones. Do you not like that you should remain the chief of the ladies of this community?"[36]
The reason for the silencing of the flame of her grief was that he informed her that she would be the first to join him from Ahlul Bayt ('a). After that the Prophet reduced the weight of her sorrow and told her, "O daughter! Do not weep when I have passed away. And say: Indeed we belong to Allah and to Him we shall return." And this statement carries a reward if recited at every death.

Her Eminence, in a painful and aggrieved tone told her father, "And even you? O The Messenger of Allah (S)?"

The Messenger of Allah (S) replied, "Yes! I too."[37]

At that time the pain intensified for the Prophet and Zahra began to weep and said to her father: "By Allah! You are just as it is said."

"The bright faced one! Whose face water is demanded from the clouds. He is the guardian of the orphans and the refuge of the widows."

The Messenger of Allah (S) opened his eyes and told her, "These are the words of your uncle, Abu Talib." At that time His Eminence recited the following words of Almighty Allah:

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful." [38] [39]

Anas bin Malik has narrated that: Fatima came to the Prophet during his illness with Hasan and Husayn and she threw herself at him and kept her chest upon his chest and wept severely. The

Prophet restrained her from this and she returned to her house while there were tears in the eyes of the Prophet and he was saying. “O Allah, Protect my Ahlul Bayt (‘a) and I have kept them as a trust with every believer’”

He repeated these words thrice where he was very much aggrieved because he knew what calamities were to befall them.

The Prophet’s Heritage for his two grandsons

When the chief of the ladies realized that the meeting of her father with the Lord was near she hastened to her house and brought her two sons, Hasan and Husayn while the two of them were weeping. She requested His Eminence to bequeath them something from his great virtues with which he had spread fragrance in the world. Then she said, “Dear father! These are your two sons. So bequeath something for them’”

The Prophet gifted them with some of his personal characteristics due to which he had attained superiority over all other Prophets and said, “For Hasan(‘a) shall be my awe and nobility and for Husayn(‘a) is my valor and forgiveness.”40

Hasan(‘a) and Husayn(‘a) stood up from their grandfather while they had obtained awe, nobility, valor and forgiveness from His Eminence in inheritance. Does it not show that could there be greater inheritance than these qualities, as it is having no connection with the material aspects of the world? Rather all perfections and qualities of prophethood were also included in him.

The Prophet’s Bequest regarding his Grandsons

The Prophet made a bequest to Ali (‘a) regarding his grandsons and this was made three days before his demise when he said, “O father of my two beloved ones. I implore you from the world re-

garding my two beloved ones that very soon you shall lose two supports and Allah is your guardian after me'"

When the Messenger of Allah (S) passed away, Ali ('a) said, "This was one of the two supports that the Messenger of Allah (S) had mentioned."

When Her Eminence, Zahra('a) passed away Ali ('a) said, "This was the second of the two supports that the Messenger of Allah (S) had mentioned." 41

The Prophet's Sorrow for Husayn ('a)

During the time when the Holy Prophet (S) was in severe pain of his illness, His Eminence, Husayn rushed to his grandfather and when the Holy Prophet (S) saw him, he hugged and became oblivious of the pain of his illness and said, "What do I have against Yazid? O Allah, do not bless him, O Allah! Do not bless Yazid'"

After that he became unconscious for a long time and when he regained consciousness, he kissed Husayn excessively while tears were flowing from his eyes and he said, "I shall be face to face with your killer in the presence of Allah."42

The tragedy of Husayn('a) became certain for his grandfather in the last moments of his life and it increased his sorrow.

Towards Paradise

The Great soul, like whom the Almighty Allah had not created anyone either in the past or the future, finally reached the time when he was to separate from this life so that he may enter into the neighborhood of the Lord and be the recipient of His unlimited mercy and bounties. The Angel of death arrived and sought permission from the Holy Prophet (S) to enter and Her Eminence, Lady Zahra informed him that the Prophet was busy with himself

and he went away. He returned after some time and sought the permission to enter. The Messenger of Allah (S) regained consciousness and asked his daughter, “Did you recognize him?”

“No, O Messenger of Allah (S)!” replied Lady Fatima Zahra.

The Messenger of Allah (S) said, “He is the same one who makes the graves inhabited and who destroys the houses and separates communities from each other.”

Lady Zahra’s heart sank and she remembered the past and the calamity sealed her tongue. At that time she said, “Woe on me from the passing away of the Last of the Prophets! What a tragedy is the demise of the greatest pious one and the separation of the chief of the selected ones. Pity the discontinuation heavenly revelation. Today I have become deprived of your words...”

The heart of the Prophet broke and he became kind at his beloved daughter and said, “Do not weep as you are the first of my Ahlul Bayt (‘a) who would join me.”43

The Prophet gave permission for the Angel of Death to enter and when he came near the Holy Prophet (S) he said, “O Messenger of Allah (S)! The Almighty Allah has sent me to you and has commanded me to obey you in whatever you may command me. If you say that I may take your life, I will take it and if you ask me to leave it, I would leave it’”

The Holy Prophet (S) was astonished and he asked, “O Angel of Death! Would you do thus?”

The Angel of Death replied to him, “I have been commanded that I should obey you on whatever you may command me.”

Then Jibraeel descended on the Holy Prophet (S) and told him, “O Ahmad! The

Almighty Allah is desirous of meeting you.”44

The Prophet chose to meet his Lord and allowed the Angel of Death to take up his great soul. And when the Ahlul Bayt (‘a) realized that the Prophet would separate from them in these moments, they hastened to him and the grandsons arrived and threw themselves upon the Prophet while they were weeping and the Prophet kissed them in excess. Then Amirul Momineen (‘a) tried to take them away from the Holy Prophet (S) but the Prophet prevented him saying, “Leave them alone so that they may benefit from me and I may benefit from them as after me a sorrow shall descend upon them’”

After that he turned towards those who had come to visit him and he told them, “I leave among you the Book of Allah and my Progeny, my Ahlul Bayt (‘a). Then to destroy the Book of Allah is same as destroying my practice (Sunnah) and one who destroys my practice is same as he has destroyed my Progeny because the two shall not separate from each other till they arrive to me at the edge of the Pool’”45

He told his successor and the gate of the city of the knowledge, Amirul Momineen Ali (‘a), “Put my head in your lap as the divine command has arrived. When my soul leaves my body, you take it in your hand and rub it on your face. At that time, make me face the Prayer Direction (Qiblah) and obey my command and you be the first to recite my funeral prayer and do not leave me till you have entrusted me to the dust and seek help from the Almighty Allah, the Mighty and Sublime.”

Amirul Momineen (‘a) took up the head of the Prophet and placed it in his lap and placed his hand under the chin of His Eminence and the Angel of Death began to capture the purified soul and the Prophet became restless in throes of death and severity of trepidation of final moments till his purified life departed and the Imam rubbed it on his face.46

The earth shook and the effulgence of justice and truth was extinguished and the one whose life was effulgence and mercy for all, finally departed from the world. And the humanity had never

been struck with such a calamity because he was a leader who bestowed freedom; a teacher who taught had passed away. And the light that had illuminated the path for humanity and guided them to the right path was now extinguished.

Muslims fell into sorrow and grief, they had lost their composure; restlessness and worry surrounded them.

Muslim ladies rushed to the residence of the Messenger of Allah (S) where wives of the Prophet
had a sheet over their heads. The Prophet's wives used to remove their head coverings and beat their chests. And they were beating their chests and the Ansar ladies were thrashing their own faces in the burning grief till their throats were injured due to their lamentation and moanings.47

Among the Ahlul Bayt ('a) the Prophet's beloved daughter, Lady Fatima was the one most devastated by the tragedy and she was the one most aggrieved. She was lamenting the passing away of her father in the following words: "O my dear father! O Messenger of Allah (S)! O Messenger of mercy! Now there would no arrival of heavenly revelation and Jibraeel would be separated from us. O Allah! Join my soul with his soul and intercede for me so that I can see his face and do not deprive me on the Day of Judgment from his rewards and intercession."48

She moved around that purified corpse and said, "O dear father! I shall mention the grief to Jibraeel' O dear father! The Garden of Paradise is his repose' O dear father! It was God who called him and he accepted the call'"49

Muslims arrived confused and shocked while they were drowned in sorrow and lamenting the tragedy and the earth shook below their feet and they were in such a turmoil that they had completely lost their composure and they were all in a state of restlessness.

Funeral Ceremony of the Holy Prophet (S)

His Eminence performed the funeral rituals of the Prophet and no one shared this job with him. After that he gave the ritual funeral bath saying all the time, "May my parents be sacrificed on you! By your passing away it is discontinued that which is not discontinued by the passing away of anyone other than you, that is Prophethood, the news and the divine revelation. It was your specialty till finally others have come to give condolence for you and you became so mixed up with the people till all of them became equal to you. If you had not commanded patience and prohibited excessive lamentation the tears would have flowed till they are exhausted. But we shall observe your grief and mourn for you and fulfill our covenant'"[50]

Abbas, uncle of the Prophet and Usamah passed water to His Eminence from behind the curtain[51] and a fragrance spread from the body of the Messenger of Allah (S) and the Imam said, "May my parents be sacrificed on you, O Messenger of Allah (S)! Alive and dead of you both are fragrant."[52] And the water with which the funeral bath was given was from a well called *"Ghars"* and His Eminence used to drink its water.[53] Thus after the funeral bath, His Eminence was shrouded and kept on a wooden plank.

Funeral Prayer of the Holy Prophet (S)

The first one to recite the funeral prayer was the Almighty Allah from the height of the Arsh (throne). After that was Jibraeel, then Mikaeel and then Angels prayed in groups.[54]

After that Amirul Momineen Ali ('a) recited the funeral prayer of the Holy Prophet (S). At that time Muslims arrived to recite the funeral prayer of their Prophet. Imam Amirul Momineen ('a) told

them, "None of you should recite his funeral prayer as an Imam because whether dead or alive, he is your Imam.

After that Muslims arrived in groups and recited prayer on the Prophet without an Imam while Amirul Momineen ('a) stood at the side of the bier and said, "Peace be on you, O Prophet and Mercy of Allah and His blessings? O Allah! We testify that he conveyed all that was revealed to him and he intended good for his followers and always remained concerned for their well-being. And he performed Jihad in the way of Allah till the Almighty Allah bestowed honor to His religion and He completed His word. O Allah! Make us of those who follow that which was revealed on him and after that keep us steadfast and keep us with him." And the people charted '*Aameen*' in response.[55]

People passed by the Prophet's purified corpse with their hearts broken and sunken eyes and they were absolutely devastated by the tragedy because the one who had guided them to truth was no more and who had established for them such kingdom that was based on the invitation for justice to the oppressed and to take the right from every usurper.

He was the one who had lighted the effulgence of guidance and bestowed light in every sphere of life in all parts of the world.

The Prophet's Burial

After the Muslims had finished praying on that great bier and after they had said farewell to him for the last time, His Eminence Amirul Momineen ('a) laid him to rest in his final repose and stood at the edge of the grave in such a way that tears flowed from his eyes in torrents and he spoke in a soft voice, "Patience, except regarding you is beautiful and sorrow except regarding you is bad. Your calamity is great and before you and after you also it would remain a great'"[56]

Flags of justice were rolled up into each other and pillars of truth began to tremble and that divine bounty was raised up from the midst that had transformed the flow of life by an illuminated reality, and wails of the afflicted and oppressed have destroyed them that there is no more scope for deprivation and affliction, and man with all his aspirations that he can obtain, like good remembrance, peace and steadfastness.

Difficulties of the Purified Progeny

The Purified Progeny faced insurmountable difficulties after the passing away of the Prophet. There was a great danger from the Arab clans that they would take revenge from Islam and that they would attack them because revenge taking was a general tendency of the Arabs and non-Arabs of that period. And it was also a fact that they were filled with hatred and malice towards the family of the Prophet and they were just waiting for an opportunity and had their complete attention on the events. They had firm belief that it was Ali who had shed their blood and decapitated their sons. Thus they decided to take revenge from him and other members of his family.

The Prophet's family spent sleepless nights after the passing away of the

Messenger of Allah (S) and sorrow, grief and memories had surrounded them.

Imam Sadiq ('a) has described the level of their sorrow in the following words, "When the Prophet passed away, the Ahlul Bayt ('a) spent the night in such a way that neither was there sky above them nor was there earth below their feet. Because they were the target of revenge from the near and the distant ones'"[57]

Imam Husayn ('a), in his early childhood, bore these difficulties and shared the problems that his family was facing. And also His Eminence, by the passing away of his grandfather was deprived

of the kindness that His Eminence used to shower upon him in excess. In the same way he was hurt by the grief that had befallen his respected father and mother and a terrible grief fell upon him and surrounded his feelings and sentiments.

The Prophet (S) departed to Paradise when the age of Imam Husayn (‘a) according to statement of a historian, was six years and seven months.58 At the time all his personal qualities had become perfected in him and he recognized the reality of the situation and the dangerous plan the people had drawn to keep the Ahlul Bayt (‘a) away from Caliphate. While they had abandoned the corpse of their Prophet and rushed to obtain power and they began to fight for supremacy. Those events, the natural condition of the society and other qualities and their aspects made him recognize all this till His Eminence has described his view in the following words, “People are the slaves of the world and religion is like a chewed morsel for them. They kept it safe only to the extent that they may obtain its material benefits. Then whenever they are involved in difficulties, they become less religious.”

This natural tendency is dominant in all societies and it shall not be changed in all periods of History.

The passing away of the Prophet was accompanied by very dangerous and horrible events. One of them was the keeping away of the Purified Progeny from political affairs in the country and keeping them away from social life in a time when the community was in no way needless of the intellectual and mental wealth of Ahlul Bayt (‘a) because they had inherited it from the Messenger of Allah (S).

In the same way the loss suffered by the community was a direct result of separating Ahlul Bayt (‘a) from Caliphate because greed and political intrigue became common in most of the companions of the Prophet. Their only aim in spreading political strife and disunity among the people was to obtain power and gain benefit from the dominions.

In any case the passing away of the Messenger of Allah (S) was a terrible tragedy that befell the Muslims and the Holy Prophet (S) has described the intensity of the situation in the following words:

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least'" 59

This terrible reverting that Almighty Allah has mentioned occurred in the general life and the most horrible example of it was the carnage of the Purified Progeny on the plains of Karbala and the raising up of the severed heads of the Prophet's descendants on spear points and the taking of the honorable ladies of the Prophet's household as prisoners and taking them around the whole country.

Rule of the Two Shaykhs (Abu Bakr and Umar)

An important step that the Holy Prophet (S) had taken to make arrangements for keeping the system of Muslim society after him was the appointment of Imam Amirul Momineen Ali ('a) to the position of the spiritual and worldly leadership of the community. This would have ensured security and development of Muslim society and it was on the basis of his practical experience and divine knowledge. It was such a foolproof solution that no external factor could have affected its aim. The selection of Ali ('a) was on the basis of his superiority in every aspect, as is the unanimous opinion of all Muslims and no one other than him possessed these qualifications. We shall discuss the most important of these below:

1. First of all was the juristic capability of the Holy Imam ('a) and his proficiency in legal maters. He was the greatest point of reference in this field in the world of Islam and the saying of Umar regarding this is famous that: "If Ali ('a) hadn't been there, Umar

would have perished." And no other companion was equal to Ali ('a) in this matter. All are unanimous that after the Messenger of Allah (S), Ali ('a) was the most knowledgeable and informed person in religious affairs and faculties of the Shariah. And also that His Eminence was the most proficient in political and administrative capabilities. The direction of His Eminence to Malik Ashtar is the strongest proof in this regard. Because this document contains such valuable information and exhortation that it does not have any peer either in secular of Islamic texts. In this way it is a complete guide for rulers regarding their duties towards their subjects and their rights upon them, and the duties of the ruler in order to achieve social and political justice for the people. The powers of the rulers and their responsibilities are fixed and those qualities that an agent of government must possess like competence, and perfect knowledge about the matters entrusted to him, and the necessity of his having good morals. He should possess faith and must follow religious practices. Other important matters are also present in this document and neither the rulers not the subjects can be needless of these teachings.

Numerous letters that His Eminence addressed to governors and other officials are full of political and diplomatic wisdom and they are the best proof that Ali ('a) was the most accomplished and prominent persons with regard to political administration in the Islamic and the secular world.

In other sciences like scholastic theology, philosophy, mathematics etc. also he was the most knowledgeable and he opened many doors of sciences such that they exceed thirty subjects, according to what the writers stated in his biographies. And in spite of the fact that he was bestowed with such intellectual capabilities how could it have been possible for the Messenger of Allah (S) not to have appointed him at the helm of caliphate ñ which is the pivot of leadership and security of the nation?

On the basis of great intellectual capabilities that the Imam ('a) possessed and the fact that he always endeavored for the well-be-

ing for the common people it was necessary that His Eminence the Holy Prophet (S) should choose him for the leadership of the community and not that he should have selected anyone else for this position because the Almighty Allah says:

"Are those who know and those who do not know alike?" 60

Nothing can be more absurd and funny than to prefer the inferior over the superior. This absurdity became the cause of deception in knowledge and ignorance of the merits and the decline of the Islamic nation and its downfall that are the prominent examples of this tendency.

2. His Eminence Imam Amirul Momineen Ali ('a) was the most courageous and valiant of the people and his unique feats of bravery are on the tongues of all the world. And it was he alone who said, "Even if all the Arab unite to confront me, I shall not turn my back in flight."

And this religion was established through the might of the sword of His Eminence and it was a result of his Jihad and efforts. He was the one who slew polytheists in important battles like Badr, Hunain and Ahzab and he demolished the foundations of infidelity. He killed many of them and no danger confronted Islam but that His Eminence rushed forward to remove it immediately. The Messenger of Allah (S) always preferred him for commandership in all the battles and entrusted the command of all his soldiers to him. He did not participate in any battle but that Almighty Allah bestowed victory through him. It was him that defeated the Jews, uprooted the Gate of Khaiber, destroyed their might and extinguished the fire of their mischief.

And valor is one of the basic factors on which the leadership of the people depends. Because if the nation becomes the prey of attack and it begins to break up and their leader is weak-willed and cowardly, that nation would indeed fall into calamities and destruction and they would be continuously subjected to defeat and subjugation.

In spite of possessing this lofty quality with all its imports how could it have been possible for the Messenger of Allah (S) not to select His Eminence, Imam Amirul Momineen Ali ('a) for Islamic caliphate? Because he was with regard to being incomparable in valor and other perfections that he had it was necessary that even if the appointment of the Holy Prophet (S) had not been present, he was still the most qualified one for the leadership of the Islamic nation.

3. The most important quality that is necessary in the person, who holds the post of leadership of the people, is self denial and self-sacrifice, the well-being of the people over every other thing and not restricting the war-booties and other public- monies for his own self. These matters were the most prominent due to which the Imam earned popularity during his time. History knows of no ruler who had overlooked personal needs for the sake of the people or who had never utilized public funds for his own self or for his family, like Amirul Momineen Ali ('a). He suffered a great deal in this regard and tried utmost to take such a course of action that was based on justice and truth among the Muslims. The details shall be provided when we write about the reign of His Eminence.

4. Justice is the most important and significant personal quality in the personality of the Imam. Because the self of His Eminence was overflowing with piety and restraint from divine obedience and he did not prefer anything to the obedience of the Almighty and he used to be severely opposed to that which was against religion and that which was unacceptable to divine law. It was the same His Eminence who remarked, "By Allah, if all the seven heavens and all that is below the skies is given to me so that I may disobey God and snatch a grain from an ant, I shall never do so."

And the signs of justice present in His Eminence were unique and he refused the offer of caliphate when Abdur Rahman Ibn Auf put the condition that His Eminence would have to continue the practice of the first two caliphs. He did not agree to act upon their per-

sonal opinions. And if His Eminence had been inclined (power hungry) to material benefits and worldly gains he would have agreed to the conditions and then later acted as he found fit. But he did not even agree to do so because he could not promise something that he opposed in principle. He never accepted anything that possessed any kind of deviation and wrongfulness with regard to Islamic guidance.

Justice with all its meanings had inhabited the personality of His Eminence and it is of the natural elements that are necessary in anyone who holds a responsible position in the affairs of Muslim community.

These were some qualities that are found in an Imam. Then how is it possible that the Prophet could not have appointed him to the position of caliphate? If we agree with the actual successorship that Emigrants won the argument against the Helpers, Imam was the most eligible to the position of successorship of the Prophet because he was the cousin of the Prophet, his son-in-law and the father of his grandsons.

Sedillot says, "If they had accepted the real successorship which was from the beginning in favor of Ali ('a), it would have saved Islam from the turmoil and bloodshed that was to plague it in the future. The husband of Fatima united in his person the hereditary right with that of election."[61]

A careful look which is uninfluenced by elements of partiality and blind faith would decide that the Prophet cannot appoint anyone to caliphate and his successorship merely on the basis of his personal regard for that person. His appointment of Amirul Momineen Ali ('a) was based on divine appointment and not on his personal preference to Ali ('a). It was because Ali ('a) possessed all the qualifications necessary for that office' And it is of the weakest reports and very much against logic that the Prophet ignored the matter of caliphate and did not issue any instructions regarding it. Rather he entrusted the matter to Muslims and allowed them to choose whomsoever they like! Because such a thing on the basis of

what the Shia scholars say was sure to destroy the social framework of the Muslim community and subject the nation to untold turmoil and misery. This was also practically seen in the history of Islam when people disregarded the Prophet's appointment for Imamate this caused untold calamities for the community and the storms of mischief engulfed them as did the selfishness and base desires. While political greed became strong in some Muslims leaders and in order to obtain rulership and power they destroyed themselves and put a large number of people to death through armed conflicts in order to achieve their ambitions and selfish desires till finally it became common place to have ones children killed and to be bereaved and aggrieved.

Ustad Muhammad Sayyid Gilani says, "That community, in the matter of caliphate, became so much involved in such a conflict that is not as much seen in any other communities. They committed such acts that we tend to dissociate ourselves from them. And the result was that lives were destroyed, towns were devastated, villages became deserted, houses were torched to ashes, women were widowed, children orphaned and the majority of Muslim population was on the verge of destruction'"62

It is natural that the destruction that befell the Muslims its necessary consequence was that the caliphate deviated from its real center that the Almighty Allah had determined for them that it should be entrusted to Ahlul Bayt ('a) who were equal to the Holy Quran.

In any case we shall try with utmost efforts to move towards the exposition of truth in this our discussion regarding the events that accompanied the reigns of Abu Bakr and Umar. We shall describe them in detail and with the perception of reason we shall show them in more prominence than other things. And we shall try our best to reach to the reality of the situations.

Saqifa gathering

I do not consider any other event except the gathering of Saqifah more dangerous for the Muslim community that the Helpers (Ansar) had organized to obtain rulership and political power. Because it was the foundation stone for the downfall of the community and the people as a result had to face untold calamities and destructions. It was this meeting from where spread self-conceit and intrigues dominated psyche of a majority of elders of the community.

Bulis Salamah says, "Such an event occurred in Saqifa under the roof of the Saqifa that the hidden desires and hopes were aroused. The angers spread just as the branches of a thorny tree are full of prickly thorns intertwined."

This political meet initiated a long chain of terrible events among whom was, according to the statement of researchers, was the tragedy of Karbala.

Imam Kashiful Ghita says,

"By Allah, if Saqifah hadn't been there, there would have been no Karbala. Such that this is a branch of that same root."

And we are compelled to ponder upon this meeting and discuss how Abu Bakr emerged victorious in it.

Motives of Saqifah Meet

Many motives were responsible for the Ansar (Helpers) hastening to organize their meet without any delay and not even waiting for the Prophet to be laid in his final abode. Some of them are as follows:

1. They realized the political step that the Quraish had taken against the Imam and the plot they had devised against him. That is why they unanimously decided to keep away caliphate from His Eminence Ali ('a) and signs of disobedience became apparent

in them. That is why they avoided joining the army of Usamah and they also prevented the writing of the document that the Prophet desired in order to ensure the security and well being of the community.

It is very likely that the Ansar had much before the passing away of the Messenger of Allah (S) understood the animosity of the Muhajireen (Emigrants) towards the Imam. And they knew that they would not obey the Prophetic commands with regard to Ali ('a) and would not accept his authority because he had killed their ancestors in Holy war and routed their elders in the establishment of religious authority.

Uthman bin Affan had said to the Imam, "What can I do when the Quraish do not like you while you had killed their seventy warriors in the Battle of Badr, whose faces where like shining gold ear rings and their noses were rubbed on the ground before their lips."63

Uthman has described the hatred of Quraish regarding those who were killed in the Battle of Badr. Those, whose faces shone due to their beauty and joy like gold trinkets while they were thrown headlong to the ground and subjected to humiliation. Without any doubt they were sure that the Imam could only be the one who has killed their men and the Quraish were going to seek revenge for the blood that the Imam had shed.

Canani has versified the encouragement to the Quraish to take revenge from the Imam for the blood he had shed of their ancestors"

"In every gathering you have humiliated those great personalities that has hurt the eyes.

Allah be good for you! Do you not remember when you were emancipated slaves of a great personality.

Shame on you! Do you not recall that which when a free man remembers he feels ashamed?

This is the son of Fatima64 who has beheaded and destroyed you and in revenge of which he has not been beheaded.

Where are those stalwarts that faced difficulties and where is the honor of the land of Mecca."65

Ibn Tawus has narrated from his father about Ali Ibn Husayn ('a) that he said,

"Why do the Quraish not like Ali ('a)?"

His Eminence replied, "Because he sent the first of them to Hell fire and the last of them he humiliated..."66

In any case, the Ansar realized that the Emigrant Quraish had devised an evil plot for the Imam and that they shall not accept his authority while it was announced on the Day of Ghadeer. Because they said, "Muhammad thinks that this matter was to be completed for his cousin. Far from it that it should be fulfilled." And the Ansar became certain that if the Emigrants took the rein of Caliphate they (the Ansar) would have to bear terrible difficulties due to their regard to the Holy Imam. Therefore they organized a meet to select their own candidate for the post of caliphate.

2. On the basis of the information received from the Prophet, the Ansar were certain that the Ahlul Bayt ('a) would not be able to get the caliphate and that they shall be deprived after the passing way of the Messenger of Allah (S). The Imamite scholar, Shaykh Mufeed has narrated that during the last illness of the Prophet when only his uncle, Abbas, his son Fadl, Ali Ibn Abi Talib ('a) and some close family members were left alone in the company of the Prophet, Abbas told His Eminence, "If this matter after you is decided among us, let us know about it and if you know that we shall be defeated in it, inform us about it."

His Eminence replied, "After me you shall be oppressed."[67] And before that too His Eminence had announced this among the Muslims. On the basis of this, the Ansar themselves resorted to precaution and organized a meeting of their own so that they may obtain power and the Emigrants may not precede them in this matter.

3. The Ansar were the strong pillars of the Islamic military. They had devastated the Meccan attackers and routed their elders and killed their stalwarts in large numbers. Hence they knew that if the Quraish were to gain power over them they would definitely subject them to the worst circumstances and extract the most terrible revenge from them.

This matter is clearly delineated in the statement of Habab bin Mundhir that: "But we dread that after you someone comes to caliphate whose sons, fathers and brothers we have killed." This prophecy became a reality, because not much time had passed when the reign of the caliphs had barely ended that the kingdom reached into the hands of Umayyads, and they began to oppress the Ansar and subject them to poverty and needfulness. Muawiyah tried his utmost to extract revenge from them and when after him the power was transferred to Yazid, he continued the same attacks on them. Their wealth and property was destroyed and their blood was shed in the plunder of Medina. It was such a terrible incident that in history it has no equal.

These were some factors that caused the Ansar to organize a meeting of their own and they endeavored by it to conceal their secret plans.

Political statement of Saad

When the Aws and Khazraj tribes came together at Saqifah Bani Saadah, Saad bin Ubadah, the leader of Khazraj tribe made the opening statement of the meet and as he was indisposed he was

unable to speak in a loud voice; his words were repeated by one of his aides. He said,

"O Ansar people! In the religion you have a precedence and you have excellence in Islam and none from Arabs have that excellence. Because the Holy Prophet (S) remained in his people for more than 10 years and invited them to leave idol worship and come to worship One God. But except for few none helped him. Or that they may give strength to his religion and remove his afflictions and none brought faith on him till the time the Almighty Allah selected these merits for you and kept honor and reward for you only. And made you special for His bounties. And gave you faith in His Prophet and belief in Allah and to defend him. And to defend his companions and to accord honor to his religion and to fight his enemies. All these merits were given to you. And you were the ones toughest for his enemies till the time the Arab people willingly or unwillingly submitted to the command of Allah. And the people in far flung areas with degradation had begun to obey. Then the Arabs brought faith by your swords alone. And Allah, the Glorified and the Mighty was pleased with you and when his eyes were lit by your presence, He took him up to Himself while he was pleased with you. Then in this matter (caliphate) you alone should take it upon yourself as you are more deserving of this than all others."[68]

Saad's speech contained the following significant points:

1. He considered the contest of Ansar and their bravery, which was incomparable in the path of Islam and the respect and honor they earned as a result. And how they had devastated the ranks of the foes till finally they became firm and their power was established. They had a greater share in the way of spread of Islam because they were the same who had helped and supported the Prophet during his difficult times. That is why they were more preferable to the Prophet and more deserving to the Prophet and more deserving of rulership than others. "One who has put in more efforts is more deserving of war booty."

2. The subjugation of the Quraishite clans who had not brought faith in the Prophet, and those who denied his prophethood and fought him, till he was finally compelled to emigrate to Medina. And that those who had brought faith in him were not capable to support and defend him. On the basis of this, a share in rulership and a portion in the share in controlling of Islamic government, that the Prophet has established, they did not deserve any share in the government that could not have been established without the help of Ansar and their struggle.

Criticism against Saad

Among the criticisms leveled against Saad is that he ignored the Purified Progeny, which was equal in importance to the Holy Quran and he did not make any mention about His Eminence, Imam Amirul Momineen Ali (‘a) who was the Chief of that Progeny. He was the door of the City of Knowledge of the Prophet and was in relation to the Messenger of Allah (S) like Prophet Harun was to Prophet Musa (‘a). Also Saad feigned ignorance about His Eminence and he made an invitation for himself and his people. The first arrow that was aimed at Ahlul Bayt (‘a) was from that day when Ansar and Muhajireen intentionally closed their eyes to the superiority of the Purified Progeny so that they obtain rulership for themselves and that they may benefit from the rewards of wealth and gifts of rulership, and that they may benefit from the seat of power.

In any case, Saad went to such an extent in feigning ignorance about the right of the Imam and deviated so much into mistake, while we do not pay any attention to this act of his. Through his act he made the community involved into mischief and calamities and a great trouble befell it. Because the caliphate that Almighty Allah and the Holy Prophet (S) had intended for the Purified Progeny went away from deserving who were such that they acted on Islam to the letter and observed its laws and commands.

Saad received the punishment of his deed and as soon as Abu Bakr obtained the seat of power he immediately went after Saad. Saad became helpless and at last he had to relocate to Syria from Medina and Khalid bin Walid went along with him from among his friends. In the dark of the night they sat in ambush for him and attacked and killed him. They composed some couplets gloating over their act of killing him:

"We killed Saad bin Ubadah, the chief of the Khazraj. And we shot two arrows and did not miss hitting his heart."

It is really strange that the political power of that time managed to secure the services of Jinns and made them a medium of their deeds. Some people having less intelligence accepted this explanation without pondering over the political situation of that time.

Weakness of Ansar

The Ansar did not possess a firm determination and steadfastness and they were unaware of the political matters and inspite of their large numbers they were fraught with weakness and sloth. On the basis of what the historians say after the discourse of Saad there were arguments among themselves. They said: "If the Muhajireen of Quraish do not accept our claim and say that we Muhajireen are his foremost companions and first friends, why have you debated with us in this matter?" Some of them said: "In that case we shall say that let there be a leader from us and a leader from you and we shall not accept anything less than this."

When Saad saw this surrender to defeat that has conquered the hearts of his people, he stood up and said, "This is the beginning of weakness."[69]

Indeed, the beginning as well as the end was weak because the weak morale of theirs, the dispersal of their rows and their lack of steadfastness became apparent in the political field. When they had organized their own meet and kept it a top secret so that be-

fore the Muhajireen of Quraish could learn about the events that were to come, they may obtain political supremacy. But in this contest they had to face humiliation and they did not gain anything out of it and finally they lost the unique opportunity to gain power. When the Muhajireen arrived in the meet without prior information, differences and arguments erupted among the Ansar. The Muhajireen very soon got the control of the situation and got the reins of the government in their hands.

Jealousy and Enmity

Another factor that became the cause of the defeat of the Anwar was their internal jealousy and malice. Since antiquity there was a great hostility between the Aws and the Khazraj tribes; the two tribes comprised Ansar of Medina. The enmity was so severe that it often led to bloodshed. According to historians the last battle fought between these two tribes in Yathrib was six years before the Hijrah of the Prophet. When the Prophet arrived in Medina and witnessed such enmity between the Aws and Khazraj that even a slightest provocation led to violence, he tried his utmost to forge a bond of friendship among them. Though they agreed to a truce it was an uneasy one and when two people of rival tribes came face to face they betrayed their inner malice for each other. According to historians there were many occasions when this latent malice developed into arguments and fights. This same rivalry came out in the open on the day of Saqifah. Hazeer bin Usaid the leader of the Aws, who had extreme dislike for Saad, when he saw that his people had selected him as their candidate for caliphate he told his people, "If the caliphate goes to Saad even once, his tribe would gain such a merit that you would not have any share in it. So get up and give oath of allegiance to Abu Bakr'"[70]

This shows the hidden enmity that the Aws had against the Khazraj that if Saad once achieves rulership on the basis of it the Khazraj would gain superiority over the Aws tribe. It was such a

thing that was very distasteful for the leader of Aws. And that is why that he, along with his people paid allegiance to Abu Bakr. If it hadn't been so the caliphate would not have gone to Abu Bakr.

In addition to this some Khazraj people also harbored malice towards Saad and considered the position of rulership too high for him. Because Bashir bin Saad Khazraji who was an important rival of Saad and who was with the Khazraj group, they also paid allegiance to Abu Bakr thus destroying the work of Saad.

In any case, these rivalries and malice became the cause of the caliphate going out of the hands of Ansar and landing it in the hands of Muhajireen.

Umar's Planning

Umar was instrumental in performing a dangerous and significant maneuver in order to control the situation and he laid a hurdle in every matter that led to the appointment of the Prophet's successor, because his partner in this mission, Abu Bakr, at the time of the passing away of the Prophet was not in Medina. He was staying at Sunh.[71] So Umar sent someone to bring him to Medina, but he feared that before Abu Bakr could return, someone else may arrive in the field. Therefore, he stood in the street in a horrified condition and began to roam the lanes and by lanes of Medina and he addressed every group of people, waving his sword and announcing loudly:

"Some hypocrites have claimed that the Messenger of Allah (S) has passed away while by Allah, he is not dead. Rather he has gone to his Lord like Musa Ibn Imran had gone'By Allah, the Messenger of Allah (S) would return and if anyone says that he is dead, I would cut off his limbs."

Whosoever said that the Messenger of Allah (S) has passed away was threatened by Umar's sword and was chastised by him.[72]

People were frightened and they fell into doubt. They were surrounded by waves of perplexity and they could not decide whether to believe the claim of Umar, which was their favorite wish or to believe in what they had seen with their own eyes that the Prophet lay in his bed at home without making any movement.

Umar was agitated like thunder and lightning and he was so excited that his mouth was foaming. He continued to threaten anyone who dared to make any statement about the passing away of the Messenger of Allah (S). Not much time passed when his friend and companion, Abu Bakr arrived from Sunh and along with him went to the Prophet's quarters. Abu Bakr removed the cloth from the Prophet's face and became certain of his demise. He came out to the people and refuted the claim of Umar. Then he addressed the groups of people who were compelled to keep quiet even though they were devastated by the passing away of the great one who had brought salvation to them:

"For whomsoever worshipped Muhammad, Muhammad is dead. And for whomsoever worshipped Allah, He is alive and He has not died. And he recited the words of Almighty as follows:

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least; and Allah will reward the grateful."[73]

Umar did not raise any objection and he also agreed and testified to it and said to the effect: "By Allah, it wasn't but that when I heard the news of the passing away of the Prophet, my legs gave way and I fell down and my legs were not able to move."[74]

Some Important Points

If we ponder deeply on these astonishing steps taken by the two Shaykhs we shall be able to note some important points that are worthy of attention and research and they are as follows:

1. Umar became an absolute denier with all certainty in the death of the Prophet and he claimed that the Messenger of Allah (S) has gone to his Lord like Musa Ibn Imran had gone. And that he would indeed return to the earth. He warned with dire consequences all those who dared to oppose his claim. Without any doubt this act of his definitely does not prove his faith in the Prophet's being alive. Rather it shows his pursuit of an opportunity to reach his aim and it was in perfect accordance with his plan that he had hatched with his group that consisted of persons like Abu Bakr and Abu Ubaidah. The following points prove this matter:

A. Umar was himself among those who were waiting for the Prophet's demise, and he had asked Usamah, "The Messenger Allah is dying, are you going to be my chief?" This was while the Messenger of Allah (S) was alive and he became sure of the Prophet's death when the Messenger of Allah (S) spoke to the people about his imminent end, and informed them about the signs of his approaching death as we have explained in the foregone pages.

B. Also Umar had stood at the bedside of the Messenger of Allah (S) during his illness and he had prevented the writing of the document that the Prophet intended to ensure that the people shall not go astray after him. Umar interjected and said: "Book of Allah is enough for us." It is but natural that he made this statement while he had become certain of the Prophet's imminent death.

C. The great Book of Allah has announced that every human being would have to taste death. The Almighty Allah says:

"Every soul must taste of death, then to Us you shall be brought back." 75

And the Almighty Allah has also said especially regarding His Messenger:

"Surely you shall die and they (too) shall surely die." 76

And Allah says:

"And Muhammad is no more than an apostle; the apostles have already passed away before him; if then he dies or is killed will you turn back upon your heels?" 77

These verses are recited in the light of the day and the darkness of the night. Was Umar unaware of these verses while he used to hear them day and night and he used to frequent the company of the Prophet?

D. Finally the silencing of Umar and the cooling of his temper as soon as his friend arrived while he had already announced the return of the Prophet shows that he was acting according to a premeditated plan. He did not say a word against what Abu Bakr said about the fact of the Prophet's passing away.

2. The declaration of Umar that the Messenger of Allah (S) would return and his warning that he would sever the limbs of anyone who said that the Prophet was dead was not having any weight. Because cutting off of limbs and impaling is for one who becomes an apostate or one who spreads mischief in the land. And the mere saying that the Messenger of Allah (S) had died does not render one liable for such a penalty.

3. Abu Bakr in his statement on the passing away of the Messenger of Allah (S) said, "One who worshipped Muhammad, Muhammad is dead and whosoever worships Allah, Allah is alive and He shall not die." And it is proved that there is absolutely no mention anywhere of anyone from the Muslims ever claiming to worship the Messenger of Allah (S) or that he considered him in place of the Almighty. Rather all Muslims are unanimous that His

Eminence is the servant of Allah and His Messenger and that the Almighty had selected him for His revelation and prophethood.

Ansar Surprised

When the Ansar were busy in their machination in Saqifah in order to achieve Caliphate, Awim bin Saada Awsi and Maan Ibn Adi who were confidants of the Ansar but they were among the friends of Abu Bakr and members of his group since the time of the Holy Prophet (S), without any announcement they came out of the Saqifah meet, while their hearts were full of enmity and malice towards Saad. They came running to Abu Bakr and Umar and informed them about the Saqifah gathering. They became very much disconcerted at this and along with the Abu Ubaidah bin Jarrah[78] and Salim, the slave of Abu Huzaifah they hastened towards Saqifah and some other people from the Muhajireen also followed them. They found the Ansar gathered at their meeting place.

The Ansar were shocked and the face of Saad paled and he feared that the Caliphate would go out of his hand, because he was aware of the weakness, disunity and mutual differences of the Ansar. They had organized this meet and kept it top secret from the Muhajireen but now their unexpected arrival was going to render all their planning ineffective and in spite of all their efforts to obtain allegiance they failed.

Abu Bakr's Discourse

After the Muhajireen arrived in the meeting of Ansar, Umar wanted to begin the discourse but Abu Bakr restrained him because he was aware of his acerbic tongue and this would not have in any way solved the impasse in such a delicate situation. It was necessary to observe diplomacy and soft words in order to benefit

from the situation. Thus Abu Bakr with a smiling face and sweet words began to address the gathering in a kind way:

"We Muhajireen are the first people to become Muslims and with regard to our origin and lineage we are the most respected of them, from the viewpoint of houses we are in the limits of moderation and from the aspect of faces more beautiful than them and with regard to the Messenger of Allah (S) we are most proximate of them and you are our brothers in Islam and our partners in religion. You have helped and supported. May Allah give you a good reward. Thus we are the rulers and you are ministers. Arab people shall not follow anyone except this branch of Quraish. Thus do not be disheartened by what the Almighty has given superiority of your Muhajireen brothers over you. I have selected one of these two (that is Umar bin Khattab and Abu Ubaidah Jarrah) for you'"[79]

Research and Investigation

It is necessary to stop here for a few moments and ponder upon the above statements.

1. Abu Bakr has not accorded any significance to the passing away of the Messenger of Allah (S). And this was a great tragedy for the Muslims and the most terrible incident, which had aggrieved the hearts of all Muslims. Therefore to suit the situation he should have first paid condolence at the passing away of the one who had brought salvation for them and he should have remembered his favors upon them. He should have reminded them of the good works he had done in their religious and secular spheres. After that he should have invited them to participate in the final rites of the Holy Prophet (S) so that he may be consigned to his eternal abode. After that he should have organized a general meeting in which all classes of Muslims could have attended and invited them to select a caliph according to their choice and that too with

the condition that the Holy Prophet (S) had not appointed any successor after him.

2. The logic of this discourse is pursuit of power and seeking a political post. Apart from this he did not give any importance to anything. He tried to convince and advise the Ansar that for the benefit of the Muhajireen brothers they must let go of the claim for rulership and may not share the seat of power with them. And he gave them the good news that they would be their ministers. However as soon as the caliphate was established for them and they formed their government, they denied the Ansar their rights and did not entrust any official post to them and they were rather deprived of all government posts they formerly held.

3. This speech did not once mention the Purified Progeny who were equal to the Holy Quran, who were like the Ark of Nuh, that whosoever boarded it was saved and whosoever avoided it was destroyed and drowned as the Holy Prophet (S) had informed.

For this, the most preferable thing would have been to wait for sometime so that the funeral of the Holy Prophet (S) was over and the opinion of Ahlul Bayt ('a) of His Eminence had also been sought so that the caliphate could have obtained legality and it would not have been considered a mistake as Umar has described it saying:

"Indeed the allegiance of Abu Bakr was a mistake but Almighty Allah saved the Muslims from its mischief."

Imam Sharafuddin says, "Even if it is assumed that there did not exist specific nomination for caliphate in favor of anyone from the family of the Prophet and even if it is assumed that they were not having any precedence over the other companions with regard to their origin and lineage, or morals and valor, or knowledge and good deeds, or faith and sincerity, was there any legal or rational hindrance that the allegiance should have been postponed till after the Prophet had been buried? Or that in order to maintain peace till the matter of caliphate was it not possible to appoint an

administrator to keep the situation under control? Would such patience and restraint not been suitable for the household, which was in mourning? While they were the trust of the Prophet and they were the survivors of His Eminence among them and the Almighty Allah has said:

"Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, merciful." 80

Was it not the right of the Prophet on his followers, the Prophet who had borne severe hardships for his people and who always caring for their well-being that his Progeny should not have been caused grief and that they should not have been deserted in the way they were deserted, while their wound was yet fresh and the Prophet had yet not been buried'?"81

4. The argument that Abu Bakr offered to advocate the superiority of the Muhajireen against the Ansar was that they were much nearer to the Prophet in relationship and he was most close in relation to them. And this standard was more applicable to Ahlul Bayt ('a) because they were closest in relation to the Prophet than any other people. How perfectly the statement of His Eminence, Imam Amirul Momineen ('a) describes the situation: "They argued by the tree but destroyed its fruit."

And His Eminence addressed Abu Bakr in the following words: "If you have argued on the basis of relationship, there are others who are closer in relationship to the Prophet than you.

And if you have obtained dominance on them by consensus, some people were absent at the time of consultation."

And Kumayt says,

"The truth is with you as the Quraish have become our leaders and each word from them is having two meanings.

And they said that we have inherited it from our parents while they have not inherited anything from their parents."

They think that they have an unjustified right on the people while the right of the Hashemites is more incumbent.82

In a tradition the Holy Imam ('a) has described his proximity to the Messenger of Allah (S): "By Allah, I am the brother (of the Prophet), I am his cousin and inheritor of his knowledge. Then who could be more superior to me with regard to him?"

Those people fell into desires and selfish desires and in pursuit of political power they killed each other while the Prophet had obliged them to remain attached to his Progeny and not to precede them and to observe their rights in everything. But they completely disregarded all these things.

Allegiance of Abu Bakr

Abu Bakr succeeded in his above discourse and through it he was able to get the control of the situation in his hands because in that speech he praised the Ansar and extolled their struggle in the path of Islam and by this he cooled the flames of uprising that raged in their hearts. In the same way he made them hopeful of someshare in government by saying that they shall be ministers. As a result he was able to remove their animosity towards the Muhajireen in the matter of caliphate and also their personal ambitions to obtain political power. And he explained to them that he has preferred the Muhajireen because the Arabs would not accept anyone as their rulers except the Quraish. It seemed that this important Islamic matter solely belonged to the Arabs and the other people had no right in it.

This was the most important point to which Abu Bakr called the attention of Ansar and in this way presented himself as the most suitable candidate for rulership while at the same time be pre-

tended to be uninterested in political greed. By this tactic he was able to gain power over the Ansar and also earn their regard'

After that Umar stood up to speak. He confirmed what his friend had said and he added: "It can never be that two persons could occupy one position. By Allah, Arabs would never agree to give you rulership while their Prophet was from a people other than you. However they shall not object if rulership is given to someone who is from the group from which the Prophet was, and that their ruler should also be from them. And for anyone who refrains from this we have a clear argument and a clear power. Who is it that can oppose us in obtaining the kingdom of Muhammad while we are his friends and partners? Except the one who prefers falsehood or is led to sinfulness and throws himself into destruction'!"

There is nothing new in this discourse except that it emphasizes what Abu Bakr had said before; that the Muhajireen were more deserving of the successorship of the Prophet and that they were his friends and partners.

Ustad Muhammad Gilani says, "He argued by the proximity of the Muhajireen to the Prophet in spite of the fact that Ali Ibn Abi Talib ('a) was more deserving of caliphate because this argument had already been used in case of the Prophet's inheritance because Abbas was the closest in relation to the Prophet and most deserving among the people for caliphate, but he gave this right of his to Ali and from this it became established that the post of caliphate should be solely the right of Ali."[83]

Habab stood up to speak and he refuted the statement of Umar saying, "O gathering of Ansar! Get hold of your right and do not listen to this man or his companion because they would deprive you of your share in this matter. Thus if they do not accept what you want, chase them out of this land and gain dominance over them as by Allah, you are more deserving than them in this matter, because it was through your sword that people entered the fold Islam of while previously they had no faith. I am the best refuge and more far-sighted than them, I am a lion among he

cubs. By Allah, if you like I can strip them off like a barren tree. By Allah, if anyone refutes my statement I shall cut off his nose with the sword'"

This monologue, which was full of anger and warnings, was a challenge to the Muhajireen to an assured conflict from the people of Medina. At the same time it was a self-praise in their valor.

Umar replied to him and screamed, "In that case, Allah shall kill you."

Habab said, "Rather, He shall kill you."

Abu Bakr was terrified at the changing situation, so he turned towards the Ansar and nominated his two companions, Umar and Abu Ubaidah to caliphate. But Umar rushed towards him and said in a flattering manner, "Is it possible while you are alive? No one can push you behind from the position that the Messenger of Allah (S) had accorded to you."

Some research scholars say: "We don't know when the Messenger of Allah (S) gave him the position or indicated it in any way. Rather, like his other Muhajireen brothers he was also ordered to join the army of Usamah. If the Prophet had nominated him to the post of caliphate or made him a point of reference for the community and center of knowledge, he (the Prophet) would have kept him in Yathrib with himself and he would not have ordered him to the battlefield; and that too when he was in his final moments."

Anyway, the members of his group, fearing that the situation may go out of control, acted swiftly as lightning and gave him the oath of allegiance. Then Umar, Bashir, Usaid bin Hazeer, Aweem bin Sa'ada, Maan bin Adi, Abu Ubaidah bin Jarrah, Salim, the slave of Abu Huzaifah and Khalid bin Walid gave him the oath of allegiance. And this group made great efforts in order to force the people to pay allegiance, and in this matter, Umar Ibn Khattab was most active and he shouted and threatened the people to se-

cure their allegiance and the stick that the wielded was most effective in this. He heard the Ansar say, "You have beaten Saad."

Umar replied with fury and anger, "Hit him, Allah shall kill him because he is a mischief-maker.84

They almost killed Saad while he was ailing and was in great pain. They took him to his house while he was empty handed and all his hopes were destroyed and his dreams were over.

When the allegiance of Abu Bakr took place, supporters took him to the Prophet's mosque as a bride is carried to the bridal chamber85 while the Prophet lay on his death-bed and he was yet to be buried and out of their sight and His Eminence Imam Amirul Momineen ('a) was busy in the funeral arrangements of His Eminence.

When Ali ('a) learnt about the allegiance of Abu Bakr he recited the following couplet:

"The people became involved in what they preferred and stood up in rebellion while Zaid was surrounded by a great calamity."86

The lightning speed with which the allegiance of Abu Bakr took place, it completely disregarded the Purified Progeny and did not pay any attention towards them and from that day all types of calamities and taunts confronted them and the Ahlul Bayt ('a) were subjected to various tortures and calamites, including the carnage of Karbala and all these events were rooted in that meeting of Saqifah and nothing else.

Celebration of Quraish

When the seat of power came into the hands of Abu Bakr, the Quraish were overjoyed and they considered it a great victory for themselves because their hopes and aspirations had been fulfilled.

Abu Abra Qarashi has described the happiness of the Quraish in his following couplets:

"Thanks be to the One deserving of Praise. The trouble was gone and allegiance given to the Siddiq. (Abu Bakr).

Then the legs of Saad wavered and he was hoping that the Capella star was within his reach.

Caliphate is in the Quraish and by the Lord of Muhammad you have no share in it."87

These couplets speak ill of the Ansar and their deprivation from caliphate is celebrated in them'

Among those who expressed joy at the allegiance of Abu Bakr was Amr Aas who at that time was not present in Medina as he was on a journey. When he returned and was informed that allegiance had been given to Abu Bakr he remarked:

"When you go to Aws, tell them and when you meet the Khazraj, say to them:

You hoped to rule in Medina? But before it was cooked, the pot was taken off the fire."88

Happiness and joy had engulfed all the tribes of Quraish and they began to support the rulership of Abu Bakr. When the news of the Prophet's demise reached Mecca, they decided to announce their apostasy from the Islam but when they were further informed that Abu Bakr has become the caliph, they decided to remain in his obedience and expressed their happiness and pleasure at the turn of the events.

Role of Abu Sufyan

Abu Sufyan rose up against the rulership of Abu Bakr and he came to His Eminence, Amirul Momineen (‘a) and encouraged him to rise up against Abu Bakr and assured him of his support in this regard saying, “I see dust in the atmosphere and nothing except bloodshed would settle the dust. O clan of Abde Manaf! What Abu Bakr has to do with you? Where are those two oppressed ones? I mean Ali and Abbas. Why should this caliphate be in the lowliest family of Quraish?”

Then he told to Ali (‘a), “Stretch your hand so that I may pay allegiance to you. By Allah, if you wish I can fill the land with cavalry and infantry.” And after that he recited the following couplets of Multamis:

“None could remain established against whom destruction is intended. Except those two oppressed ones, the ass of the locality and the nail.

One of them shall be buried totally in the grave and the other one shall be injured and none shall weep on him.”

Abu Sufyan motivated a tribe to oppose the rulership of Abu Bakr; however the Imam was aware of his real intention and knew his original nature. Thus he did not give a positive reply and he refused the offer and told him in an angry tone, “By Allah, you and this statement? Except for mischief, you do not intend anything else. By Allah, for ages you wished bad for Islam and we are not in need of your advice’”[89]

Abu Sufyan continued to create mischief and instigated the Imam to rise up against

Abu Bakr and he sang as follows:

“O Bani Hashim! Do not let them vie you, especially the family of Teem, bin Marrah or the clan of Adi.

The affair (caliphate) is for none except you and no one is superior to Abul Hasan Ali.

O Abul Hasan! Have courage as you are most deserving of the work that is awaited."[90]

What is established is that the opposition of Abu Sufyan was not on the basis of faith in favor of the Imam. It was obvious that it was only a trick against Islam and he was waiting for an opportunity to harm the faith. The Holy Imam declined his offer and gave no importance to his false show of kindness, because Abu Sufyan had a very good connection with Abu Bakr. And Bukhari has narrated that Abu Sufyan passed by some people, among whom were Abu Bakr, Salman, Suhaib and Bilal. One of them said, "Did the swords of Allah not smite the neck of this enemy of God?"

Abu Bakr chastised them in harsh words, "Are you saying this about the Shaykh of Quraish and their Chief?"

Then Abu Bakr hastened to the Prophet and told him what the people had said: The Prophet replied to him, "O Abu Bakr, may be you have displeased them. If you displease them, you have displeased Allah."[91]

This matter clearly shows their mutual relationship. While Abu Bakr, during his caliphate tried to win over the sympathy and friendship of Abu Sufyan. He appointed Abu Sufyan as the governor of an area between Hijaz and Najran.[92] In the same way he appointed his son, Yazid as the governor of Syria. From that moment the fortunes of the Umayyads began to rise and they finally they gained power.

Defeat of Ansar

The star of the Ansar fell down on the earth, their aspirations were destroyed and humiliation came into their share. Hissan bin Thabit has described their despair in the following words:

"We helped and supported the Prophet and we did not fear accidents nor were we afraid of mishaps.

For his sake we gave away half of our wealth, in such a way as the extra meat of the camel is given.

Thus their recompense for our goodness was that in ignorance, they did not take us into consideration and this was not justice on us."93

The Ansar, in most of the reign of the caliphs had to face many humiliations and it became clear that their greatest mistake was their failure to observe the rights of Amirul Momineen ('a) and it was that they had on their own thrown themselves to terrible deviations from this life.

Reaction of Ahlul Bayt ('a)

Historians are unanimous that the reaction of Ahlul Bayt ('a) towards the caliphate of Abu Bakr has been that of displeasure, because they did not have any doubt that they were more superior to all others for the caliphate and that they were the most suitable for the caliphate. This was so because they were closest in relation the Messenger of Allah (S). In addition this, they possessed incomparable qualifications, capabilities and ability to bear the responsibility of the leadership of the community. However, those people did not take them into consideration and they intentionally ignored their status with regard to the Holy Prophet (S). They behaved with them in an absolutely cruel manner. This matter became a cause for disunity among the community and it had to undergo all sorts of calamities throughout the stages of history.

The Imam's Refusal to Pay Allegiance

Imam Amirul Momineen ('a) severely opposed paying allegiance to Abu Bakr and considered it a clear act of trespass against him-

self because His Eminence knew that his position with regard to the caliphate was like the pivot of the mill. Such a lofty position that flood is unable to reach it and the birds also cannot scale those heights, as he himself has described.

His Eminence did not expect that this community would dare to promote this and distance themselves from Ahlul Bayt (‘a). It was that occasion when his uncle,

Abbas hastened towards him and said, “O nephew, give me your hand, so that I may pay allegiance to you so that people may say that the uncle of the Messenger of Allah (S) has given allegiance to the cousin of the Messenger of Allah (S). In that case no two persons would differ regarding you.”94

Imam told him, “Who, other than us would lay claim to his matter (caliphate)?”

Dr. Taha Husayn has expressed the same view in this matter and he says, “Abbas pondered upon this matter and concluded that his nephew more eligible than himself for inheriting the Prophet, he had precedence in Islam and possessed excellent virtues in all events as the Prophet had designated him as his brother. So much so that Umme Aiman remarked in a humorous manner, “You call him your brother and marry your daughter to him?” It was from this aspect that the Prophet told him, “You are in relation to me like Harun (‘a) to Musa except that there is no Prophet after me.”

And one day he told the Muslims, “Of whosoever I am the Master this Ali is also his Master.”95

From this aspect it was that after the passing away of the Messenger of Allah (S), Abbas came to his nephew and said, “Stretch your hand, that I may give oath of allegiance to you.”

Imam (‘a) in an angry way refused to give allegiance to Abu Bakr and he openly announced his displeasure and shock at the trespassing of his rights and the injustices of those people in the mat-

ter of caliphate. While those people did not pay any heed. The Imam's utterances that are recorded in Nahjul Balagha, that is the best of the Imam's eloquence, contains indications towards this matter.

Forcing Imam Ali ('a) for allegiance

The people decided that the Imam should be forced to pay allegiance to Abu Bakr. Thus a group was appointed for this. They went to Ali's house, surrounded it and took out Ali ('a) forcibly in a disrespectful manner and dragged him to Abu Bakr. Those people screamed that Ali ('a) pay allegiance to Abu Bakr. The Imam replied to them in a very rational manner without at all being fearful of their might and force, "I am more qualified for this than you that I take allegiance from you, and not that you are more deserving to get my allegiance. You have taken this affair (caliphate) from the Ansar and argued with them on the basis of your proximity to the Prophet while you have usurped it from us, Ahlul Bayt ('a). Did you not claim to the Ansar that you are more eligible than them in this matter?

Because Muhammad was from among you, and they surrendered the leadership to you and entrusted the command to you? Now I present the same argument that you had presented to the Ansar. We are the most superior whether in the lifetime of the Prophet or after his passing away. So deal justly with us if you have faith and if not then continue in oppression while you know that it is wrong'"

The Holy Imam ('a) by presenting these brilliant argument showed the matter in clear light that His Eminence was more qualified than them in the matter of caliphate. He argued that he was the closest in relation to the Prophet than all others and it was the same point those people had used to gain victory over the Ansar while the fact was that the Imam was more deserving of it

than others because he was the cousin of the Prophet and also his son-in-law.

Ibn Khattab, though had no reply to the statement of the Imam, stood up from his place and spoke up angrily, "You shall not be released till you pay the allegiance."

Imam ('a) gave him a firm reply, "Milk the udders as you would receive its gains, and make his position strong and tomorrow it shall be returned to you."

The Imam exposed the motive of Ibn Khattab because he had not expected such a harsh response from the Imam except for the fact that caliphate and rulership should reach him after Abu Bakr. At that time the Imam ('a) became furious and he screamed, "By Allah, O Umar, I shall not listen to you and I shall not give allegiance."

Abu Bakr was frightened that the situation may worsen and he was horrified of the Imam's anger. So he glanced at the Imam and said in the kindest manner, "If you do not pay allegiance, I would not force you."

Abu Ubaidah also looked at the Holy Imam and tried to cool the flames of revolt and make peace with him and he said, "O cousin! You are young while they are elders of the community. You do not posses the same experience and understanding and I do not see Abu Bakr but that in this matter he is stronger than you and more than you he is having patience and ability to perform the duty of caliphate. So leave this matter for Abu Bakr, because if you remain alive, you shall one day be most qualified for this post from the aspects of superiority, faith, knowledge, understanding, precedence and your sonship-in-law'"

This deceptive and fraudulent manner further aggrieved the Holy Imam and he faced the Muhajireen and reminded them about the sacrifices and virtues of Ahlul Bayt ('a) and he said, "For the sake of Allah! O Muhajireen! Let the power of Muhammad among the

Arabs not be taken away from its abode and center and do not distance the Ahlul Bayt (‘a) from their rights among the people and their actual position’By Allah! O Muhajireen, we are the most deserving among the people because we are the Ahlul Bayt (‘a) and in this matter we are more qualified than you. Was the reciter of the Book of Allah, jurisprudent of the religion of God, scholar of the divine practice, caretakers of people’s affairs, remover of harms from them and equitable distributor among them was he not among us? By Allah he had been from us. Therefore do not follow the selfish desires as you would stray from the path of God and you shall become very distant from truth’”[96]

If they had replied positively to the call of the Holy Imam it would have been a guarantee for the well-being of the community and its protection from deviation and going stray in the spheres of faith and other fields. He would also have saved the nation from many evil consequences. But alas! Since a long time people went towards greed and fulfillment of selfish desires and sacrificed everything on this.

Anyway, the people did not pay any heed to the Imam’s logic and considered their material gains over everything else.

Dreadful Steps

The government of Abu Bakr decided that dreadful steps be taken against the Imam and all efforts must be concentrated to weaken and suppress him in every way. Because His Eminence was the symbol of opposition to the government and the absolute majority were inclined towards that the Imam may take the reins of government in his hands. Here we shall discuss some steps that the government of Abu Bakr initiated.

Economic Embargo

Economic embargo is the most effective and the most certain way to render ineffective the movement of opposition and to destroy it. Because wealth and riches, in all stages of history were active agents employed by those in power to suppress their opponents who intended to topple the government. This method is followed by all the ruling powers that they confiscate the wealth of their opponents or that they prohibited their rivals from spending anything from their wealth so that they may not employ these funds to topple the government or cause harm to it.

Abu Bakr also took steps in this regard and initiated economic restrictions against the Holy Imam (‘a) so that he may not have any power to rise up against the government. Therefore he initiated the following steps:

A.Abrogation of Khums

Khums is the legal share of the family of the Messenger of Allah (S) and the Holy

Quran has specifically stated it to be in their favor:

“And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.” 97

Muslims are unanimous that the Prophet has specified a share of Khums for himself and his relatives and this practice continued till the Almighty Allah raised His Eminence to Himself. When Abu Bakr received power he abrogated the share of the Prophet as well as that of his relatives and he deprived the Bani Hashim from this making them equal to ordinary populace.98

The beloved daughter of the Prophet, that is Lady Fatima(‘a), sent a message to him to deliver the remaining Khums of Khaiber to her but he refused to send her anything.99 And the ghost of poverty hovered over the family of the Prophet (S) and they were deprived of the most important source of funds that the Almighty had specified for them.

B.Confiscation of the Prophet’s Inheritance

Abu Bakr took over the control of all the property left by the Prophet, which could have become a source of income for Ahlul Bayt (‘a). He did not leave anything but that he included it all in the pubic treasury and in this way every day he imposed a new restriction for Ahlul Bayt (‘a) and established an economic embargo against them so that they may remain incapable of taking any action against him.

Abu Bakr’s Argument and Justification

In order to justify his confiscation of the Prophet’s inheritance and deprivation of Lady Fatima from it, he presented as proof and support a saying of the Messenger of Allah (S): “We do not leave any inheritance and whatever we leave is charity.”100

On the basis of this ‘tradition’ Abu Bakr deprived Lady Fatima from her inheritance. The tradition presented by Abu Bakr is fraught with numerous defects and weakness:

1. If this tradition had been correct and authentic, the chief of the ladies, Her Eminence, Fatima (‘a) would not have come out to anyone against them. Because how is it possible that being a part

of Prophethood, Her Eminence should demand something in which she had no lawful share?

2. How is it possible that the Prophet could deny his beloved daughter something that is from her lawful share? Because this matter would lead the community into destruction and subject them to mutual conflict.

3. It is not possible that the Prophet had concealed this tradition from Imam Ali ('a) while the Imam was a trustee of all his secrets, the door to the city of his knowledge, the gate of the abode of wisdom, the most equitable of the people and the father of his two grandsons. And if at all this saying had been correct, the Imam would have been cognizant of it and the Prophet (S) would not have concealed it from him.

4. If this saying had been correct, the Bani Hashim who were the trustees of his secrets and the family of the Messenger, why did the Prophet did not convey this tradition to them?

5. If this tradition had any authenticity it would not have remained concealed from the 'mothers of the believers' (Prophet's wives) when they sent a message to Uthman bin Affan that he may requisition their share of the Prophet's inheritance'"

The above are the objections that apply to this tradition and the conclusion derived from this exposes this saying to be the weakest and most inauthentic.

Lady Zahra's Discourse to Abu Bakr

The world became straitened for the beloved of the Prophet and the steps that Abu Bakr had initiated to impose economic restrictions had made them terribly week economically. Narrators say that Her Eminence with a head covering and a sheet wrapped around her and with some of her female relatives and neighbors walked majestically like the stride of the Prophet till she arrived in

the presence of Abu Bakr at a time when a lot of people from the Muhajireen, Ansar, and other people were also present there.

A curtain was put for her and Her Eminence sighed in grief and the people began to weep due to her sad wail and turmoil began among the gathering. She allowed the people respite that their wails may calm and their tears may stop flowing. At that time she commenced her address with praise and glorification of the Almighty and she continued her sermon like flowing water in such a way that no one had heard a more eloquent and meaningful discourse.

In her incomparable discourse, Her Eminence, Zahra ('a) spoke on the philosophy of Islam and discussed the causes of the laws and the wisdom of Islamic rules and regulations. She described the condition of the people before the dawn of Islam that to what extent they were mired in oppressing each other, how backward they were in knowledge and how ignorance dominated their minds. Especially in the Arabian Peninsula, where they were targets of humiliation and were on the verge of the pit of fire, that every drinker used to derive enjoyment from them and every greedy one was eyeing and everyone who moved used to take advantage from them and they were trampled under the feet of all those who walked. So much so that they were in such terrible poverty that sometimes they had to satiate their hunger with carrion and quench their thirst with waste water. They were getting more and more arrested in those terrible circumstances when through the medium of the Holy Prophet (S), the Almighty Allah bestowed them salvation and freedom and led them on the path of progress and development and made him the leader of their community. How great was the superiority of His Eminence on the Arabs and all the people'

The Chief of the Ladies then alluded to the merits of her cousin, His Eminence, Imam Amirul Momineen ('a) and his manifest Jihad in defense of Islam against the enemies at a time when the Muhajireen of Quraish were spending a life of comfort and secu-

rity and had no role in the propagation of Islam. Rather, as the Prophet has described that at the time of confrontation they used to run away from the battlefield and they used to flee in horror. While regarding the Ahlul Bayt ('a) they used to wait for an opportunity or used to wish that some tragedy may befall them.

In her sermon, Her Eminence expressed intense regret and remorse at the changed circumstances and the deviation of Muslims and their falling into the lure of selfish desires and pride and she prophesied how they would be the victims of terrible events and calamities due to their sins and deviations from that which the Almighty had prescribed for them, that they should remain attached to Ahlul Bayt ('a). And after she had spoken on these matters she indicated towards her inheritance towards her inheritance that she was supposed to have received from her father but she had been deprived from it. She said, "And the claim that you make that inheritance of my father is not for me; are you trying to impose the law of the period of Ignorance? While, which law is better than divine law for a people who believe?"

Don't you know? Yes, indeed it is obvious to you that I am his daughter.

O Muslims! Will my inheritance be usurped? O son of Abu Quhafa! Where is it in the Book of Allah that you inherit your father and I do not inherit mine? Surely you have come up with an unprecedented thing. Do you intentionally abandon the Book of Allah and cast it behind your back? Do you not read where it says: And Sulaiman inherited Dawood'?

And when it narrates the story of Yahya bin Zakaria and says:

"And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir. Who should inherit me and inherit from the children of Yaqoob, and make him, my Lord, one in whom Thou art well pleased."

And: "But kindred by blood have prior rights against each other in the Book of Allah."

And: Allah (thus) directs you as regards your children's (inheritance) to the male, a portion equal to that of two females. And, if he leaves any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the pious ones.' You claim that I have no share! And that I do not inherit my father! What! Did Allah reveal a (Quranic) verse regarding you, from which He excluded my father? Or do you say: "These (Fatima and her father) are the people of two faiths, they do not inherit each other?!' Are we not, me and my father, a people adhering to one faith? Or is it that you have more knowledge about the specifications and generalizations of the Quran than my father and my cousin (Imam Ali)? So, here you are! Take it! (Ready with) its nose rope and saddled! But if shall encounter you on the Day of Gathering; (thus) what a wonderful judge is Allah, a claimant is Muhammad, and a day is the Day of Rising. At the time of the Hour shall the wrongdoers lose; and it shall not benefit you to regret (your actions) then! For every Message, there is a time limit; and soon shall ye know who will be inflicted with torture that will humiliate him, and who will be confronted by an everlasting punishment. (Fatima then turned towards the Ansars and said:) O you people of intellect! The strong supporters of the nation! And those who embraced Islam; what is this short-coming in defending my right? And what is this slumber (while you see) injustice (being done toward me)? Did not the Messenger of Allah, my father, used to say: A man is upheld (remembered) by his children'? O how soon have you violated (his orders)?! How soon have you plotted against us? But you still are capable (of helping me in) my attempt, and powerful (to help me) in that which I request and (in) my pursuit (of it). Or do you say: "Muhammad has perished;"

Surely this is a great calamity; its damage is excessive its injury is great, its wound (is much too deep) to heal.

The earth became darkened with his departure; the stars eclipsed for his calamity; hopes were seized; mountains submitted; sanctity was violated, and holiness was encroached upon after his death. Therefore, this, by Allah, is the great affliction, and the grand calamity; there is not an affliction - which is the like of it; nor will there be a sudden misfortune (as surprising as this).

The Book of Allah ñ excellent in praising him ñ announced in the courtyards (of your houses) in the place where you spend your evenings and mornings; a call, a cry, a recitation, and (verses) in order. It had previously come upon His (Allah's) Prophets and Messengers; (for it is) a decree final, and predestination fulfilled: "Muhammad is not but an Apostle: Many were the apostles that passed away before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude." O you people of reflection; will I be usurped the inheritance of my father while you hear and see me? (And while) You are sitting and gathered around me? You hear my call, and are included in the (news of the) affair? (But) You are numerous and well equipped! (You have) the means and the power, and the weapons and the shields. Yet, the call reaches you but you do not answer; the cry comes to you but you do not come to help? (This) While you are characterized by struggle, known for goodness and welfare, the selected group (which was chosen), and the best ones chosen by the Messenger for us, Ahlul Bayt. You fought the Arabs, bore with pain and exhaustion, struggled against the nations, and resisted their heroes. We were still, so were you in ordering you, and you in obeying us. So that Islam became triumphant, the accomplishment of the days came near, the fort of polytheism was subjected, the outburst of infidelity calmed down, and the system of religion was well-ordered. Thus, (why have you) become confused after clearness? Conceal matters after announcing them? Turned on your heels after daring? Associated (others with Allah) after believing? Will you not fight people who violated their oaths? Plotted to expel the Apostle and became aggressive by being the first

(to assault) you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if you believe!

Nevertheless, I see that you are inclined to easy living; dismissed he who is more worthy of guardianship (Ali('a)); You secluded yourselves with meekness and dismissed that which you accepted. Yet, if you show ingratitude, ye and all on earth together, yet, Allah free of all wants, worthy of all praise. Surely I have said all that with full knowledge that you intend to forsake me, and knowing the betrayal that your hearts sensed. But it is the state of soul, the effusion of fury, the dissemination of (what is) the chest and the presentation of the proof. Hence, here it is! Bag it (leadership and) put it on the back of an ill she-camel, which has a thin hump with everlasting grace, marked with the wrath of Allah, and the blame of ever (which leads to) the Fire of (the wrath of Allah kindled (to a blaze), that which doth mount (right) to the hearts; for, Allah witnesses what you do, and soon will the unjust assailants know what vicissitudes their affairs will take!

And I am the daughter of a warner (the Prophet) to you against a severe punishment. So, act and so will we, and wait, and we shall wait.'[101]

The hearts began to burn and the eyes opened wide and the people began to feel suffocated, life went away then came back so that the air which had gone should come back and truth was about to be re-established. However, Abu Bakr was well- known for his quick tongue and with the power of diplomacy he was able to regain the control of the situation and he saved his government from a revolution. Because he expressed utmost honor and respect for the beloved daughter of the prophet as if he had more regard for her than his own daughter, Ayesha. And from the depths of his being he seemed to hold her in reverence. He also expressed a deep grief for the passing away of her dear father, the Prophet of God, while he had actually wished the Prophet had died before his death. He said that he had not initiated these steps on his own

and neither had he obtained the seat of rulership of his own. It was actually the choice of the majority and consensus the people!!!

In this way he won over the hearts that had began to dislike him and he cooled the fine of revolution and he destroyed all the signs.

Arguments of Her Eminence, Zahra (s.a)

The arguments of Her Eminence, Zahra (s.a) regarding the inheritance of her father, were absolutely solid. Because the proofs she had put forth were in the form of unambiguous verses of the Holy Quran that none could refute. Her Eminence, firstly mentioned the instances of Prophets leaving inheritance to their heirs, in which her father was also included. In this regard she presented two verses about Prophet Dawood and Prophet Zakaria and proved clearly their leaving of inheritance.

Secondly: She mentioned the general verses related to inheritance and also the general verses about the making of wills and she emphasized that it was necessary to act on their generality and her father was also naturally included in them and exceptions to these is only applicable for those who are mentioned in a specific way. Then she explained to them the factors that lead to such exception. She said it was only applicable in case where the one who leaves the legacy and the inheritor belong to different faiths and said to them: Have you deprived me from the inheritance of my father because he and I belong to different faiths? But we belong to one and the same religious order.

Through this logic and clear-cut arguments, Her Eminence reached the highest stage in defending her rights.

Confiscation of Fadak

Here an important matter remains in the sphere of economics and that is the income of Fadak that used to take care of the expenses of the purified progeny and accorded them economic independence. However this was confiscated and its income was added to the Public Treasury so that it may not enable Ali (a.s) to rise up against the government.

There are many important arguments on this subject and we have spent much time in their investigation but we shall not further go deeper into the matter as it is beyond the scope of this book exclusively about the biography of Imam Husayn (a.s). However since the foregone events had direct impact on the life of Imam Husayn (a.s) we have describe them to some extent so that the readers may gain insight into the political situation of that period and the role he played in the Islamic Polity. Also that all those events belonged to a single chain due to which the Holy Imam (a.s) had to undergo severe difficulties and calamities.

Calamities of Her Eminence, Zahra (a.s)

The passing away of the Messenger of Allah (S) was a terrible tragedy for Lady Fatima(s.a) and she was so much devastated by the death of her father that dark clouds of grief surrounded her due to the absence of her father, who was more precious to her than her own life.

Her Eminence used to visit the Holy grave of her father and circumambulate it in an extremely shocked condition. She used to throw herself on the grave and take a handful of dust from it and rub it over her eyes and face and smell it and kiss it and derive some comfort from it. At that time she used to weep in excess and in a mournful recite the following lines of poetry:

"What surprise if one who smell the dust of Ahmad had refrained from smelling any fragrance all the life.

Such calamities have befallen me that if they had fallen on days they would have turned into nights.

Say to the one who is concealed beneath layer of dust if you can hear my plea and entreaty.

I was in the refuge of Muhammad('s) in such a way that I never saw hardship or problems as he was my embellishment.

And today in front of the debased ones I am being oppressed and I cannot say anything due to the grief and to remove our oppressors.

Thus just as the pigeon weeps in grief at night on the branches, I weep during the day.

After I have made grief my companion and made it my habit to weep in your separation." 102

These couplets accurately describe the true picture of grief and sorrow of Lady Zahra (s.a) because they speak of the emotions that beset her on the passing away of her father. A father who had so much love and regard for her and she also loved him more than anything else. And if her killing pains had fallen on days they would have removed their embellishments from them...

These sorrowful lines describe her status and position during the lifetime of her father. Her Eminence was the most loved and respected lady among the Muslims. However after the passing away of her father the people did not take into consideration her position and they united in disregarding her status. So much so that Her Eminence had to face injustice from those debased persons and taking care to protect her veiling (*purdah*) she announced the oppressions to which she was subjected and she defended herself because there was no one who could defend effectively or speak on her behalf.

Her Eminence took refuge in weeping and grief till she became one of the 'Five most weeping ones'103 as they were the ones who

expressed their grief in this life. And the pain and sorrow of Her Eminence at the death of her father was so severe that when Anas bin Malik sought permission to give condolence to her on the great tragedy and he was of those who had participated in the Prophet's burial. Her Eminence asked him, "Are you Anas bin Malik?" "Yes, O, daughter of the Messenger of Allah (S)," replied Anas. Her Eminence spoke with a heavy heart and asked him, "O Anas, how did you yield yourselves to strew dust on Allah's Messenger (S)?"[104]

Anas left his statement incomplete and he came out weeping and devastated in grief.

The Prophet's beloved daughter insisted to her cousin, His Eminence Amirul Momineen ('a) to show her the dress of her father, the Messenger of Allah (S) in which he was given the funeral bath.

His Eminence brought the dress to Fatima(s.a). She took the dress in her hands, smelt it and then kissed it because she found in it the fragrance of her father that she had been taken away from her and lay in the everlasting place of rest she put the garment on her eyes and her heart was splitting up in grief and it was as if she has lost consciousness...

The Prophet's daughter continued to weep and lament in the light of the day and the darkness of the night and the remembrance of her farther remained fresh with her all her brief life after the Prophet's passing away. Such was the intensity of her lamentation that many people were disturbed by it so much that they petitioned Amirul Momineen ('a) to ask Her Eminence, Zahra to ('a) limit her lamentations to a particular time.

Amirul Momineen Ali ('a) spoke to Her Eminence and she accepted it. During the day she used to go to the outskirts of Medina with her two sons. She sat under the shade of a tree and lamented on her father day and night. When the sun was about to set, Hasan and Husayn ('a) used go with their father and bring her home while she used to be in agony. Those people went out and

cut off that tree and Her Eminence had to sit under the sun to lament for her father. Therefore Amirul Momineen (‘a) constructed a dwelling for her and named it “*Baitul Ahzan*” (the house of sorrows) so that the memory of her grief may endure for a long time. It is related from His Eminence, the Qaim(‘a) of Aale Muhammad that he said regarding that house:

“Have you seen me? No, by His greatness that after the *Baitul Ahzan* was happiness ever seen in our house?”

The beloved daughter of the Messenger of Allah (S) spent her days in that house of sorrows and lamented on her father addressing him in isolation and wept bitterly in her grief. When night fell, Ali (‘a) used to go and along with her two sons brought her home.

The grief affected the dear daughter of the Messenger of Allah (S) so deeply that she was afflicted with such a terrible illness that she became confined to her bed and did not have any strength to stand up on her feet. Thus some Muslim ladies went to visit her and said to Her Eminence, “O daughter of the Messenger of Allah (S), how do you feel today?”

Her Eminence looked at them in a forlorn manner and spoke in a soft voice full of sorrow, “I am sick of your world and pleased at your separation with sadness, I go for the meeting with the Lord and His Messenger. Neither was our right protected nor our position respected nor the will in our favor was accepted and neither our sanctity observed’”[105]

A fearful silence fell upon those women and a severe grief beset their features. Their eyes filled with tears and they went to their homes in a slow gait. They told their husbands what the Prophet’s daughter had mentioned. The effect of her words was more severe than the strokes of a sword because they realized their shortcomings regarding the memory of their Prophet (His daughter).

Some wives of the Messenger of Allah (S) went to visit her and said, “O daughter of the Messenger of Allah (S)! Let us help you

take a bath."

Her Eminence did not accept their offer, "Do you want to say the same thing that you say about my mother? I do not need anything from you."

Towards Paradise

The remembrance of the Prophet brought such severe illness that the weak physique of Lady Fatima completely weakened in such a way that she did not have strength remaining in her to even get up from her bed. She was slowly withering away like a flower deprived of moisture because death was approaching her fast while she was yet in her early youth. The time of her meeting with her father was near. The father who had separated from her and along with him were gone the affection and kindness he had showered her with.

It became obvious that she was soon to say farewell to the world. She summoned her cousin, Imam Amirul Momineen ('a) and stated her bequest to His Eminence which among other points had express instructions that her holy mortal remains should be consigned to the dust in the darkness of the night and that none of those who had oppressed her be allowed to attend the funeral because they were her enemies and enemies of her father as Her Eminence has stated. She also told His Eminence that after she had passed away he must marry Amamah because she would be able to take care of Hasan('a) and Husayn('a) the most beloved ones to Lady Fatima(s.a). She told His Eminence to keep the place of her burial secret so that the symbol of her anger which was unexplainable may remain for all days for the future generations.

The Holy Imam assured that all her instructions shall be carried out and the grief and sorrow of Her Eminence was dispelled.

The Prophet's beloved daughter told Asma binte Umais, "I do not like the way the funeral of ladies is carried out." Because they

used to cover the mortal remains of a female with only a cloth. Thus anyone who glanced at her could easily make out the shape of her body. Her Eminence did not like this and she said that an enclosed bier be constructed for her so that when she is being taken to her grave no one shall be able to discern the shape of her body. Hence Asma made a bier as per her instructions because she had seen a similar device in Abyssinia when she resided there.

When Her Eminence saw it she was pleased and she smiled. This was the first time she had smiled after the passing away of her father.106

On the last day of her life, Her Eminence was seen to be slightly comfortable and she expressed her happiness because she knew that it was the day she would be joined with her father.

Hence she gave bath to her two sons and prepared a meal for them that would suffice them that day and then she told them to go and visit the tomb of their grandfather. She glanced at them for the last time and her heart was filled with pain of grief and sorrow.

Hasan('a) and Husayn('a) departed with a sort of uneasiness in their hearts. They had a terrible premonition which caused them sadness and grief. The beloved daughter of the Prophet then glanced at Asma binte Umais who was appointed to nurse her, and said, "O mother!"

"Yes, O beloved of the Messenger of Allah (S)?" replied Asma. Fatima('a) said, "Prepare bathing water for me."

She arose and brought the water for Her Eminence and she took a bath. Again she told Asma to bring her new dress to her.

Asma brought her dress and again Lady Fatima('a) told her, "Arrange my bed in the middle of the house."

Asma became greatly worried and she began to tremble because she knew that the time of death of the Prophet's daughter was near.

Asma provided her with whatever she had desired. Her Eminence rested on her bed and turning towards the Qiblah (Prayer direction) she softly called out to Asma, "O mother, when I am gone away, no one should remove my clothes as I have purified myself."

Then she began to recite the verses of the Holy Quran till her soul departed to unite with her Maker and the lofty soul ascended to her Lord so that she may meet her father. Such a father that after whom she did not like to live.

That soul hastened towards Paradise and pleasure of the Almighty. Such a soul that none had seen anyone like her in the whole universe. Who had no equal in loftiness, purity, merit and greatness. By her death, the surviving child of the Holy Prophet (S) departed from the world of existence.

Hasan('a) and Husayn('a) returned but did not find their mother. They rushed to Asma and asked her about their mother but she was weeping. She told them, "O my masters, your mother has passed away, go and inform your father."

This news fell upon them like a bolt of lightning. They rushed to their departed mother and Hasan('a) threw himself upon her saying, "O my mother, speak to me before my soul leaves my body."

And Husayn ('a) threw himself on her while he was weeping and saying, "O my mother, I am your son, Husayn. Speak to me before my heart bursts."

Asma kissed them and comforted them and told them to immediately go their father and convey the news to him.

The two boys went out to the mosque of their grandfather, the Messenger of Allah(S) and when they came near the mosque their wails raised up.

Muslims came forward to welcome them as they thought that the children were weeping in the memory of their grandfather. So they told them, "O sons of the Messenger of Allah (S), what has made you weep? May be seeing the tomb of your grandfather you have become eager for him."

They replied, "No, it isn't so. But our mother, Fatima('a), has passed away."

Imam Amirul Momineen ('a) was devastated by the news and it shook his whole being. He said, "daughter of Muhammad, from whom shall we seek comfort? I used to derive comfort from your presence. Now after you who can comfort me?"

Immediately be hastened to his house while tears flowed from his eyes. When he saw the mortal remains of the Prophet's beloved daughter, the following couplets came on his lips,

"For every friendship there is separation. And what is other than that is less.

And it is that I have lost Fatima after the Prophet, it proves that no companionship is everlasting."

People rushed towards the Imam's house to pay condolence for the Prophet's daughter because by the passing away of Her Eminence the last of the pillars of prophethood had gone. The demise of Lady Zahra reminded them of the love and kindness of the Prophet for them. Wails and lamentations rocked the town of Medina.

Imam told Salman Farsi to inform the people that the burial of the Prophet's daughter has been postponed to that night. The people dispersed from there.

Ayesha came forward and entered the Imam's house to see for the last time the Prophet's daughter. But Asma stopped her saying, "She had told us not to allow anyone to her'"[107]

When a part of the night had passed Imam ('a) arose and gave the funeral bath to the purified body. Asma, Hasan('a) and Husayn('a) were with him and his heart was drowned in a deep sorrow. And after he shrouded Her Eminence, he called his children who were not yet satiated by the love of their mother so that they may see her for the last time while earth was shaking with their lamentations'

After the farewell, the Imam knotted the shroud and when the last part of the night arrived he arose and performed the funeral prayer for Her Eminence. Then he told the persons of Bani Hashim and his close friends to carry the blessed body to the eternal placed of repose and except for his trusted confidants and family members, he did not inform anyone else. Then he placed Her Eminence in the grave and strew dust on her. Then he stood besides the grave and tears flowed from his eyes with such propensity that the earth was becoming wet with them. He uttered the following words describing his shock and grief:

"O Messenger of Allah (S), peace be upon you from me and from your daughter who has come to you and who has hastened to meet you. O Messenger of Allah, my patience about your chosen daughter has been exhausted and my power of endurance has weakened, except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave while your last breath had passed (when your head) was between my neck and chest. Verily we are Allah's and verily unto Him shall we return. Now the trust has been returned and what had been given has been taken back. My grief knows no bounds, and my nights will remain sleepless till Allah chooses for me the house in which you are now residing. Certainly your daughter would apprise you of the joining together of your people for oppressing her. You ask her in detail

and get all the news about the position. This happened when a long time had not elapsed and your remembrance had not disappeared. My salutation be on you both, the salutation of a grief stricken not of a disgusted or a hateful person; for if I go away it is not because I am weary (of you) and if I stay it is not due to lack of belief in what Allah has promised the endurers."[108]

These statements were filled with mortal grief and deep sorrow and they complained to the Prophet about the pains and afflictions that befell his beloved daughter. Imam ('a) requested the Messenger of Allah (S) to inquire from his daughter directly about the tortures she had to bear in the short period she lived after his passing away.

In the same way His Eminence announced his personal grief at the passing away of the Prophet's beloved daughter. Because it was such a terrible tragedy for him that the flames of grief were never to cool for him, till he meets the Lord.

The Holy Imam ('a) came away from the grave of Lady Fatima not due to his desire or something detestable. He did so in order to promote the Islamic teachings that emphasized patience on every tragedy.

The Imam returned home in remorse to find his children weeping severely in the sorrow of their mother and this scene renewed his own grief. His Eminence preferred to keep away from the people and not to participate in any of their activities because they had turned away from him. Hence he also decided to leave them on their own and they did not involve him in any of their affairs but when they used to become helpless in some matter and had no solution for their problem they were compelled to rush to His Eminence that they may gain something from his knowledge.

It is natural that for children the most terrible tragedy is the passing away of their mother because by this they see all the aspirations of their life destroyed.

Imam Husayn (‘a) witnessed great tragedies during his early childhood that had befell his mother. These afflictions had a deep impact on his psyche. These events made it clear to him what the people intended and what their aims were and that they were not inclined towards truth, rather they were in pursuit of greed and selfish desires.

Officials and Governors of Abu Bakr

The official machinery of Abu Bakr worked according to the advice of Umar Ibn Khattab because he had the trust of Abu Bakr in matters of external and internal programs of the regime. No decision was ever taken and no official was ever appointed without the consent of Umar.

He used to appoint only those at the position of governorship of various areas and provinces whom he considered loyal to the regime. And if he even slightly doubted the loyalty of any person he did not entrust him with even the most minor government post.

Historian says, “Abu Bakr deposed Khalid bin Saeed bin Aas from the commandership of the army that had been dispatched for the conquest of Syria only because Umar had advised thus. Though Khalid otherwise had all the necessary qualification, his only drawback was his sympathies for Ali (‘a) and his opposition to the selection of Abu Bakr at Saqifah.”[109]

Abu Bakr did not consider any person from the Bani Hashim for any sort of post and appointment and Umar in his conversation with Abbas has revealed the real cause of this deprivation. It was that he feared that in case he died and someone from the Hashemites became a ruler in part of the Islamic lands, an absolutely undesirable condition will develop in the matter of caliphate.[110]

In the same way he deprived the Ansar from government posts and it was due to their excessive leanings towards Ali (‘a). However, the majority of officials and governors of the regime belonged to the Bani Umayyah clan. Some of them were as follows:

1. Abu Sufyan: He was appointed as the governor of the area consisting of the farthest limits of Hijaz up to the last limits of Najran.111

2. Yazid bin Abi Sufyan: He was appointed as the governor of Syria.112 Historians say: He escorted him till the outskirts of Medina.

3. Itab bin Usaid: Abu Bakr appointed him as the governor of Mecca.113

4. Uthman bin Abil Aas: He was designated as the governor of Taif114 and from that day the star of the Umayyads began to ascend. And they regained their existence that they lost ñ when Islam was at its zenith.

Observers have expressed amazement at the policy of Abu Bakr to sideline the Hashemites from every sort of official position and instead to shower every kind of favor on members of the Umayyad clan who had opposed the Prophet and confronted His Eminence in every situation.

Alaili says: The Teem clan did not gain anything by the success of Abu Bakr. Only the Umayyad clan derived all the benefits and they shaped the government according to their ways and their politics they considered favoritism and partiality as a norm while they were distant from rulership, as Maqrizi has stated in his book,

An-Niza Wat-Takhasum.474

Diplomatic capability and skills in the fields of administration and government was present in numerous people from the Muhajireen and Ansar among the companions of the Prophet and it would have been best if they had been entrusted the government posts and the Umayyad clan had been kept away from official posts so that the Islamic society had remained safe their intrigues and mischiefs.

Economic Policies of Abu Bakr

Before we speak about the economic policies of Abu Bakr we would like to discuss in brief about the economic system devised by Islam which was aimed at the eradication of poverty, fighting deprivation and initiation of economic progress so that all the people are able to live a life of economic prosperity in such a way that they do not have to face any sort of economic hardship

The most important principal advocated by Islam was that the ruler must observe absolute precaution with regard to public funds. They were under no circumstance allowed to take anything from public property. And they were also not permitted to spend any of the public funds for strengthening their rule and their personal power.

The general aim of this principle was to establish equality among the Muslims and the ruler had no right to prefer some over others because such a thing would have given rise to class difference and it would have created divisions in the general economy and the society would have become fraught with numerous ills and calamities.

Historians say, "Abu Bakr in distribution of public funds among the Muslims, observed equity and in this field he did not deviate from the Prophet's practice. However there are some instances that are opposed to this. Because first of all from the charity funds he controlled, he spent a considerable amount to purchase the loy-

alty of Abu Sufyan.115 And he also distributed a part of public funds among the Muhajireen and Ansar and sent an amount through Zaid bin Thabit to a lady from Bani Adi. The lady was amazed at this and she asked, "What is this?"

They replied, "It is a share that Abu Bakr has distributed to women."

She said, "Are you bribing me for religion? By Allah, I shall not accept anything from it. Return it to him."116

These were some of the objections that the critics of the economic policies of Abu Bakr have stated.

Entrusting the Caliphate to Umar

Abu Bakr's rule did not continue for a long time. Hardly two years had passed when illness beset him and he decided to transfer the caliphate to his confidant and supporter, Umar Ibn Khattab. However, this was severely opposed by many companions. Among them all, Talha addressed him saying, "What would you say to your Lord? When you are making a hard-hearted and ill-tempered man as a ruler over us? As everyone hates him and are fed up with him."117

Abu Bakr became silent and Talha proceeded with his objection and said, "O Caliph of the Messenger of Allah (S), we did not bear that ill-tempered man in your life, while you used to restrain him. Then what shall be our condition when you die and he becomes the caliph?" 118

Numerous Muhajireen and Ansar rushed to Abu Bakr and announced, "We see that you have appointed Umar a caliph upon us while you know about him and are aware of his ill deeds among us and that also in a period when you were among us. Then what would happen when you are no more among us? You are pro-

ceeding to meet Allah, the Blessed and the Sublime. What would you say in reply?"

Abu Bakr replied, "If the Almighty asks me, I would say that I have appointed as caliph over them one who was the best of them in my view'"[119]

According to some research scholars it would have been better if Abu Bakr had taken into consideration the feelings of the absolute majority of Muslims and he should only have followed the opinion of the majority. Or after consulting the experienced persons he should have formed a consultative committee so that it may select anyone as a caliph. But he surrendered to his personal feelings that were imbued with an unprecedented regard for Umar. And in order to gauge the view of the people he asked Mauqib Doosi, "What do the people say regarding the appointment of Umar as Caliph?"

He replied, "Some oppose it and some support it."

Abu Bakr further inquired, "Those who oppose are more or those who support it?"

He replied, "Those who oppose it are in majority."[120]

Thus Abu Bakr ignored the opposition of the majority to his appointment of Umar and he imposed him upon them against their wishes. He did not leave them free to choose a candidate for caliphate.

Anyway Umar always remained with Abu Bakr during the latter's illness lest that someone may try to influence his decision.

Umar further strengthened the statement and view of Abu Bakr with regard to his appointing him as caliph, "O people, listen and obey the commands of the caliph of the Messenger of Allah (S)."[121]

Abu Bakr commanded Uthman bin Affan to draw up a document appointing Umar as caliph. Uthman wrote as he dictated. It was as follows:

"This is the will of Abu Bakr Ibn Abi Qahafa. It is his last will of his life when he is about to leave the world and it is his first will of the Hereafter when he is about to enter it. Know that! I have appointed Umar Ibn Khattab as the caliph upon you. Thus if you find him equitable it is what I expect and hope from him. If he does otherwise and changes it, I have only intended good and I am not aware of the unseen:

"'and they who act unjustly shall know to what final place of turning they shall turn back."122123

Abu Bakr signed the document and gave it to Umar. Umar took it and rushed to the mosque in order to read it to the public. A person, who was amazed at his condition, asked, "O Abu Hafs! What is written in this document?"

Umar expressed ignorance about its content but he emphasize that it was for his personal benefit. He said, "I don't know, however I am the first one who listened and obeyed'"

The man glanced at him while he was aware of the reality of the matter and said, "But by Allah, I know what it contains. In the beginning you made him the chief and he is giving you the rulership this year."124

Umar rushed to the mosque and read the commandment to the people and in this way; the caliphate became established for him without any problem or opposition. Except that it greatly aggrieved Amirul Momineen ('a) and His Eminence, years after that, described his distress in the following words in the sermon of Shiqshiqya:

"So I adopted patience although there was pricking in the eye and suffocation (of mortification) in the throat. I watched the plunder-

ing of my inheritance till the first one went his way but handed over the Caliphate to Ibn al-Khattab after himself."

(Then he quoted al-A'sha's verse):

"My days are now passed on the camel's back (in difficulty) while there were days (of ease) when I enjoyed the company of Jabir's brother Ayyan.

It is strange that during his lifetime he wished to be released from the caliphate but he confirmed it for the other one after his death. No doubt these two shared its udders strictly among themselves'"[125]

The above words describe the level of the sorrow and pain of His Eminence regarding the trespassing of his rights and how they had destroyed it and once it was usurped by the Bani Teem and then by Bani Adi and they completely disregarded the struggle of His Eminence in support of Islam and they ignored his status with the Messenger of Allah (S).

Once, the illness of Abu Bakr took a serious turn and it herded him towards his imminent end where every man has to ultimately go. He confessed about his regret and pain regarding his injustice towards the beloved daughter of the Prophet in the following words, "I wish I had not opened the house of Fatima even though it had been closed against us."

He similarly wished that he had asked the Messenger of Allah (S) regarding the inheritance of paternal aunt and niece'

When he became serious and his daughter, Ayesha came to him and found him in the throes of death she recited the following couplets:

"By your life, the wealth of man does not benefit one who is involved in the throes of death."

Abu Bakr became angry and said to her. ***"Say: 'And the stupor of death will come in truth; that is what you were trying to escape.'"***[126127]

Not much time passed but that he reached his imminent end. His friend, Umar performed his last rites and gave him the funeral bath and recited the funeral prayer on him. Then he buried him in the quarters of the Prophet next to the Prophet's grave.

The critics among the Shias say: If this house was from the heritage of the Prophet, because there is no tradition that states that the Prophet had bequeathed it to Ayesha the same rule should have been followed like they did in the case of the inheritance of the Purified Progeny in the matter of Prophet's inheritance. On the basis of this Abu Bakr's burial in that house was not lawful except with the permission of the Prophet's Progeny. And the permission of Ayesha is of no avail because she does not have a share in the inheritance of land, she is only entitled to a share in the constructed house. [That is she can reside in it as long as she lives or she may take an equivalent amount and go away]. This is in accordance to what the jurists have stated about the inheritance of the wife. And when the Prophet's house had been added to Public Property on the basis of what Abu Bakr had narrated from the Prophet that: We Prophets do not leave any inheritance. Rather they leave the Book and wisdom as inheritance. And whatever they leave is charity for the common Muslims. In such a case it was necessary to take the permission of common Muslims for burying Abu Bakr in that house. While it is obvious that nothing of this sort was done.

In any case, the brief caliphate of Abu Bakr became the cause of numerous shocking trends and the most terrible of these was the sidelining of the Purified Progeny and considering them as ordinary people. They were removed from the sphere of respect and reverence that the Prophet had designated for them and they were subjected to all sorts of atrocities and hardships while the ruling caliphs considered themselves as representatives of the Prophet

and thought that they were more qualified for this position than others. And that controversy of Abu Bakr with the Ahlul Bayt (‘a) which created differences and spread mischief and disunity among the Muslims became the cause of regimes that followed the reigns of the caliphs. They oppressed the Ahlul Bayt (‘a) and dealt with them with utmost mercilessness and cruelty. And perhaps the worst calamity that they had to bear was the tragedy of Karbala in which no right of the Messenger of Allah (S) was taken into consideration with regard to his Progeny and his sons.

- 1. Ibne Kathir, Tarikh 5/223
- 2. Surah Zumar 39:30-31
- 3. Ibne Shahr Aashob, Manaqib 1/234
- 4. Tirmidhi, Sahih 5/662
- 5. Adam bin Rabiaya in the tribe of Bani Hazeel
- 6. Yaqubi, Tarikh 2/90-92
- 7. Surah Maidah 5:67. Wahidi in Asbaab an-Nuzool, Razi in his Tafsir and others. All clearly mention that this verse was revealed on the Day of Ghadeer.
- 8. Al-Ghadeer 1/214-223, 225, 228, 276, 378
- 9. Ahmad, Musnad 1/281
- 10. Al-Ghadeer 2/34
- 11. Surah Maidah 5:3. According to Khatib Baghdadi in his History 8/290 and Suyuti in Durre Manthur 3/117 and others this verse was revealed on Day of Ghadeer
- 12. Al-Ghadeer 1/198-199
- 13. Al Bidayah wan Nihayah 5/226
- 14. As Sawaiq al-Mohreqa 123-124
- 15. Al Bidayah wan Nihayah 5/224. Ibne Hisham, Biography 4/642, Tabari, Tarikh, Pg. 188, and Shia sources have mentioned that when the Messenger of Allah (s.a.w.s.) felt unwell he took the hand of Ali and people followed behind him. Then he went towards Baqi and prayed for their families
- 16. Al Bidayah wan Nihayah 5/224-225
- 17. Kanzul Ummal Vol. 10/570. Ibne Saad, Tabaqat 4/66. Tarikh Khamis 2/154

- 18. This place is situated in Syria between Asqalan and Ramlah near Mutah where Zaid Ibne Haritha and Ja'far Ibne Abi Talib were martyred
- 19. Halabi, Biography 3/227
- 20. Al Bidayah wan Nihayah 5/231
- 21. Biharul Anwar Vol. 22/508-509
- 22. Ahmad, Musnad 6/104
- 23. Bukhari 7/97, Sahih, Kitab At-ama
- 24. Ahmad, Musnad 6/105
- 25. Muslim. Sahih 3/1650, Kitab Libas wa Zeenat
- 26. Tirmidhi 4/588, Sahih 6/60
- 27. Ibne Saad, Tabaqat 1/400
- 28. Tirmidhi 4/588, Sahih 4/580
- 29. Suyuti, Durre Manthur 4/454 under the exegesis of the verse 46:35
- 30. This tradition is narrated by Tibrani in Awsat and also 6/11 Bukhari and Muslim 3/1259 and others.
- 31. All historians of Islam have recorded this tragic incident and Bukhari has mentioned it in many places in his Sahih in 4/68, 69, 6/8 but he has refrained from naming the person. In the same way it has come at the end of Gharib al-Hadith and in Sharh Nahjul Balagha, 2/296, Tadkiratul Khawaas Pg. 62 quoted from Sirrul A'lameen in clear language.
- 32. Surah Najm 53:2-5
- 33. Surah Takwir 81:19-22
- 34. Ahmad, Musnad 1/355 etc.
- 35. Ibid
- 36. Hayatul Imam Hasan (a.s.) 1/134
- 37. Ansab al-Ashraaf 1/552
- 38. Ansab al-Ashraaf Vol. 1, Pg. 552-553
- 39. Surah Aale Imran 3:144
- 40. Ibne Shahre Aashob, Manaqib 3/396 Nazm Durarus Simtain, Pg. 212 say that Her Eminence, Fatima (s.a.) said, "O Messenger of Allah (s.a.w.s.)! Please bestow a thing to my sons, Hasan and Husayn. Then she said, "To Hasan he gave awe and forbearance and to Husayn he gave forgiveness and mercy." And in another tradition, "I give awe and forbear-

ance to the elder of them and love and satisfaction to the younger of them." And it has come in Rabi al-Abraar, Pg. 315 that Fatima brought her two sons to the Holy Prophet (s.a.w.s.) and said, "O Messenger of Allah (s.a.w.s.), bestow something to them. He said, "May your father be sacrificed on you. Your father does does not have anything that he could give them." Then he held Hasan and kissed him and made him sit on his right thigh and said, "My gifts to this son are my good manners and awe." And he took Husayn and seated him on his left thigh and said, "My gifts for him are valor and kindness."

- 41. Saduq, Amali, Pg. 119
- 42. Shaykh Abbas Qummi, Nafasul Mahmoom, Pg. 29-30 quoted from Ibne Numa Hilli, Matheer al-Ahzaan, Pg. 22
- 43. Durratun Naasiheen, Pg. 66
- 44. Ibne Saad, Tabaqat 2/259, Tibrani, Al-Mojam al-Kabir 3/139-140
- 45. Khwarizmi, Maqtal al-Husayn 1/114
- 46. Al-Manaqib 237. Numerous traditions are recorded based on the fact that the head of the Messenger of Allah (s.a.w.s.) rested in the lap of Imam Ali (a.s.). Kanzul Ummal4/55, Ibne Saad, Tabaqat 2/262-263 etc.
- 47. Ansab al-Ashraaf Vol. 1, Pg. 574
- 48. Tarikh al-Khamis 2/173
- 49. Seer A'laamun Nubla 2/120 Ibne Majah, Sunan 1/522 and it is mentioned therein that Hammad bin Zaid said that I saw that when Thabit narrated this tradition he was weeping and his ribs were moving up and down.
- 50. Muhammad Abduh, Sharh Nahjul Balagha 2/255
- 51. Wafa al-Wafa 1/319. Al-Bidayah wan Nihayah 5/263. And in Kanzul Ummal 7/250 it is mentioned that Ali (a.s.) gave the ritual funeral bath to the Holy Prophet (s.a.w.s.) and Fadl bin Abbas and Usamah passed the water to Ali (a.s.). And it is mentioned in Al-Bidayah wan Nihayah 5/260 that Aws bin Khuli, a Badr veteran called out, "O Ali, I implore you in the name of Allah to allow me." Ali (a.s.) told him to

enter and he was present when bath was being given to the Prophet but he did not take part in any of the rituals.

- 52. Ibne Saad, Tabaqat, Part 2, Pg. 281
- 53. Al-Bidayah wan Nihayah 5/261
- 54. Hilyatul Awliya 4/78
- 55. Kanzul Ummal 7/254
- 56. Muhammad Abduh, Sharh Nahjul Balagha 3/224
- 57. Biharul Anwar 59/194, Chapter on the passing away of the Prophet.
- 58. Minhaj as-Sunnah, 5/45. And it is mentioned therein that when the Messenger of Allah (s.a.w.s.) passed away Husayn was not even seven years old.
- 59. Surah Aale Imran 3:144
- 60. Surah Zumar 39:9
- 61. Ruhul Islam, Pg. 292
- 62. Athar Tashayyo Dar Adabiyaat-e-Arab, Pg. 15
- 63. Sharh Nahjul Balagha 9/22-23
- 64. That is Fatima binte Asad the mother of Imam Ali (a.s.).
- 65. Sharh Nahjul Balagha
- 66. Ibnul A'raabi, Mojam, 3/504
- 67. Al-Irshad, Pg. 99
- 68. Al-Kamil 2/328, Tabari 3/218
- 69. Ibne Athir, Kamil 2/328, Tabari 3/218
- 70. Ibne Athir, Tarikh 2/331
- 71. Sunh is a locality situated a mile from Medina and it is also said that it is an elevated place at a distance of four miles.
- 72. Ibne Abil Hadid, Sharh Nahjul Balagha 1/178
- 73. Surah Aale Imran 3:144
- 74. Kamil 2/324
- 75. Surah Ankabut 29:57
- 76. Surah Zumar 39:30
- 77. Surah Aale Imran 3:144
- 78. Tabari, Tarikh 3/62
- 79. Tabari, Tarikh 3/62
- 80. Surah Taubah 9:128
- 81. An-Nass wal Ijtihad, Pg. 79-80
- 82. Al-Hashimiyaat, Pg. 31-33

- 83. Athar Tashayyo Dar Adabiyaat-e-Arab, Pg. 5
- 84. Ibne Abil Hadid, Sharh Nahjul Balagha 2/8
- 85. Ibid, Pg. 8
- 86. Al Iqdul Farid 5/12
- 87. Ibne Abil Hadid, Sharh Nahjul Balagha 2/8. Al-Mawafiqaat, Pg. 579-580
- 88. Ibid
- 89. Ibne Athir, Kamil 2/326
- 90. Ibne Abil Hadid, Sharh Nahjul Balagha 2/7
- 91. Bukhari, Sahih 2/362. Muslim, Sahih 4/1947. Ahmad, Musnad 5/64
- 92. Ibne Abil Hadid, Sharh Nahjul Balagha 6/10-11
- 93. Ibid 2/10
- 94. Al-Imamah was Siyasah 1/12
- 95. Ali wa Farzandaanash, Pg. 19
- 96. Al-Imamah was Siyasah 1/18-19
- 97. Surah Anfal 8:41
- 98. Al-Kashaf, under the exegesis of the verse of Khums
- 99. Bukhari, Sahih 5/177. Muslim, Sahih 3/1380
- 100. Al-Balaghatun Nisa, Pg. 19. A'laamun Nisa 4/116. Ibne Abil Hadid, Sharh Nahjul Balagha 6/46
- 101. A'laamun Nisa 4/116. Al-Balaghatun Nisa, Pg. 12-19
- 102. Ibne Shahr Aashob, Manaqib 1/242
- 103. "The five who wept too much" Implying Adam, Yaqoob, Yusuf, Ali bin al-Husayn and Fatima (s.a.). This meaning is given in Bihar: 12/164. 12/311. 82/86
- 104. Ibne Majah, Sunan, 1/522, Asqalani, Al-Mawahibut Daniyah 4/563
- 105. Yaqubi, Tarikh 2/95
- 106. Hakim, Mustadrak 3/162
- 107. Ibne Shahr Aashob, Manaqib 3/365
- 108. Muhammad Abduh, Sharh Nahjul Balagha 2/182
- 109. Sharh Nahjul Balagha 2/58-59
- 110. Muruj az-Zahab (Printed on the margins of Ibne Athir) 5/135
- 111. Balazari, Futuh al-Buldan, Pg. 103
- 112. Ibne Athir, Kamil 2/403

- 113. Al-Isabah 2/444
- 114. Ibne Athir, Kamil 2/421
- 115. Tabari, Tarikh 3/318
- 116. Sharh Nahjul Balagha 2/53
- 117. Sharh Nahjul Balagha 1/164
- 118. Sharh Nahjul Balagha 6/343 (Published by Daar Ahya al-Kutub al-Arabiyya
- 119. Al-Imamah was Siyasah 1/25. Tabari 3/433
- 120. Al-Aadaab ash-Shariyah wal Minhal Mariyah 1/42
- 121. Tabari, Tarikh 3/429
- 122. Surah Shoara 26:227
- 123. Al-Imamah was Siyasah 1/24. Ibne Saad, Tabaqat 3/429. Tabari, Tarikh 3/429
- 124. Al-Imamah was Siyasah 1/25
- 125. Nahjul Balagha 1/26-27
- 126. Surah Qaf 50:19
- 127. Ibne Athir, Tarikh 2/422

Umar's Reign

Abu Bakr prepared the caliphate after himself for Umar and he assumed it with utmost ease and facility without any sort of difficulty or hardship. He caught the rulership with a firm grip and administered the kingdom with an iron land. So much so that even the senior companions could not dare to say anything against him. Because as it is said his walking stick was more terrible than the sword of Hajjaj. Even Ibn Abbas, inspite of his status and lofty position, could not express his view about the legality of Mutah in the lifetime of Umar. The family members of Umar were his sons and none of them were capable to have their way with him. Here we shall discuss some policies of Umar during his reign:

Economic Policy of Umar

Sources of Islamic history are unanimous that in his policies, Umar turned away from the practice of Abu Bakr and in distributing allowances among the Muslims he did not follow the principles of equity. Rather he preferred some over others. He had proposed the same policy to Abu Bakr but he had declined to accept it saying, "Almighty Allah has not preferred anyone over others. He rather says: Charities are for the poor and the destitute and He has not considered any people superior to others."1

When caliphate was transferred to him he began to enforce the policy that he had proposed to Abu Bakr and he justified it saying, "Abu Bakr had an opinion regarding this matter and I have another opinion. And I shall not consider at par one who has fought against the Prophet and one who has fought on his side."

He sanctioned 5000 units of currency for the Muhajireen and Ansar who participated in the battle of Badr. However those had accepted Islam like the fighters of Badr but who did not take part in the Badr battle were sanctioned 4000 units (Dirhams). For the widows of the Prophet he specified 12000 Dirhams each except for Safiya and Juwairah.

These two were sanctioned only 6000 dirhams each. They did not accept it. As for Abbas, the uncle of Allah's Prophet, he gave 12000; for Usamah bin Zaid it was 4000 and for his son, Abdullah it was 3000. Abdullah expressed his displeasure at this and said, "Dear father, why did you sanction him 1000 more than me? His father had no superiority that my father does not have and he does not posses anything that I do not have'"

Umar told him, "Usamah's father was more preferred to the Messenger of Allah (S) than your father and Usamah was dearer to the Prophet than you'"2

Umar gave preference to Arabs over non-Arabs and the free men over bondsmen.3

This policy created class differences in the Muslim society and people became divided into various classes, tribes and groups. Experts of genealogy became active in their field[4] and this finally caused a rift among the Arabs and their clients and the latter became jealous and inimical to their patrons (Arabs). They began to seek evil means and it gave rise to communal feelings. While Islam had put an end to this very tendency and it considered the relation of faith stronger than family relations. It had commanded the rulers to practice non-partisanship among the people inspite of their family and class difference and emphasized that no bias must be exercised, as no sort of rift must be allowed in the social fabric of Muslim community.

Umar's Critics

This policy led many scholars and writers to be infuriated by Umar and they expressed their objections in their writings. Some of them are as follow:

1. Dr. Abdullah Salam: Dr Abdullah Salam says, "I don't know how Umar initiated those steps and why he chose them? Because, they caused social and economical contradiction. It was a step that created rivalry and arrogance among the Muslims."[5]

2. Dr. Muhammad Mustafa: Among those who have criticized this policy is Dr Muhammad Mustafa and he says, "Fixing of grants in this way had a dangerous effect in the economic life of Muslims because it gradually brought into existence some upper classes of people who received a good income without doing any work in return. He fixed allowances based on two criteria: Relationship to the Messenger of Allah (S) and precedence in Islam and for the relationship and precedence there were classes and some divisions. In this manner Umar fixed allowances without taking into consideration the amount work or struggle contributed by the people and in this manner Umar utilized the public wealth from the government's side."[6]

3. Alaili: Shaykh Alaili has made this a topic of criticism in the following words: “This economic system created a great chasm and divided the Arab society into classes, while in the eyes of Islamic Shariat they were all equal. But the Arab society became divided into aristocracy, gentry and the commoners.7

These were utterances of some scholars who have openly denounced the economic policies initiated by Umar. These policies had no trace of the economic principles laid down by Islam and it gave rise to the accumulation of wealth among some companions and they were able to accumulate huge wealth and it became a cause of transformation in Islamic life and the domination of the rich class over government policies and they began to bring into force various policies that were very beneficial to themselves. They opposed every reformative and equitable policy in the country and that group put up severe resistance against the government of His Eminence, Ali (a.s) with all their powers from the economic factors etc. and put them into practice in order to topple the government of His Eminence. Because his equitable policies were preventing them from taking advantage of the superiority and sources of wealth they had unjustly amassed.

Umar’s Arguments

Umar justified his scrapping of equitability by himself and the creation of class system that some of the companions on the basis of their seniority in Islam and their participation in military activities and holy war were superior to others. These justifications show that they have no validity. Because the Prophet had under no circumstances, never taken into consideration anything from the public wealth to the exception of a particular companion because of their seniority in Islam, or their exceptional efforts and hardship that they bore. Persons like Ammar Ibn Yasir, Bilal the Habashi and Abu Zar etc. And he did not take into consideration the unique contribution of his cousin, His Eminence, Ali, who was of the valiant fighters of Islam and who defended the faith at ev-

ery stage and every time. Rather, His Eminence entrusted the reward of those warriors and their recompense to Allah in the Hereafter. That the Almighty Allah has taken this recompense and reward on His responsibility with this special quality.

The economic policy established through the Prophet specified absolute equality in grants and allowances so that the society remains integrated and united and all the types of class differences and mutual jealousies are destroyed.

Umar's Regret

When Umar witnessed the extreme accumulation of wealth with some of the companions he was extremely regretful and helpless and he said, "If I had followed the policy that I adopted in the end I would have taken the excessive wealth from the rich and restored it to the poor."

These steps that he had in view, are not undeserving of consideration. Because if the excess wealth accumulated by the rich class was from the bestowals that they had received in excess, without any doubt it all belonged to public treasury and was necessary that he should have ordered them to be repaid to the state so that economic balance is created. And if the wealth comprised of business profits ñ which I don't think it was so ñ it was necessary to collect taxes from them, rather than having them confiscated.

Anyway, the monies obtained in war booty, Jizyah tax and land tax belong to the public treasury, which is for the Muslims. And it was not permitted that some people be given preference over others and it was necessary that it should have been equally distributed among all as the Holy Prophet (S) had done.

Internal Policies of Umar

Umar tried to impose his influence by force and harshness and all, whether his close friends and relations or others, were horrified of his nature. Such was the level of his ferocity that a pregnant lady approached him to ask about a particular matter. But she became so much terrorized in his presence that she had miscarriage.8

Umar was extremely rude and harsh especially to one who accorded some importance to himself. Narrators say, "One day Umar was distributing some funds among the people who were crowded around him. Then Saad bin Abi Waqqas arrived who is famous for his exploits in the conquest of Persia. Saad pushed the people aside and succeeded in reaching to Umar. When Umar saw him, that how he has brought himself to the fore, he began to thrash him with his stick, saying, "Do you not fear the power of Allah on the earth? I wanted to show you that the power of Allah is also not fearful of you." And his event with Jebella also shows his rude and harsh nature.

Jebella accepted Islam along with his companions and the Muslims were greatly pleased due to this. Jebella arrived in the Hajj season and while he was circumambulating the Ka'ba a man from Fuzara stepped on his lower garment and stopped him. Jebella was furious and he slapped the man of Fuzara.

This information reached Umar who had Fuzari summoned and ordered Jebella to permit that man to either take revenge or compensation, or forgive Jebella. And in this matter he was very harsh to Jebella. Jebella apostatized and exited from the religion of Islam and fled to Harqil. Harqil tried to pacify him and also presented him with some gifts but Jebella lamented about his losses on leaving Islam in the following words that expressed his deep grief and sorrow:

"The nobles became Christian due to one slap. If I had been patient on it, no harm was there in it.

Obstinacy and arrogance dominated me and for that I exchanged blindness in lieu of eyesight.

If only my mother had not given birth to me. If only I had returned to what Umar had said to me.

And if only I had been a quadruped grazing in wildness or even a prisoner of the Rabia and Mudhir tribes."

Umar wanted to put a chain of camel tethers around the neck of Jebella and he be taken around in this manner so that he is humiliated.

Ibn Abil Hadid has narrated for us the harshness of Umar to his family. He says, "Whenever he was infuriated at someone, his anger did not recede till he forced his hand between his teeth and bit them till it bled.9

Uthman also, when Muslims criticized him and rose up against him, reminded them about the harshness and severity of Umar so that they may leave him (Uthman). Uthman said, "Ibn Khattab trampled you below his feet and he hit you `with his hands and by his tongue he humiliated you while you were frightened with him and you remained satisfied with him'"10

After some years, Imam Amirul Momineen ('a) spoke about the policies of Umar and the hardships of the people during his reign, saying, "After that he (Abu Bakr) transferred the caliphate to a harsh condition, (to Umar, who was) rude in speech, unapproachable and full of mistakes and he put forth many excuses. And its owner was like the rider of a ferocious beast that if he pulls at the reins it would rent the mouth of the beast and if he lets him free it would have thrown him into hardships; and by Allah, people fell into mistakes, hardships, indecisiveness and controversies'"11

This policy was opposed to the practice of the Holy Prophet (S) and the policies of His Eminence, because His Eminence lived among the people with kindness and affection and he dealt with them with utmost mercy. He was for them a loving father and he used to encourage people not have any fear or reservations from him. So much so that a man came to His Eminence while he was

in a fearful condition. His Eminence told him not to be afraid, saying, "Indeed I am a son of a Quraishite lady who ate dried meat."

The behavior of His Eminence with his companions was just like that of the behavior of a brother to his brother and without that he should address them in a way that he was having some superiority or lofty status over them. And the Almighty Allah has described the high moral behavior of His Eminence in the following words: ***"And most surely you conform (yourself) to sublime morality."***[12]

Freedom of Companions of the Prophet Restricted

Historians state that Umar restricted the movements of the companions of the Prophet and he did not allow them to leave Medina. They were not allowed to go beyond the town limits without a special permission of Umar. This step of Umar was against the Islamic spirit because in Islam there is general freedom to all the people. People in Islam are accorded the freedom of thought, expression, faith and work as Islam has given them personal rights of human beings and the government is duty-bound to support and respect these things and provide them with this freedom. The ruling powers do not have the right to oppose them or to restrict this freedom subject to the condition that man does not misuse this freedom to harm others or creates mischief in the earth.

Justification of Taha Husayn

Dr. Taha Husayn had defended Umar's restrictions on the companions of the Prophet. He says, "However he was afraid of mischief. He feared mischief on their part. Hence he had them under surveillance at Medina, that they may not leave the town without his permission. And they were prohibited to go to areas not conquered yet because be feared that people there may become de-

voted to them and this may cause them to become vain and arrogant. He was fearful of the consequences of this devotion to his government'"[13]

This explanation is absolutely lacking in research and depth. Because if the companions who intended to travel from Medina to conquered places, if these companions were from the righteous and religious ones, they indeed would have proved to be source of guidance and goodness for people who were eager to accept Islam. From this aspect, they would certainly have spread the religious commands and Islamic manners among these people and they were trying to spread knowledge among them. If in case those companions were such that they had become devotees of material gains than they indeed deserved to be stopped from going out of Medina. But it would be only as a custom and not as a religious law. That too for the protection of the interests of the government and to keep people from becoming their devotees. However in this regard, no tradition exists that Umar restrained only some people and allowed others. Rather he imposed travel restrictions on one and all. And it was natural that this rule imposed by Umar was very much unpleasant for the companions of the Prophet and an obstacle was imposed between them and their freedom.

Officials and Governors appointed by Umar

Treating the footsteps of Abu Bakr, Umar continued to keep away the Hashimites from government posts and he did not accord them any share. Rather he confirmed those who were appointed by Abu Bakr and kept them on their former positions. And it is surprising that he did not give any official position to well-known companions like Talha and Zubair and he was told, "You bestowed governorship to Yazid bin Abi Sufyan, Saeed bin Aas, this one and that from those who were of doubtful faith from the freed

slaves and sons of the freed slaves, but you paid no attention to Ali, Abbas, Zubair and Talha?"

He replied, "As for Ali, he is above such things but these people from Quraish, (Talha and Zubair) I fear that if they spread in the cities they may create corruption therein."

Ibn Abil Hadid commenting on this statement of Umar says, "One who is fearful of making them leaders, so that they may not be greedy for rulership and each of them may desire it for himself. How he is not fearful that from them he appointed six persons of the same level in the Shura committee and nominated them for caliphate? Could there be a greater cause for corruption'?"14

Supervision of Governors

Umar maintained strict supervision on his governors and administrators and he did not appoint anyone for the post but that he first had their wealth and property valued and when he used to dismiss them, he again had their assets valued. And if he found any increase therein he used to have half of their wealth confiscated and deposited in the Public treasury.15

Umar appointed Abu Huraira Doosi as the governor of Bahrain. It was reported to him that Abu Huraira has misappropriated the wealth of Muslims. Thus he was summoned. When he arrived Umar scolded him and said, "You should know that I appointed you as the governor of Bahrain while you didn't have slippers to wear. Now it has been reported to me that you have sold some horses for 1600 Dinars?"

Abu Huraira tried to explain the matter saying, "We had some horses who multiplied continuously'"

Umar did not accept any excuse and he chastised Abu Huraira a great deal saying, "I have already specified your income and allowances and this is the excess that you must refund."

Abu Huraira refused and said, “It is not your right.”

Umar said, “Yes, by Allah, I would give you pain in your back.”

Umar became infuriated and stood up towards him and hit Abu Huraira with his walking stick till he began to bleed. Abu Huraira had no option but to return the money he had misappropriated. So he said at last, “I shall return it and present the account to God.”

Umar in that same weak logic of his replied to him, “It is in case that it be obtained through lawful means and you have paid it on your own. Have you brought them from the distant areas of Bahrain? People have brought them for you and not for Allah or the Muslims. Amima16 had brought you forth only for grazing donkeys.”17

After that he halved all the assets of Abu Huraira. Umar had also confiscated half of the assets of his following officials:

1. Samrah bin Jundab

2. Asim bin Qais

3. Mujasheh bin Masood

4. Juza bin Muawiyah

5. Hajjaj bin Ateek

6. Bashir bin Mohtafaz

7. Abu Maryam bin Mohrash

8. Nafe bin Harth

These were some officials and governors of Umar whose assts were divided into two and a part was appropriated to the Public treasury. Historians say, “It was Yazid Ibn Qais who had encour-

aged Umar to take this step. He recited the following couplets to encourage him:

'Convey this message to the chief of the believers that he is the custodian of God in the matter of commands and prohibitions.

That he is the custodian of God among us. Our hearts would accept the one who is the custodian of the Lord of the heavens.

Do not leave the folks of villages and cities to think that the property of Allah be considered permitted for general welfare and development.

Thus send towards Hajjaj and have his account taken. And also send your agents to Jaza and Bashr.

And do not ignore the two Nafes. For both of them and Ibn Ghilab from the chiefs of Bani Nasr.

And Asim from among them is not empty handed and he was a mere slave of the Bani Badr sold in the market.

Also depute towards Noman and take his accounts and the son-in-law of Bani Khazwan, as I know him.

And inquire about the assets of Shabl and also Ibn Mohrish who is called 'Sahib' among his villagers.

Divide his assets, may our family be sacrificed on you. If you divide it into half, he would agree to it.

And do not invite me to witness it as I am going to disappear but I continue to witness the amazing times.

We shall return if they come. And we shall go to war if they go. Then how come they have so much wealth and we do no have much?

If the trader gets musk it shall run between the parting of hair.'

As a result of this Umar stood up and one after the other took up the cases of each of his appointees, seized their assets and confiscated half.[18]

And the meaning of these couplets is that these rulers have committed fraud and misappropriation of public wealth. But the seizure of half of their assets has no precedence in the Prophet's practice. Rather their case should be handed over to the court of law. So that if their dishonesty is proved the legal penalty shall be applied to them. And the confiscation of half of their property they had embezzled is meaningless. In the same way to transfer them from one place to another and to consider them unreliable becomes necessary.

Anyway, inspite of Umar's strictness continuous complaints reached him and some people complained about the governors to him, especially those who were responsible for collecting land tax. They sent their complaint in the form of these two couplets.

"We shall go wherever they go and we shall fight when they fight. Then how is it that they have so much and we have none?

If the trader gets musk it shall run between the parting of hair."[19]

He saw new wealth and abundance of opulence in them than were to be seen among the common people and it was natural that this was obtained through embezzlement as in those days, there was no fool proof method of taking their accounts and keeping track of their financial dealings.

And here a very meaningful question remains. Umar dealt with all his governors strictly but why did he not apply the same strict measures for Muawiyah Ibn Abu Sufyan? He rather, accorded him special honor and he did not subject him to any sort of accounting and inspection. One after other complaints continued to reach Umar that Muawiyah had resorted to embezzlement, did what he liked and committed excess. However Umar used to find

excuses for Muawiyah and instead praised him saying, "You talk of Kisra and Caesar while there is Muawiyah among you?"20

And thanks be to Allah there is no Choesroes and Caesar in Islam. It is mentioned in tradition that, "Choesroes was destroyed. And Caesar shall be destroyed and there shall be no Caesar after him. And by the One in Whose hands is my life, you shall spend their treasures in the path of God."

Umar used to defend Muawiyah beyond reasonable limits. And narrators says, "Some companions mentioned to him that Muawiyah was going against the Prophetic practice because he wore silk and brocade and used gold and silver utensils and he does not refrain himself from any un-Islamic deed. Umar objected to them and scolded them saying, "Leave it! Do not complain to me about a young man of Quraish. One who smiles while in anger and what he has is not obtained easily. And nothing could be taken from above his head but that he discards it himself'"21

Historians say that Umar went to greater lengths to elevate the position of Muawiyah and imbued him with a lofty soul. And the members of the Shura committee that Umar has instituted for selecting the caliph after him, were warned about Muawiyah that, "If you resort to jealousy among yourselves and if you begin to oppose each other and if there is mutual enmity among you, Muawiyah bin Abi Sufyan would dominate you in this matter'"22

And when Muawiyah became sure that the caliph would not take any action against him and he would continue to defend him, he initiated such steps in Syria that a power hungry king takes in order to strengthen his rule and power.

Seclusion of Imam Ali ('a)

Historians have no difference of opinion that the Holy Imam ('a) was highly aggrieved due to the usurpation of his rights and the ignorance of his position. He was extremely shocked due to the

misappropriation of his inheritance. Because the people tried to ignore his status and considered him an ordinary person not worldly of a special regard. They completely disregarded his relation to the Prophet and his status in the view of the Messenger of Allah (S). And His Eminence became aloof from them and he did not participate in any of their affairs related to the government and power. And they also did not make him participate in it. He became aloof from them and they also became aloof from him. So much so that he put his cheek on the earth as historians say: Muhammad bin Sulaiman in his reply to Ja'far Ibn Makki regarding what occurred between Ali and Uthman says:

"Both of the first two (Abu Bakr and Umar) separated Ali from his position and deposed him and destroyed his honor in the view of the people. Thus he became a forgotten thing."23

Imam ('a) in his conversation with Abdullah Ibn Umar mentioned that all the hardships that befell him were related to his father (Umar) and among them was giving precedence to Uthman over him.24

Anyway, he remained aloof and secluded from the people just as he had maintained aloofness during the tenure of Abu Bakr. Imam ('a) confined himself to his residence, making sorrow his companion and the stars his confidants. He used keep his head on the pillow of grief and he used to spend his days in sadness, swallowing the draughts of anger and keeping his fury under control. He did not meet anyone except for his sincere companions, who were cognizant of his status and reality like Ammar bin Yasir, Abu Zar and Miqdad. In this condition he was occupied in the compilation of the Quran, inscribing it and pondering over its verses.

Historians are unanimous that Umar used to consult Ali ('a) in some very important matters and questions that were posed to him. Umar used to refer these queries to Ali ('a) and he did not refrain from solving these problems. So that he may narrate the commands of Allah as it is obligatory for the knowledgeable ones

to spread the divine commands among the people'and Umar has described this merit of the Holy Imam ('a) in his following statement: "If Ali hadn't been there, Umar would have perished."

It is an established matter that Umar was often confronted with legal matters that he could not solve. Hence he used to rush to Imam ('a) and other companions. His words have become famous that: "Everyone is more informed than Umar, even the women."

And it is said, "All the people are more knowledgeable than Umar, even the ladies confined in houses."

And the research scholar, the respected Allamah Amini, has proved this matter in such a way that there is no exaggeration in it.25

Umar and His Eminence, Husayn ('a)

Imam Husayn's heart was filled with pain and sorrow because the position of his eminent father had been usurped. And this matter was one of the factors that contributed to his displeasure and grief. He was absolutely aware of the reality of the situation even though he was yet of a very young age.

Historian say, "One day Umar had climbed over the pulpit and was delivering a sermon that suddenly he saw Husayn('a) coming towards him on the pulpit and he was screaming, "Come down from the pulpit of my father. Come down and go to the pulpit of your father."

Umar was shocked and he was astonished no end. He testified to what he had said,

"You are right! My father did not have a pulpit."

Then he picked Imam Husayn ('a) and seated him besides himself and began to investigate who had taught him to make such a

statement. He asked, “Who has taught you this?”

Imam replied, “By Allah, no one has taught it to me.”26

A feeling full of pain but which was having complete understanding and broad perception come to his mind. His Eminence wept upon the pulpit of his grandfather. A pulpit which was the source of effulgence and knowledge and he saw that it was appropriate that after the Prophet, no one except his father, who was the standard bearer of knowledge and wisdom on the earth, should sit on that pulpit.

Historians say, “Umar gave a lot of attention to His Eminence, Imam Husayn (‘a) and had told him that if he had any need he should approach him. One day he came to Umar and found him in a secret meeting with Muawiyah and he saw his son, Abdullah. He sought his permission but Abdullah did not permit, so he returned from there with him. A day later Umar saw His Eminence and asked him, “O Husayn, what stopped you from coming to me?”

Imam replied, “I came when you were in a confidential meeting with Muawiyah, so I returned with Ibn Umar.”

Umar said, “You were superior to Ibn Umar because what you see over our head, it is the Almighty Allah and after Him, you all who have placed it on my head (the Crown of caliphate).”27

His politics demanded that he should accord more respect to Hasan and Husayn (‘a), the two grandsons of the Messenger of Allah (S). Hence he sanctioned for them a share in the war booty.

One day some colored woven clothes from Yemen were received by him and he distributed them but forgot to give any from them to Hasan and Husayn (‘a). Later he wrote to his agent in Yemen to send two garments for him and he sent them, and he dressed Hasan and Husayn in it.

Umar fixed their allowances equal to their father and that was the same as the fighters of Battle of Badr, that is 5000 Dirhams.28

Except for the incidents narrated by us above no other event or incident involving Imam Husayn (‘a) during the Caliphate of Umar have reached us. This was because of the seclusion and aloofness of His Eminence, Imam Amirul Momineen (‘a) and his sons from matters related to government and they had given preference to remain aloof from the people and did not choose to participate in any of their matters. Because their hearts were full of deep sorrow and grief and the Holy Imam (‘a) has announced his grief on various occasions.

Historians say, “A difficult problem came to Umar and he was very keen to solve it. He presented it to his companions and said to them, “What do you say in this matter?”

They replied, “You are the point of reference and you are the position to remove the difficulties.”

This did not please him and he recited the following words of Almighty Allah: “O you who believe! Be careful of (your duty to) Allah and speak the right word.”29

After that he told them, “By Allah, you and I know where the point of reference and knowledge regarding the matter is.”

They said, “At seems that you are thinking about the son of Abu Talib.”

Umar said, “Except for him, where should I go? Has any free woman given birth to anyone like him?”

They said, “O Amirul Momineen (‘a) why do you not call him?”

Umar replied, “They have the status and greatness of the Hashemite clan and precedence in knowledge and proximity to the Messenger of Allah (S). They go to him and not that he comes to them (people). So get up so that we can go to him.”

Together they hastened to His Eminence and saw him leaning on his wall wearing a pair of trousers (Shalwar) and resting on his spade and reciting: *"Does man think that he is to be left to wander without an aim?"*30

He was reciting till the end of the Surah and tears were flowing on his cheeks. All those people also began to weep. After that he stopped weeping and Umar inquired from His Eminence about the difficult matter that had come to him and His Eminence replied to him.

After that Umar told him, "By Allah, the truth wanted you but the people did not want you."

His Eminence said, "O Abu Hafs do not talk about this or that." Then he recited the verse: *"Surely the day of decision is (a day) appointed."*31

Umar was shocked and was absolutely bewildered. He placed one of his hands on the other and went away from there in a condition of embarrassment.32

His Eminence Husayn ('a) and the Family of Umar

Some historians say that there were unfriendly relations between the families of Imam Husayn ('a) and Umar and its reason was that Asim bin Umar drank wine and His Eminence, Husayn ('a) testified against him in the court of law during the reign of Uthman and the penalty was awarded to Asim and this became the cause of enmity between the two families.33

Assassination of Umar

We shall not prolong the discussion on the caliphate of Umar and we shall refrain from exploring those maters that remain, especially the verdicts issued by Umar and some of them were his own interpretation in contravention of express instructions of Quran and traditions. Like the prohibition of Mutah (Fixed term marriage) etc. We shall not speak of any of these matters because we have resorted to brevity and we have mentioned those events above only because they were part of the actual occurrences of that time and they had in some way or the other affected the psyche of Imam Husayn ('a) and the events related to social and intellectual life of the time when Imam Husayn ('a) spent his life and it reflects the life of Imam Husayn ('a).

Anyway, what is important on us is that we should describe the events connected with the murder of Umar and important incidents of that time. Because some narrators consider his killing as the consequence of the plots of Bani Umayyah that they had devised to become independent from Umar's rulership, so that they (the Umayyads) may impose themselves on the Muslims.34

This matter is emphasized that Abu Lulu, Umar's killer was the slave of Mughaira bin Shoba and Mughaira always had a close relationship with the Umayyads. In my view this is not a theory that could pass the test of research because Umar's connection with the Umayyads was natural and stable and there was no sort of rivalry or hard feelings between them. And with respect to them Umar was more inclined to them. He had appointed their leaders as the rulers in Islamic lands and dominions like Yazid bin Abu Sufyan, Saeed Ibn Abil Aas and Muawiyah etc. Umar did not seize and divide into two any of their assets like he had done with his other governors. Rather he also paid attention to the problems of their women in such a way that the daughter of Utbah and mother of Muawiyah was granted 4000 units of currency from the Public Treasury so that she may invest it in business.35

On the basis of this Umar did not do anything that could be in opposition to their interests. Then how is it possible that they had

devised a plan to murder Umar?

Anyway what is confirmed is that Abu Lulu had done it of his own and not at the behest of the Umayyads. In our view, he was a young man angered and aggrieved for the sake of his community and society. Because he saw on his land how it has spread and how the greatness of the community was destroyed and how their honor had been lost. And he saw Umar how he had been in the forefront of suppressing the rights and honor of the Persians. Umar detested the Persians so much that he used to keep them at a distance and he had even issued orders that they must not enter Medina before they reach the age of puberty.36 He had also issued a verdict that only Arabs shall be entitled to inheritance and Persians and non-Arabs cannot inherit from their predecessors.37

And also that he called them '*Aluloojʼ* (Wild Donkeys).38 And also that he himself went to Umar to complain to him about the hardships he had to bear from Mughaira and the heavy land tax that Mughaira had imposed on him. But Umar scolded him and said, "I don't think the land tax imposed on you is even slightly in excessʼ"

This matter caused animosity in his heart towards Umar and he carried a grudge against Umar. And also when Umar passed by him he had said to him, "I have heard that you say that you could construct a mill that can run on the wind?"

This ridicule made Abu Lulu very displeased and he replied at once, "I shall make such a mill of you that people would talk about itʼ"

And the next day he went on to kill Umar39 and he hit him three strikes and one of them was below his navel and it rent the skin of the lower portion. Then he went to the people of the mosque and he attacked anyone who came across him till he had injured eleven persons in addition to Umar. After that he killed himself.40

Umar was carried to his house while his wounds were bleeding. He asked the people around him, "Who has attacked me?"

They replied, "Mughaira's slave."

He said, "Did I not tell you not to allow any of these donkeys to come near me? But you did not obey me."41

His family summoned the physician who promptly arrived and he asked his patient, "What is your favorite drink?"

"*Nabidh*, he replied.42

So they gave him *Nabidh* to drink but it came out through the wounds. People said, "There is dirt in the blood." After that they gave him milk to drink but that also came out from his wound. Then the physician became hopeless about him and told him, "I don't think you shall survive till late afternoon."43 When he became certain that his end was near, he told his son Abdullah to calculate how much he owed. He arrived with the figure of 86000. Then he said, "If the property of the family of Umar is sufficient pay it from your property. If it is not sufficient ask the clan of Bani Adi and if that too is not enough take it from the Quraish, but beyond that do not ask anyone else."44

If we ponder on this bequest we shall find some questions arising:

1. This huge amount that he had taken as a loan from the Public Treasury he had utilized it for only his family expenses. And if he had spent it in the matters of Muslim there would not have been any need to recover it from the Khattab family. And it is without any doubt not at all in accordance with the character of Umar that the historians have portrayed saying that he used to be very strict and austere regarding public funds and he did not use anything of it for his personal needs.

2. It is that he made a bequest to his son Abdullah that he should repay his debts from his own family funds and if that is not

enough it should be supplemented by funds from the clan and this shows that he had also spent some of the public money on the Bani Adi clan. And if not, how could any recovery from the clan be justified? Because he had no right on other people's wealth even if they be his relatives. In our opinion he had given them the money from pubic treasury and it is mentioned about him that he was very strict with his family and clan. So much so that he subjected them to poverty and hardship. This contradicts the above theory and that he used to deal with them with so much austerity and deprived them to such an extent that he considered his relatives at par with other Muslims.

3. And his bequest to his son Abdullah that he may then seek funds from the Quraish and pay off his debts shows a deep and firm attachment of Umar to the Quraishites. And on the basis of the statement of historians he was the sole representative of the Quraish clan in his activities and he used to fulfill their desires and aspirations.

These were some of the points derived from the bequest of Umar. Historians have not recorded whether Abdullah fulfilled the will of his father and repaid the outstanding amount of Umar to the *Baitul Maal* (Public Treasury).

In any case when Abdullah became assured that his father would surely die, he requested him to appoint someone on the position of caliphate and not to leave the affairs of the community aimless and he told his father, "O father appoint someone as the caliph over the community of Muhammad('s). Because if the herder of the camels or sheep leaves his flock without a caretaker you would say that he has abandoned his trusts. Then how can the Ummah of Muhammad remain? Therefore appoint someone as the caliph."

Umar looked at him with a look of doubt and hesitation and replied, "If I appoint anyone as caliph over them, Abu Bakr had done the same and if I leave them, the Messenger of Allah (S) had left them free."[45]

The demands of Abdullah were based on knowledge and logic because it is not reasonable for the leader to leave the political and social affairs of his followers just like that. And if he does so, the people shall be surrounded in difficulties and problems and a great calamity shall befall them. Umar has claimed that the Messenger of Allah (S) had not paid any attention to the temporal and spiritual leadership of his community and he did not appoint anyone as his successor. And probably the pain intensified for Umar and had made him forget that Prophet had appointed His Eminence, Amirul Momineen (‘a) as his successor on the Day of Ghadeer and ordered Muslims to pay allegiance to Ali (‘a) and that Umar was first of those who gave him the oath of allegiance and congratulated him saying, “Congratulations to you, O Ali! You have become my master and master of all believing men and women.”

In any case, Umar’s wounds had completely troubled him in such a way that he was saying, “If whatever I have on the earth was of gold I would have given all as penalty in lieu of release from divine chastisement before I meet Him.”46

And he told his son, Abdullah, “Put my cheek on the earth.” But he did not pay any heed to Umar. He thought that he had lost his mind. Then he repeated his orders and again Abdullah did not respond. Finally he said it the third time and shouted, “Put my cheek on the ground, may your mother die!”

Abdullah came forward and put the cheek of Umar on the ground ñ and he began to weep bitterly and continued to utter the words, “Woe be to Umar, woe be to Umar. If the Almighty does not forgive him.”47

Umar requested his son to take permission from Ayesha so that he may be buried alongside the Prophet and Abu Bakr and Ayesha accorded the permission.48 Shias have expressed the same objection they raised against the burial of Abu Bakr saying that: If what the Prophet had left, if on the basis of the tradition of Abu Bakr the family of the Prophet does not inherit anything and that all of

it is handed over to the master of authority (caliph) here was no sense in taking permission of Ayesha. And if his heir inherit, as the Ahlul Bayt (‘a) believed in that case there was no share of it remains for Ayesha. Because on the basis of the laws described by Muslim jurists, the widow is not entitled to inherit any landed property. In that case, it becomes necessary that the permission of the Prophet’s heir had been sought, which was not done.

Shura

We have reached to those terrible circumstances and calamities that befell the Muslims and the event that created a great mischief in the Muslim world that subjected them to everlasting difficulties and hardships. And it is the same event of Shura (consultative committee) in which there was an open and blatant plot to deprive Imam Ali (‘a) from his share in rulership and the entrusting of the caliphate to Bani Umayyah so that the kindness of Quraish may be fully applied to them, which was full of animosity and hatred towards the Holy Imam (‘a)

And Allah knows that in this discussion we have intended nothing but to describe the condition of the period in which Imam (a.s) lived. An incident, which in our opinion was the source of all great mischiefs and that finally led to the tragedy of Karbala and other calamities also. Events that completely turned upside down and muddled the way of noble life in Islam.

In any case, when Umar despaired of his life and saw his imminent end, he began to think about the one who may take over the command after him from those leaders who had taken part in preparing the ground for Abu Bakr and he remembered them and saw that death has taken them away. At that moment he wailed and expressed regret saying, “If Abu Ubaidah had been alive I would have made him the caliph because he was the trustworthy member of the community. If Saalim, the slave of Abu Huzaifah

were alive, I would have appointed him as the caliph as he loved God too much'"

Why Umar did not mention anyone of those were alive and who had participated in establishment of Islam? Like the chief of the purified progeny, Amirul Momineen ('a) and the prominent companions of the prophet like Ammar bin Yasir, Abu Zar and others from Ansar so that he may have nominated them for the position!

He was searching among the list of the departed companions and wished that: If only Abu Ubaidah and Saalim were alive so that he may have entrusted the leadership to them. Inspite of the fact that none of the two had any sort of precedence in Holy war or service in the path of Islam'

Those people asked him to appoint someone to succeed him so that he may govern the affairs of the community, however he did not do so and said, "I do not like that I should take the responsibility of the future of the caliphate."

However not much time passed but that he defeated his intention and named the six members of Shura committee and entrusted them with the leadership of the community. And in this way he imposed his choice on the Muslims and this way he made himself responsible for the good and bad future of caliphate.

Ibn Abil Hadid says, "What else could have been there before the acceptance of responsibility and what difference was there whether he named a particular person or devised a committee and imposed his specific instructions on the selection of the caliph?"[49]

Umar with the Members of Shura Committee

Umar summoned the members of the Shura committee whom he had himself nominated and considered them honest. Umar had

also claimed that the Prophet had also said about them that they were the people of Paradise. 50 But when they arrived in his presence he addressed them in a very sarcastic and critical manner. And for each of them he made a clear objection. He blamed each of them to be having a particular defect, which makes us question their nomination by Umar Historians have recorded his comments in various ways. Some of them are as follow:

1. When he glanced at them he said, "Each of you have come to me in a condition that you are giving movement to your devil and aspiring to become a caliph'as for you, O Talha, did you not say that 'If the Prophet passes away, I would marry his widows?' The Almighty Allah has not considered Muhammad better than us for marrying our cousins and the Almighty Allah has revealed for you: "'***and it does not behove you that you should give trouble to the Apostle of Allah, nor that you should marry his wives after him ever***'"51

And as for you, O Zubair, by Allah, your heart never softened and you have always been cruel and sharp tongued."

And as for you, O Uthman, by Allah a heap of dung is better than you."

And as for you, O Abdur Rahman, you are a weak man, that you fear all the people.

And as for you, O Saad, you are having an angry disposition and you are a mischief-maker.

And as for you, O Ali, by Allah, if your faith is weighed against the weight of all the people of the earth your faith shall be heavier."

Ali arose and departed from there. Umar then addressed the audience and said, "I recognize the status of a person that if you entrust him with your affairs he would bring you on an illuminated path."

They asked, “Who is it?”

He replied, “It is the same one who is going from before you.”

They asked, “What has prevented you from this.”

He replied, “There is no option in this.”52

Umar had criticized each of them except Imam Amirul Momineen (‘a) whom he considered great and confessed about his eligibility and suitability for caliphate; and that if he had taken the affairs of the community in his control he would have led them on the true path. However, Umar did not consider it worthwhile to appoint him.

2. Historians say: When Shura members came face to face they said: “O Amirul Momineen (‘a), say something about us so that we may use your opinion as points of debate and we be guided by your views.” So he said, “By Allah, Saad, nothing prevented me from appointing you as the caliph except your cruelty and hard heartedness although you are a brave warrior.”

And nothing prevents me from you, O Abdul Rahman except that you are the Firon of this community.

And nothing prevents me from you, O Zubair except that you are a believer in happiness and an infidel in anger.

And nothing prevents me about Talha except his arrogance and pride. And if he becomes the caliph be would put the ring of his seal on his wife’s finger.

And nothing prevents me from you, O Uthman, except your bigotry and your favoritism towards your clan.

And nothing prevents me from you, O Ali except your greed for it and in fact you are the most qualified of the people and if you get the post you shall act on manifest truth and the right path.”53

Umar associated the members of the Shura with undesirable qualities. He labeled Abdur Rahman Ibn Auf as the Firon of the community but surprisingly the next moment he gave him the choice of selection and made his opinion binding on all.

In the same way he alleged that Imam Ali ('a) was greedy for the caliphate but the open biography of the Imam testifies against this. Because His Eminence neither loved power nor wished for rulership. He argued with the caliphs that he was more qualified and worthy for the post not because he wanted to obtain rule and power or to gain material wealth as some of them did in this way. He also did not fall prey to selfish desires and annihilate himself in that path or to seek material gains in order to gain superiority among the people.

Imam Ali ('a) was not seeking any of these valueless things. Rather he wanted rulership for spreading justice and establishment of truth and the Shariah of God. This was the true desire of his life. And for the sake of these aim he was according value to it. He had expressed this matter in his following statements:

"O Allah, You know that what was from us, it was not a rivalry for coming to power and neither was it for obtaining any remaining wealth and property. It was so that I may be able to protect the signs of Your religion. And that Your forgotten limits of (commands and prohibitions) be established and Your oppressed servants may get security."

His Eminence in conversation with Ibn Abbas about the level of his distaste for power and his considering valueless of rulership while His Eminence was stitching his sandals. Thus he glanced at Ibn Abbas and asked, "O Ibn Abbas, what is the value of this sandal?"

Ibn Abbas replied, "O Amirul Momineen ('a) it is of no value."

His Eminence said, "It is better than this your caliphate, but that I may establish the truth and remove falsehood."

His Eminence was desirous of caliphate so that he may save its lofty position and for establishment of social justice, to spread knowledge in the society and to improve the general life of the populace.

3. In the third narration it is mentioned that Umar summoned the members of the Shura committee and when they arrived to him he said to them, "Are you all greedy of caliphate after me?"

They did not say anything in reply. He again repeated his question, Zubair glanced at him and asked, "What is it that could keep it away from us? You took it in your hand and acted upon it and we in Quraish are not lesser than you, either in precedence (in Islam) nor in proximity (in relation to the Prophet).

Umar was not able to reply to this. He said, "Shall I inform you about yourself?"

They said, "Say it. Because even if we ask you to release us, you would not."

He described their aspirations and greeds and told them about their psychology. Thus he glanced at Zubair and said, "As for your O Zubair, you are quick tempered and angry man. If you are pleased, you are a believer and when you are angry you are an infidel. One day you are a human and the other you are a Satan. And if you obtain the caliphate you would spend a day in Mecca in arguing over a measure of barley. Thus if you come to power, I don't know what would be the condition of people on the day you are a Satan and what would be on the day you are angry and the Allah Almighty Allah shall not endow you with caliphate while you are having those defects."

On the basis of the analysis of his psychology Zubair was found to be having the following dangerous defects:

1. Short temper and narrow minded

2. Instability in behavior

3. Too much anger and lack of self control

4. Greed and miserliness to an extent that he could fight over a measure of barley. These are such undesirable qualities that anyone who is fraught with them isnabsolutely undeserving of any government post. How can he become the leader and caliph of the Muslim nation?

Then Umar turned to Talha and asked, "Shall I say it or remain quiet?"

Talha became angry with him and said, "You are not saying anything about the good qualities."

Umar said, "Indeed I know you very well, from the day your finger was cut off in the Battle of Uhad. You were angry due to the pain you suffered and the Prophet departed from this world while he was displeased with you because of what you said on the occasion of the revelation of the verse of Hijab."

If the Messenger of Allah (S) had been angry with Talha, how could Umar nominate him for caliphate and leadership of Muslims? This Caliphate is something about which he said, "The Messenger of Allah (S) passed away while he was pleased with the members of the Shura Committee."

Jahiz has expressed his opinion on this matter saying, "If someone says to Umar: You said that the Messenger of Allah (S) passed away while he was pleased with these six persons, then how could you say to Talha that His Eminence was displeased with him due to what Talha had said? In that case it would be as if you have shot an arrow at him. But who could dare to ask even something lesser than this?"

Then Umar turned to Saad bin Abi Waqqas and said, "Indeed, you are the owner of a herd of horses, of horses with which you

fight in the battles. And you are a hunter with bows and arrows. What does the tribe of Zuhra has to do with caliphate and community affairs?"

Saad was a warrior and except for martial affairs he did not have any capability in administrative and community matters. Then why did Umar nominate him as a candidate for caliphate? In the same way he has described the ineligibility of the tribe of Saad for Caliphate and Umar criticized it in this regard.

When he turned to Abdur Rahman Ibn Auf he said, "As for you, O Abdur Rahman, if half of the faith of the Muslims is compared to your faith, your faith would be proved better. However it is not suitable for this matter that it be entrusted to a person having a defect that you possess. And where is 'Zohra' (a type of weak person) and where is this matter?

And Abdur Rahman in the opinion of Umar was a man of faith and piety. But we don't know where his faith was when he did not select the chief of the Purified Progeny, Imam Amirul Momineen ('a) as Caliph and entrusted the affairs of the Muslims to the hands of the Umayyads who plundered the wealth of God and who made the servants of God as their own slaves? And Abdur Rahman also, according to the admission of Umar, did not possess a strong personality and a firm determination; then why did Umar appoint him as a candidate for caliphate?

How could Umar make his decision binding on the affairs of the community?

After that Umar glanced at Amirul Momineen ('a) and said, "By Allah if you become the caliph! If only you hadn't a jestful nature! If you rule over them you shall take them towards truth and the right path."

When was the Imam ('a) resorting to jest? Rather the Imam ('a) always lived a life of seriousness and had a farsighted disposition which became obvious in his words and deeds. Now how could it

be possible for a person of a jestful nature to take the Muslims to the right path and truth? As Umar says: This position is not suitable for a person with a jestful disposition because it is a weakness and sloth in the personality."

Umar has emphasized that if the Imam obtains control over the affairs of Muslims, he would deal with them with truth and lead them on the right path. Then why Umar made him a mere member of Shura committee and why did he not expressly appoint him as the caliph? Is it in the well-being of the community that opportunity be taken away from him and the affairs may not be entrusted to one who would act on his practice, which was based on pure justice and truth?

Then he turned to Uthman the senior member of the Umayyad clan. It was a clan that had always confronted Islam. Umar said to him, "Yes! The rulership shall indeed come to you! As if I can see the Quraish handing over caliphate to you on the basis of their friendship to you and you have imposed the Bani Umayyad and Bani Abu Muit on the necks of the people. And you have preferred them for showering gifts. Then a group of wolves of Arabs would rush to you and behead you in your bed. By Allah, if you do so and you would also do it ñ they would also do the same." Then he put his hand on his forehead and said, "Thus if it happens in this way, remember what I have said'"[54]

If we ponder briefly on Umar's statement to Uthman that he said, "As if I can see the Quraish handing over caliphate to you on the basis of their friendship to you'" we shall see that it was Umar who had given the caliphate to Uthman. Because the rules he framed for the Shura were definitely in favor of Uthman's victory as Umar had made him a member of Shura and the majority of them were having good relationship with Uthman's family. And they would never prevent Uthman's selection neither would they prefer anyone else to him. And in fact it was Umar who has given the caliphate to Uthman. Also inspite of having perfect knowledge about Uthman's nature and his favoritism towards his clan, how

could Umar name him as a candidate of caliphate? While he was personally aware of the danger of Bani Umayyah for Islam and he has announced this matter in his conversation with Mughaira bin Shoba. He had said, "O Mughaira, do you see anything with your blind eyes?"

"No", he replied.

Umar said, "By Allah, the Bani Umayyad shall blind the eyes of Islam like you have become blind. And after that they would blind both their eyes and would not know where they go and from where they come."[55]

Thus at the time of his death, Umar should have secured the Muslim community from the danger of Bani Umayyads and he should not have allowed them any share in rulership of Muslims.

The above were some narrational reports regarding his statements addressed to members of the Shura Committee.

Procedure of Shura Committee

Probably I have not seen any other procedure as baseless as the procedure of the Shura committee. It was not having any kind of originality and balance. It was very far from the fact that it should be representative of all views of the community. Different groups should have been represented therein. Because in this Shura Umar had given the view of a particular group precedence over the opinion of the people. They were only representing their own views.

Umar summoned all of those whom he had nominated and said to them, "Bring with you someone from the senior man of Ansar but nothing from your affair shall be in their hands. And along with you present Hasan Ibn Ali and Abdullah Ibn Abbas, as they a two are such close ones that their presence I consider good for you and for them there would be no share in your affair."[56]

Umar distanced the Ansar and he did not allow them any share in nomination and selection. Rather he made them responsible for supervision, which amounted to their deprivation, and it implied that they were not worth much. Because the matter was the matter of the members of Shura and others were of no consequence'And we don't know what benefit existed by the presence of Hasan Ibn Ali and Abdullah Ibn Abbas while they did not have any say in the matter of selecting the caliph.

When he turned to Abu Talha Ansari and issued a command so that by it the matter of Shura is strengthened and he said to him, "O Abu Talha, Allah honored Islam through you. So select 50 persons from the Ansar and tell them to undertake this function'"

After that he turned to Miqdad bin Aswad and ordered him similarly that: "If five agree and one differs, behead the one. If four agree and two disagree, those two should be beheaded; ft there is a division of three and three, the choice of the group of Abdur Rahman Ibn Auf should prevail. If the other three do not agree to it they'"

Warning to the Companions

Umar warned the companions of the Prophet and told them about the danger of Muawiyah and Amr bin Aas whenever they did not have a unified belief and they arose in conflicts regarding the kingdom. So he said to them, "O companions of Muhammad, become united, for if you don't, Amr bin Aas and Muawiyah bin Abi Sufyan would dominate you in the matter of caliphate.

The Imamite Shaykh, Shaykh Mufeed has remarked in the following way about this statement: "By this statement, Umar intended to instigate Muawiyah and Amr bin Aas to obtain the power of caliphate and he encouraged them in their greed because Muawiyah was his agent and governor in Syria and Amr bin Aas was his agent and governor in Egypt and Umar was afraid that if

Uthman becomes weak the caliphate would turn to Ali, therefore he issued this statement so that people may convey it to those two who were in Syria and Egypt and in case the caliphate returns to Ali the two may seize power in the Muslim territories'"

The Imam's Reaction

Imam Amirul Momineen ('a) was shocked and he was extremely aggrieved and he knew that the Shura committee was designed as a plot to keep the caliphate away from him. His Eminence met his uncle Abbas and without any preface said:

"O Uncle, the caliphate has gone away from us."

He said, "Who has informed you about this?"

His Eminence replied, "He has equated me with Uthman and said that I must respect the choice of the majority and then he said: Be with Abdur Rahman, Saad would also not oppose his cousin Abdur Rahman and Abdur Rahman is the son-in- law of Uthman so they shall not differ among themselves'"[57]

Imam's prediction proved true, because Abdur Rahman for his personal reason and the expectation that afterwards the caliphate shall return to him, entrusted the caliphate to Uthman.

The Shura was an obvious plot to cause the defeat of the Holy Imam ('a) that was devised to opposed that true successor of the Messenger of Allah (S) and the gate of the city of knowledge.

Imam Kashiful Ghita says, "The Shura in its reality and essence was a real plot and a faÁade which was capable to bring out the selection of Uthman as a caliph over Muslims and though it seemed to be for the well-being of the Muslims it brought for them a calamity that was to remain with them forever'"

This conspiracy saddened the Holy Imam (‘a) and the malice of Quraish increased his sorrow till after a number of years he spoke about it and said, “When he (Umar) died he appointed one who claimed that he was of them. Thus may Allah restore my rights from the Shura. How many calamities I was already facing that now I was subjected to this kind of difficulty’”

Yes, by Allah, O Amirul Momineen (‘a), who doubts that you were the best of the Muslims and the most superior among them in Jihad and the foremost of them in Islam. But what a terrible time! Woe be to that time when you were equated with such people, who deprived the Ummah from justice and rights.

The Imam’s Acceptance

Here a question remains to be answered, and that is why the Holy Imam (‘a) agreed to be a component of the Shura committee inspite of the fact that there were clear differences between the other Shura members and His Eminence?

His Eminence has himself replied to this question that it was to expose the contradiction in Umar’s arguments because Umar had said many a times that prophethood and caliphate can never come together in the same family. Then in such a case why did he nominate Ali (‘a) as a member of Shura committee for selection of a caliph?

Problems of Shura

The former and latter researchers have criticized the Shura and are unanimous of its artificial nature. And its undesirable consequences that caused untold misery for the Ummah and the mischief it created have already been discussed by us in our previous volume titled, Life of Imam Hasan (‘a). However it is pertinent to

briefly mention them here because the topic of discussion demands it:

Firstly: This setup was very distant from the reality of the Shura and it lacked all the factors that could have made it successful. Therefore it should have had the following requisites:

A. It should have represented all the classes of the community.

B. The government should not have had any interference in the matter of selection directly or indirectly.

C. General freedom should have been given to those who were taking part in the selection.

However Umar's Shura lacked all these qualities and none of them were present in that setup because it prevented the Ummah from selecting a candidate of their choice and no one was accorded the freedom to select a caliph of his choice. Rather the matter was entrusted to only six persons and their view was decreed to dominate the view of all the community. And it is a type of purification that some regimes do not care for the aspirations of their subjects and they force things upon them. And he also ordered the police that they must interfere in this matter and told them: If any member of the Shura opposes the selection of the remaining members, he shall be put to death.

In the same way he instructed them that they must limit the selection to a period of three days and the selection makers got very little time to choose, so that another group of people may not interfere in the matter and their aim may not be defeated.

Secondly: This Shura consisted of elements opposed to the Imam and those harboring malice against His Eminence. Because among them was Talha of the Tamim tribe, the clan of Abu Bakr and he competed with the Imam for the post of caliphate and he kept the Holy Imam ('a) from the caliphate. And among the Shura was Abdur Rahman bin Auf the son-in-law of Uthman. He was the most

inimical among the Muhajireen with regard to Imam Ali (‘a). According to the statements of history writers he was of those who had helped Abu Bakr in forcing Ali (‘a) to pay him the oath of allegiance. The Shura also included Saad bin Abi Waqqas who was full of enmity and jealousy towards the Imam due to his brotherhood with the Umayyads because his mother Hamna was the daughter of Sufyan bin Umayyah. And Imam Ali (‘a) had slain their senior warriors in the way of the propagation of Islam. And when Muslims paid allegiance to the Imam, Saad refrained from giving his oath of allegiance. Also, among the components of the Shura was Uthman bin Affan, the leader of the Umayyad clan. According to the admission of the historians, Umar selected such persons for the Shura who were absolutely inimical to the Imam and opposed to him so that the caliphate may not reach His Eminence.

Imam (‘a) has remarked about the factors that influenced the selection and said: However, I spread my wings when they spread their wings and when they began to fly I also took to the air. Thus one of them gave ear to his animosity and the other one inclined towards his son-in-law along with the other problems.”

Anyway, this Shura, according to what the researchers have concluded, was solely aimed at keeping the Imam from power and entrusting the caliphate to the Umayyads.

Alaili says, “The appointing of six persons in Shura prepared the ground for the Umayyads so that they may raise the castle of their power on the shoulders of the Muslims.”

Sayyid Mir Ali Hindi has also concluded thus and he says, “The greed of Umar against the interests of the Muslims made him select these six persons from the best people of Medina without following the policy of his predecessors and the Umayyads had a strong lobby in Medina. And that is the reason that his selection prepared the ground for the plot and conspiracy of the Umayyads to succeed. The same Umayyads who harbored animosity towards Islam. And after that they came to this selection so that through it

they may find a way to fulfill their greed and build the castle of their greatness on the shoulders of the Muslims."[58]

Thirdly: Umar kept the Ansar away intently from this Shura and he did not allow them any share in it while it were they who had given refuge to the Prophet and supported Islam in its times of difficulties and helplessness and the Messenger of Allah (S) had prayed in their favor. In the same way Umar did not reserve any position in the Shura for important personalities like Ammar, Abu Zar and other senior Muslims and most probably it was due to their inclination towards Imam Ali ('a). This was so because they would not have chosen anyone other than Ali ('a). And it was on the basis of this that Umar kept them away from the selection committee. Umar selected for the Shura, persons who were confirmed opponents of the Holy Imam ('a).

Fourthly: Among the curious aspects of this Shura is that Umar has testified in favor of the Shura members that when the Prophet departed from the world he was well-pleased with these six persons or that he (S) has given them glad tidings of Paradise. But Umar on the other hand had given express instructions to the police that if they delay in selecting one from themselves, they must all be killed. On the basis of what we have stated and according to those who have criticized the Shura that delay in selection does not expel them from the pale of Islam and it does not tantamount to apostasy that they should be condemned to death. And this command was absolutely opposed to the laws of Islam, which do not permit the killing of any man except under some specified circumstances that the jurists have mentioned, and none of these circumstances were applicable therein.

Here another matter remains that is in no way lesser than the objection mentioned above. It is that Umar limited the Shura to six persons on the argument that the Messenger of Allah (S) was well pleased with them at the time of his passing away. Because this argument does not justify such a selection because the Allah's Messenger was well pleased with many more companions when

he passed away. Hence to prefer only these six persons to them is a case of undeserving preference, which, according to scholars of Usul (fundamentals), is an undesirable option.

Fifthly: Of the objections leveled against this Shura is that Umar gave precedence to the choice of the group of Abdur Rahman bin Auf and he considered it superior to the group having Imam Amirul Momineen Ali ('a), as this partiality clearly shows Umar's leanings towards the Umayyad powers clearly who were inimical and unjust with regard to the Holy Imam ('a). And we were not able to find a single reason for the preference accorded to Ibn Auf and any kind of qualification for this post or that he may be having any kind of superiority. Was he and his brethren from the Muhajireen like Talha and Zubair and others were not who had made the property of Muslims and sources of their wealth special for themselves to an extent that they gathered incalculable wealth? They possessed so much wealth that they could not find enough ways to spend it. And on the basis of what the historians have stated, Ibn Auf had amassed so much gold that they had to use hammers to break it into pieces. Can such a person be given precedence over the Imam, while His Eminence was the owner of generosity and perfections? And in knowledge, piety and religiosity he had no equal and the Almighty Allah says in His Book: ***"Say: Are those who know and those who do not know alike?"***[59]

Sixthly: This Shura created a feeling of rivalry and competition in such a way that each of them considered himself to be equal to and as important as others while such a scenario did not exist previously. Saad was subservient to the command of Abdur Rahman and Abdur Rahman was obedient to Uthman and from his sincere friends and supporters. But after the Shura process a strange rift developed between them. So much so that Abdur Rahman began to conspire against Uthman and he was inviting Ali that anyone may take up arms to fight Uthman and made a bequest to his people that after he died, Uthman must not recite his funeral prayer'and also Zubair was the follower of Imam ('a) and in Saqifah he had stood on the side of the Imam and he bore many hard-

ships and difficulties in this regard. And he had said in the reign of Umar, "By Allah, if Umar dies, I shall give the oath of allegiance to Ali." However, the Shura process imbued him with such a feeling of superiority that he began to consider himself at par with the Imam and he parted ways with His Eminence. On the day of Jamal he took up the sword against Ali ('a). In the same way the Shura created mutual animosity among its components because each of them considered himself as the most qualified one for caliphate and thought that he was better than others. This animosity and conflict that developed between them became the cause to harm the unity of Muslims and it rendered them disunited. Muawiyah has mentioned this mater to Abil Haseen whom Ziyad sent to meet Muawiyah and Muawiyah had asked him, "I have received information that you are clever and intelligent, so tell me what I want to know."

"Ask whatever you like."

"Tell me what destroyed the unity of Muslims and created discord among them?" "Uthman's assassination."

"You are wrong."

"Ali's action against you and his battle with you." "You are wrong."

"Uprising of Talha, Zubair and Ayesha and Ali's war on them." "You are wrong."

"I don't know anything else."

"I tell you, nothing has destroyed the unity of the Muslims and divided their views except the Shura committee that Umar had constituted of six persons, because the Almighty Allah sent Muhammad with guidance and the true religion so that it may prevail over all the other religions even though polytheists may be averse. Thus he acted upon what the Almighty Allah had commanded him, then Allah took him to Himself. And he sent Abu Bakr to

lead the prayers and he accepted him for his worldly affairs while the Messenger of Allah (S) had selected him for his religious affairs. Thus he acted upon the practice of the Messenger of Allah (S) and followed the same manners and behavior till the Almighty Allah raised him up. Abu Bakr appointed Umar in his place and he (Umar) also continued his (Abu Bakr's) practice and manners and after that he formed a committee of six persons such that there was none of them who did not want the caliphate for himself and he was waiting that caliphate may come to his people and his self was inclined towards it. And if Umar, like Abu Bakr had appointed anyone specifically, there would not have been any controversy in this matter."60

The first effect of the Shura was the exposition of the greed and political aspirations of some Shura members and they tried to form parties and groups among the Islamic community so that they may be able to occupy the seat of power and this matter prepared the ground for future conflict that befell the Muslims.

These were some problems created by the Shura that forced the Muslims to bear untold problems and tragedies because it created a favorable atmosphere for the former bondsmen and their children to gain power and control of rulership so that they may prepare a program about which Muslims had no idea and the most obvious aspect of this conspiracy was to obtain control over the sources of government income and to plunder the wealth and funds of the public and also to try to oppress the righteous people and unleash a cruel agenda against the Progeny of the Prophet.

Mode of Selection

When Umar departed from this world and was buried in his eternal abode, the police officers surrounded the members of the Shura committee and told them to organize a meeting to select a ruler for the Muslims from among themselves so that the will of Umar may be acted upon.

They held a meeting in the Public Treasury and according to a report it was in the house of Masroor bin Mukhrama and Imam Hasan ('a) and Abdullah Ibn Abbas supervised the selection. Mughaira bin Shoba and Amr bin Aas hastened towards an audience hall but Saad scolded them and said, "Do you want to say that we were present and were among the Shura members?"[61]

This statement shows the rivalry and jealousy that existed in those people because they were worried that Mughaira and Ibn Aas may also attend the meet and say that they were also Shura members.

The Shura members argued with one another, each one canvassing his own candidature and trying to prove himself as one most eligible for the post and a great clamor and argument arose.

Imam Amirul Momineen Ali ('a) faced them and warned them of the future mischief and destruction in case they were following their selfish interests and not giving any importance to the interests of the community. Then he said, "No one has recognized anyone except me for the invitation of truth and for doing good to relatives, so listen to what I say and ponder upon my statements so that it may not be that after today you see that swords are drawn for it and promises are broken for it so that some of you may become leaders of misguidance and some become followers of ignorant ones'"[62]

If they had paid heed to the Imam's warnings they would have saved the community from future upheavals and calamities and had ensured peace and prosperity for it. However they followed selfish desires, rulership and power worship and the prophecy of the Holy Imam ('a) proved true. Not much time passed when swords were drawn out, conflicts spread and mischiefs became predominant and some of them became leaders of misguidance and some became followers of ignorant ones.

Arguments and debates took place in that group and they did not reach a desirable decision and the meeting ended without achiev-

ing its aim, which the people were impatiently waiting for a decisive result. The meeting convened for a second time but again its purpose was defeated. Then Abu Talha Ansari addressed them with warnings, threats and promises, saying, "No, by the One in Whose hands is the life of Umar! I shall not give you more than the period of three days that is fixed for you'"

On the third day, which was their last opportunity, again the meeting was convened. A severe communal aspect became obvious when Talha surrendered his right to Uthman, which was absolutely against the interests of the community. And he took this step as a result of a deep animosity he harbored towards the Holy Imam ('a) as His Eminence had taken a stand against Abu Bakr a cousin of Talha in the matter of caliphate. Zubair also came forward and surrendered his vote to the Imam because he was closely related to him. Saad also stood up and gave up his vote in favor of his cousin, Abdur Rahman bin Auf so that he may support him in his choice.

The choice of Abdur Rahman was binding on all and his position was very strong because Umar had assured him about it and given him the final say in the matter of caliphate. However he had a very weak personality and determination and was unfit to bear the responsibility of rulership. Therefore he decided to nominate someone else for the caliphate. He was inclined to Uthman because Abdur Rahman was his son-in-law. Meanwhile he had also obtained the advice of the Quraishites and they had told him to prevent Ali ('a) and press for the selection of Uthman, as Uthman was the one who would enable the realization of their aspirations.

At last the terrible moment arrived that changed the course of history and Abdur Rahman bin Auf told his nephew to call Ali and Uthman to him. He asked, "Whom should I summon first?"

Abdur Rahman replied, "Whomsoever you like."

Masoor went out to bring these two persons and Muhajireen and Ansars gathered in the Mosque. Then Abdur Rahman came for-

ward and presented to them the matter of caliphate and said, "O people, people have gathered from different areas and localities to which they would return, so you tell them about your view."

At that time, the pure one, son of the pure one, Ammar bin Yasir came forward and he gave his counsel, which was in the interests of the community against disunity and conflict. He said, "If you want that there should be no discord among the Muslims, you must give allegiance to Ali."

Miqdad also came forward and supported the statement of Ammar and said,

"Ammar is right. If you give allegiance to Ali we shall accept and follow him."

It was the time when the oppressive and malicious powers gained momentum against Islam and the statements of Ammar and Miqdad were denounced and the senior members of the Umayyad clan demanded the appointment of Uthman. Abdullah Ibn Abi Sarah screamed at Ibn Auf and said, "If you want that the Quraish do not rise in opposition, you must pay allegiance to Uthman."

Abdullah bin Abi Rabia also spoke up and seconded his companion and said, "If you pay allegiance to Uthman we shall accept and follow him."

The prominent companion, Ammar bin Yasir replied to Ibn Abi Sarah saying,

"Since when you were a well wisher of Muslims?"

Ammar was right, because Ibn Sarah was never a well wisher of Muslims and he never wished good of Islam. He was of the most inimical persons to the Messenger of Allah (S) and His Eminence, after the conquest of Mecca ordered that he should be killed even if he hung himself with the covering of the Holy Ka'ba.63 And if the proper method and procedure had been followed these dirty

persons and others like them would not have been able to interfere in the affairs of Muslims, because Bani Umayyah and other tribes of Quraish always were at the end of the caravan and they were not accorded any importance. This was so because they had opposed the Messenger of Allah (S) and instigated other tribes against him and they had accepted Islam only due to the fear of the point of the sword. Then how were they allowed to present their views and that the rulership of the Muslims be given to them?

Debates and arguments increased between the Umayyads and Hashemites and Ammar bin Yasir came forward in order to invite people towards the well being of the Muslims. He said, "O people, the Almighty Allah has bestowed greatness to us through His Prophet and favored us with His religion. Then how long would you keep the caliphate away from the Ahlul Bayt of the Prophet?"

Ammar's logic was full of the spirit of Islam and its guidance because the Almighty Allah bestowed the Quraish and other Arabs with honor through His religion and made them successful through His Prophet and His Eminence was the honor and respect of the Arabs and it was incumbent on them to reciprocate this favor by not keeping the caliphate away from the Prophet's family as the Ahlul Bayt ('a) were the protectors of knowledge and repositories of the revelation that had descended on His Eminence. It was an injustice to try to oppress and subjugate them.

Then a man of Bani Makhzum interrupted Ammar and said, "O son of Sumaiyyah, what business do you have regarding the selection of a chief of Quraish?"

What can be greater blindness than this from the light of Islam and its guidance that this Makhzumi is addressing Ammar in this way and calling him by his mother's name who was such a respected lady in Islam and whose sacrifices are unsurpassed that Islam is proud of them. She, her husband, Yasir and son, Ammar were in the forefront in the establishment of faith in the initial stages and bore all sorts of hardships and calamities.

The matter of caliphate is related to all Muslims, that is why the son of Sumaiyyah and others who Almighty Allah had bestowed power and honor after they had been oppressed were now participating in it while the Quraishite devils had no right to interfere in the affairs of Muslims, if the proper procedure and logic had been followed.

Arguments arose between the powers of Islam and Quraish and Saad feared that the matter would go out of their hands. So he turned to his cousin, Abdur Rahman and said, "O Abdur Rahman, you should complete the job given to you before the people become involved in mischief."

Abdur Rahman glanced at the Holy Imam ('a) and asked, "Would you agree to follow the Book of Allah, the traditions of the Messenger of Allah (S) and the system of Abu Bakr and Umar if we give allegiance to you?"

Imam ('a) glared at him and understood what he wanted; and with the logic of Islam and the manners of noble men, he replied, "Rather, I would follow the Book of Allah, the traditions of the Messenger of Allah (S) and my own judgment'"

The sources of law in Islam are these very things, the Book of Allah, the traditions of the Messenger of Allah (S) through whom the problems of the people are solved and through which the system of rulership works. While the actions of Abu Bakr and Umar had no connection with the sources of Islamic Law because the two of them had wide differences in their policy. Abu Bakr's economic policy was nearer to equality than that of Umar where he removed equitable distribution of allowances and brought into effect a class system. He preferred some Muslims to others. He also prohibited the two Mutahs; that is the Mutah of the Hajj and the Mutah of women while these two Mutahs were lawful during the time of the Messenger of Allah (S) and Abu Bakr. And also, he imposed many of his personal views of Islamic laws and made them a code of law. Then on which manner shall the son of Abu Talib, who was brought up in the lap of prophethood, act?

Ibn Auf definitely and without any doubt knew that Imam would accept the rulership according to the divine law and manage the affairs of the Muslims on the basis of truth and justice and he would not have given any sort of preference to the Quraishite clan and he would have considered them equal to other people in giving of the rights. Hence the advantage that this group may gain against Islam and the problems that it had created for the Muslim community would have been destroyed.

If the Imam had agreed to the condition put forward by Ibn Auf it would not have been possible for him to follow any kind of policy for the establishment of justice on the earth. And even if the Imam had just apparently accepted the conditions, the Quraish would have laid hurdles in his way and would not have left for him any venue to establish social justice. In that case they would have been justified in rebelling against him since he would have failed to fulfill his promises.

Anyway, when Abdur Rahman despaired of any change in the attitude of the Holy Imam (‘a) he turned to Uthman and presented him with the same proposal. Uthman immediately gave a positive reply and he expressed his complete willingness to fulfill those conditions. And we think that there existed a confidential agreement among themselves that they had not revealed to anyone and under no circumstances would they have appointed the Imam to caliphate even if he had agreed to accept the conditions. He had only offered the allegiance in order to conceal their plan; that is why he resorted to this political maneuver.

Some western historians believe that Abdur Rahman had taken advantage of this opportunity and he did not allow a free selection.

Historians say that Abdur Rahman rushed to Uthman and keeping his hand on his hand said to him, “O Allah, I hereby transfer the responsibility that I had to Uthman’”

These steps fell like a thunderbolt on those of equitable disposition because they were trying to establish the rule of God among the people.

Imam addressed Ibn Auf and said, "By Allah, you did not do it but with the same hope which he (Umar) had from his friend (Abu Bakr). May Allah create enmity between you two." (Ali meant that Abdur Rahman had made Uthman caliph hoping that Uthman would nominate him as his successor.)...64

The Imam exposed the actual aim of Abdur Rahman in selecting Uthman, that it was not in the interest of the community. Rather he had selfish interest in it because Ibn Auf hoped to occupy the seat of caliphate after Uthman. Hence it was due to his greed and political aspirations. Imam Ali ('a) glanced at the Quraishites and said, "This is not the first day that you are becoming rulers upon us, I shall observe a goodly patience and I shall plead for divine help regarding what you say."

The Imam's logical statement stung Ibn Auf and therefore he replied in a threatening manner, "O Ali, do not compel us to attack you!"

The oppressed Imam could not but leave the venue of the gathering saying, "This would also reach its end."

The worthy son of Islam, Ammar bin Yasir came forward and speaking to Ibn Auf said, "O Abdur Rahman, by Allah, you have abandoned him, while he is the only one who could have established truth and spread justice among them."

Miqdad was of those who were absolutely devastated by these developments. He said, "By Allah, I have not seen anything like that which befell the members of this family after the passing away of their Prophet. Surprisingly the Quraish left a man such that none was seen or heard to be more just, wise and pious, if they had only supported him."

Abdur Rahman interrupted his statement and warned him of mischief, "O Miqdad, be fearful of Allah as I fear mischief upon you."

In this way came to an end the Shura procedure tragedy that initiated mischiefs for the Muslims and subjected them to a great evil. The Shura, which was based on that it did not respect any right of the family of the Prophet. Rather these people, in a blatant manner, tried to decrease their worth and considered them at par with the commoners and dealt with them with malice and animosity. It was in such a way that they had completely forgotten what the Messenger of Allah (S) had advised about them and they did not pay any heed to what he had said about them like his saying that the Progeny was equal to the great book of Allah or that it was like the Ark of Nuh, that whosoever boarded it was saved and whoever did not, was drowned and destroyed.

Imam Husayn ('a) in the early stages of his life witnessed with his own eyes, the atmosphere and consequences that followed it from the spreading of political greed and terrible battles. An action that brought into existence groups and preparing grounds for establishment of power and obtaining rulership to get undue advantage from charity and war booty. The poet says:

"I see the mischiefs that have appeared.

And after Abu Laila the rulership is for the one who gains supremacy."

This finally became the cause of coming into being of groups for obtaining rulership and achieving their selfish aims.

Al Jahishari says, "When Yazid bin Abdul Malik died and Hisham became the ruler, the news reached him when he was on the countryside with a group of his friends. He immediately performed a prostration of thankfulness and his friends also followed suit, except for a person named Saad. Hisham objected to this and asked, "Why did you not prostrate?"

He replied, “For what should I prostrate. For the fact that you were with us and after that you have flown to the sky?”

Hisham said, “We shall take you also along with us to flight (scale heights).”

He said, “In that case it is all right to prostrate.” And he prostrated with them.65

This incident and other incidents like it are recorded by historians, especially in the struggle for power or in that society, not for the sake of social reformation and progress in life of the people which is in accordance of the aim of Islam, but it was for the fulfillment of selfish motives and for gaining power over the people.

Well, those terrible events created a gap between those people and their religion and they unleashed a series of oppressive politics and actions against the Purified Progeny and subjected them to terrible calamities and all this finally culminated in the tragedy of Karbala whose sorrowful memory still remains in the world.

Here we conclude our discussion regarding the reigns of the first two caliphs.

- 1. Sharh Nahjul Balagha 8/111
- 2. Al-Kharaaj, Pg. 148-149
- 3. Sharh Nahjul Balagha 8/111
- 4. Al-Asbiyatul Qibliyah, Pg. 190
- 5. Al-Ghuluw wat Tafreeq Fil Hizaaratul Islamiyyah, Pg. 251
- 6. Ittehaajaatul Shaar Arabi, Pg. 108
- 7. Imam Husayn, Pg. 232
- 8. Sharh Nahjul Balagha 1/74
- 9. Sharh Nahjul Balagha 6/342
- 10. Hayatul Imam Hasan bin Ali (a.s.) 1/197
- 11. Sharh Nahjul Balagha 1/162
- 12. Surah Qalam 68:4
- 13. Al-Fitnatul Kubra 1/17
- 14. Sharh Nahjul Balagha 9/29-30

- 15. Al-Fitnatul Kubra 1/20
- 16. "Amimah" was the mother of Abu Huraira
- 17. Ibne Abil Hadid, Sharh Nahjul Balagha 3/163
- 18. Al-Ghadeer 6/275-276
- 19. Futuh al-Buldan, Pg. 377
- 20. Tabari, Tarikh 55/330
- 21. Istiab (Printed on the margins of al-Isabah) 3/1418
- 22. Sharh Nahjul Balagha (First edition) 1/187
- 23. Sharh Nahjul Balagha 9/28 (Published by Daar Ahya al-Kutub al-Arabiyya)
- 24. Ibid, Pg. 54
- 25. Al-Ghadeer 6/83-333
- 26. al-Isabah 1/333
- 27. Ibid. Ibne Asakir, Biography of Imam Husayn, Pg. 200-201
- 28. Ibne Asakir, Biography of Imam Husayn, Pg. 202-203
- 29. Surah Ahzab 33:70
- 30. Surah Qiyamat 75:36
- 31. Surah Naba 78:17
- 32. Sharh Nahjul Balagha 12/79-80
- 33. Al-Munmaq Fi Akhbar-i-Quraish, Pg. 397
- 34. Among those who support this view is Ustad Alayli who has indicated this on Pg. 34 of his book, Samoo al-Maani fi Samoo az-Zaat, Pg. 34 (Second edition)
- 35. Ibne Athir, Tarikh 3/62
- 36. Sharh Nahjul Balagha 12/185
- 37. Al-Muwatta 2/520
- 38. Wild donkey. This word was used to designate non-Arab infidels.
- 39. Muruj az-Zahab 2/320
- 40. Sharh Nahjul Balagha 12/185
- 41. Sharh Nahjul Balagha 12/187
- 42. "Nabidh"= Wine (refer the dictionary, Munjid)
- 43. Al-Imamah was Siyasah 1/26. Al-Istiab 3/1153-1154 (Printed on the margins of Al- Isabah
- 44. Sharh Nahjul Balagha 12/188
- 45. Muruj az-Zahab 2/321
- 46. Sharh Nahjul Balagha 12/192

- 47. Ibid, Pg. 193
- 48. Ibid, Pg. 190
- 49. Sharh Nahjul Balagha 12/260
- 50. Ibne Athir, Kamil 3/66
- 51. Surah Ahzab 33:53
- 52. Sharh Nahjul Balagha 12/159
- 53. Al-Imamah was Siyasah 1/28-29
- 54. Ibne Abil Hadid, Sharh Nahjul Balagha 1/185-186 (First edition)
- 55. Sharh Nahjul Balagha 12/82
- 56. Al-Imamah was Siyasah 1/28
- 57. Tabari, Tarikh, 4/229-230
- 58. Al-Imam al-Husayn, 1/267
- 59. Surah Zumar 39:9
- 60. Al-Iqdul Farid 5/33-34
- 61. Ibne Athir, Tarikh 3/68
- 62. Muhammad Abduh, Sharh Nahjul Balagha 25/31
- 63. Al-Istiab 3/918
- 64. The actual words of the Imam are: May Allah put the perfume of Munshim between you two. Mushim was a female perfume vendor in Mecca and when two warring tribes (Khuzaya and Jurham) wanted to have armed confrontations with each other they used to apply the perfume of Munshim and many were killed in this confrontation. Thus it became a proverb. This meaning is explained in the Sihah of Jauhari, 5/41. And the Almighty accepted the supplication of the Holy Imam (a.s.) and Uthman and Abdur Rahman bin Auf became deadly foes. So much so that Abdur Rahman bin Auf willed that if he died Uthman must not be allowed to recite his funeral prayer.
- 65. Al-Wuzra wal Kitab, Pg. 43

Uthman's Reign

Muslims went to welcome Uthman in shock and anxiety and in an absolutely distressed condition. The goodly people were agitated

and they feared for their religion and they considered the victory of Umayyads in the kingdom as the victory of powers opposed to Islam.

Dozy believes that the success of the Umayyads was the success of a group, which harbored enmity towards Islam.[1]

Whatever the Muslims had feared and dreaded became true because within a short time, Uthman's regime tried to make the Quraishites wealthy and that they may plan with their leaders and chiefs. And gave them many preferences and put them in control of the sources of the income of Muslims and land tax, and placed the finances of the kingdom at their disposal. They appointed to all the high posts in government, persons from Bani Umayyah and the clan of Abi Muit and others from those who did not accord any value for the Almighty. So much so that confusion became supreme and corruption spread in all areas of the land.

Anyhow, when Ibn Auf hoisted Uthman as a caliph on the Muslims, Bani Umayyah and other tribes of Quraish converged on him and declared their complete support for the regime and they raised slogans in support of Uthman and with slogan raising they brought him to the mosque of the Messenger of Allah (S) so that he may announce the policies of his regime and make known his position regarding the external and internal matters. He climbed the pulpit and sat on the step where the Holy Prophet (S) used to sit, though Abu Bakr and Umar never sat on that level. Abu Bakr used to sit one step lower than the Prophet's and Umar used to sit yet another step lower. People remarked about this action of Uthman and some of them said, "Today mischief has taken birth."[2]

People listened with all their attention to the first political speech of Uthman, but when he saw the crowd he became nervous and did not know what to say. Taking control of himself he forced out a speech, which was nothing but a confused talk, not having any kind of novelty or point of enlightenment. Then he said, "So to say: The first ride is very difficult. We were not an orator. Allah

knows that between whom and Adam is only a difference of one ancestor. Indeed it is a lesson."[3]

After that he came down from the pulpit with a pale face and confused condition. People looked at each other and started joking about him. And it is necessary for us that we discuss in detail about the personal qualities of Uthman and understand his political stances. It is also necessary that we undertake a brief study of the events of his reign that had definite effect on Islam and subjected the world of Islam to untold hardships and evils. We have no option but to state those facts because those events also affected the life of Imam Husayn ('a) and they cast light from various angles on the tragedy of Karbala, which was itself a definite result of those events, which in turn was the consequence of distortion in the values of Islamic beliefs. And after this tragedy of Karbala, it became obvious for us that it was the result of those events that carried its important effects that had played a very important role in changing the principles of Islam.

Aspects of Uthman's Personality

The most important and well known aspects of Uthman's personality are as follows:

1. He was a man of weak will and he lacked determination and he did not have any sort of stability of determination through which he could have put his intentions into practice. Also he did not possess any strength to face and control undesirable situations in a time when the Umayyads had gained control over the reins of affairs and were in power in all the parts of the Islamic lands. And Uthman was not capable to take any definite step against them or do anything to restrain them from fulfilling their aims. On the basis of what historians have said he was in relation to them like a dead body in the hands of a funeral bath-giver. Marwan Ibn Hakam was the administrator of his affairs. He gave to whomsoever he liked and deprived anyone he wanted. He spent public

wealth according to his whims and desires without paying any attention to Islamic laws. Uthman did not have any control or choice in the events faced by the regime because he had absolute trust in Marwan and had entrusted him with all the matters connected to rulership.

Ibn Abil Hadid quoting from his Shaykhs says, "In fact, it was Marwan who was the caliph and Uthman was only having the title of the caliph."

Strength of determination has the perfect effect on the making of a personality of man and his stability and it imparts to him personal strength so that he may face the crises that he may come across in life. And it is impossible that a man bereft of this quality to be able to achieve any aim for the people or his nation. Islam has absolutely disallowed persons of weak determination from being appointed as community leaders. And such a person has been denied the right to rulership because he would do nothing but expose the community to hardships and calamities and make powerful people arrogant and they would be encouraged to disobey his commands and the community shall fall prey to dangers and problems.

Some historians have described Uthman to be a softhearted, weak, soft spoken and a pliable man. However all these traits were for his own people. As for those who opposed his regime he was extremely hard-hearted and he exerted great pressure on them and tried much to subject them to oppression. He dealt with them in a merciless and cruel manner. For example he exiled Abu Zar from Medina to Rabadha, which was a place devoid of any kind of facilities for living, till finally Abu Zar departed from the world as a homeless alien.

Uthman also subjected Ammar Yasir, the prominent companion to a terrible torture and he issued orders that Ammar be given a severe beating that resulted in causing him hernia and police officers left him unconscious on the road. In the same way Uthman ordered his policemen to beat up the reciter of Quran, Abdullah

Ibn Masood. They gave Abdullah Ibn Masood a severe lashing and broke many of his bones and threw him out. He was denied his share from the public treasury. In this way Uthman dealt with his opponents who dared to raise any voice of dissent.

Yes, he was very kind and generous to his clansmen from the Bani Umayyah and family of Abi Muit. He accorded them the tax collected from various provinces and imposed their authority on the people. He appointed them to all the important posts in his government.

2. The second prominent quality of Uthman was his favoritism and partiality towards his tribe and clan. He was so much concerned with their welfare that he accorded all sorts of facilities to them and it is said that if he had the keys to Paradise he would have given them also to Bani Umayyah. He granted them preference in public allowances and incomes. He entrusted them a great wealth and bestowed them millions from the public treasury and made them rulers in the Islamic provinces and lands. He received continuous complaints about them that they have forsaken the truth, oppressed people and spread corruption in the land. But he did not pay any attention and did not undertake any investigation in this regard. He used to reject the complaints reported to him and he turned the accusations upon the plaintiffs. We shall discuss these things in detail later.

3. The third aspect of Uthman's personality was that he was inclined to a life of luxury and enjoyment. He did not have any sort of inclination towards piety and religiosity, like the Messenger of Allah (S) was having. Thus he obtained for himself a life of opulence and riches and made for himself splendid palaces and he spent on himself whatever he desired from the Public Treasury. Finally he had amassed a great quantity of wealth without at all bearing any sort of hardship. Imam Amirul Momineen Ali ('a) has described him in the following way: "Like a satiated camel and bulging belly, he had no worry except hoarding wealth and misappropriating wealth from the Public Treasury." And it was one

of the causes of objections against Uthman. We shall discuss this in detail in the topic of the economic policy of Uthman.

These were some qualities of Uthman due to which he failed in the sphere of politics and became a target of objections and criticism.

Administrative System of Uthman

The administrative systems that were in force during the reign of Uthman made the Quraish wealthy and planning with the chiefs and leaders and followed a soft policy against the people of power and influence. It ignored their acts against the law. For example, Ubaidullah Ibn Umar committed intentional murder and he wrongfully murdered Hurzman, Jafifa and Abu Lulu's daughter. However, Uthman closed his investigative file and issued a special order regarding him in order to appease Umar's family. This step became a cause of much criticism and Imam Amirul Momineen Ali ('a) went to Uthman to voice his objection and petitioned him to punish Ibn Umar. Miqdad also demanded similarly but Uthman paid no attention to this. Ziyad Ibn Labid, whenever he met Ubaidullah he used to say:

"There is no escape for you and Uthman's refuge is not your security. By Allah, you have shed innocent blood and the murder of Hurzman is a serious matter."

You killed him for no reason merely on the report of a reporter. Do you blame Hurzman for the murder of Umar?

The foolishness dominated him and he said, 'Yes, I blame him for it as he had issued orders for it.'

While the weapon of that man was in his house and he was roaming about here and there and every fact is established through a proof."

Ubaidullah complained to Uthman and he summoned Ziyad and told him to abstain from this but he did not obey. Ziyad criticized Uthman also and said,

"O Aba Amr, Ubaidullah is responsible for Hurzman's murder.

Thus if you forgive his crime the causes of the crime are inter related.

In that case you would have wrongly forgiven him and you had no right to do so."4

Uthman became angry with Ziyad and told him to restrain from such statements. He also warned him of dire consequences and Ziyad stopped himself.

Then he sent Ubaidullah from Medina to Kufa and allotted a piece of land and that area became known by his name and it was called, "Kufiyat Ibn Umar" (Ibn Umar's part). These steps brought objections on Uthman from the righteous and religious people because they saw that the caliph has committed a clearly unlawful act in order to appease the Khattab family.

Anyhow, the administrative policies of Uthman's reign were under the absolute control of the selfish desires of the Umayyads. It did not follow either the Quran or the practice of the Holy Prophet (S). Because the Umayyads used to unjustifiably interfere in the areas of the Ummah too much and they used to spread oppression in different provinces as Kurd Ali believes, that these official errors of Uthman were the most important of the causes that led to his murder.5

Officials and Governors of Uthman

Uthman tried to impose the family members and clansmen on the community and therefore he appointed them as officers and governors in the Islamic provinces.

Maqrizi says, “Uthman made Bani Umayyah the pivot of his kingdom.”6

Umayyads possessed no sort of administrative capability or qualification for discharging the responsibilities of rulership. And it was only this, which subjected the Islamic lands to hardships and corruption and injustice spread all around.

Historians say, “He encouraged his agents to misappropriate wealth from Public Treasury. For example Abu Musa allowed his officials to trade in the commodities of the people of Iraq.”7

Sayyid Amir Ali believes that Muslims had to bear untold hardships due to injustices of the rulers and embezzlement of public wealth.8

Here we present some specific instances of Uthman’s appointees:

1. Saeed Ibn Aas

Uthman appointed Saeed Ibn Aas as the governor of Kufa after dismissing Walid bin Uqbah on charges of imbibing wine. Thus this great province was put in charge of Saeed Ibn Aas. The Kufians welcomed their new ruler with disgust and without of any sort of joy. This was so because Saeed was a brat, brought up in the lap of luxury and opulence and he had no reservations against committing any kind of unlawful deed.

Historians say: Once in the month of Ramadan he asked the people, “Which one of you has seen the new moon?” A senior companion of the Holy Prophet (S), Hashim bin Utbah Mirqal stood up and said, “I have seen it.” But Saeed did not accord any importance to him and he addressed Hashim in a very crude and impolite manner, saying, “Have you seen it with this blind eye?”

Hashim was hurt by this and he protested, “You are taunting me for being blind in one eye, while it has gone in the path of Allah?” Actually he had lost one eye in the Battle of Yarmuk.

Hashim ended his fasts the next day in accordance with the saying of the Messenger of Allah (S) that: "Keep fast on sighting the new moon and end them on sighting the new moon." The people also followed the example of Hashim and ended their fasts and this information reached Saeed. He summoned Hashim at once and had him beaten severely and then had his house burnt to ashes. This matter caused much hurt to the people and they voiced their objection because Saeed had wrongly punished a standard-bearer of Islam.9

Saeed exceeded all limits in oppression and cruelty because it is quoted from him that he said: "This province (Kufa) is a rebel against the Quraish." This statement of his caused much displeasure and anger among the people. The leader of the noble ones, Malik Ashtar rebutted him, saying, "Do you consider our swords, that Allah has made a channel of our livelihood to be rebels against your people and yourself? By Allah, if anyone desires he shall be defeated and suppressed in such a way that he would be humiliated and disgraced."

The deviated regime that was imposed by the sword has blamed the righteous members of the community to be rebels against the Quraish, while it was Quraish, which had confronted Islam and made war against it.

The Qaris and jurisprudents of the province supported their leader Malik and seconded his statements. They all voiced their objections against the oppressive policies of the governor. The police chief of Saeed became angry and he scolded them in a severe manner. They pounced upon him and delivered a terrible beating in such a way that he lost his consciousness. Then he got up and left the gathering. The people chastised him and criticized the policies of Uthman. They also mentioned the defects of Quraish and the evils of Bani Umayyah to the public.

Saeed, at once, wrote a letter to Uthman and informed him about the situation. Uthman wrote in reply that he must extern those

people to Syria. And at the same time he wrote to Muawiyah that they must be taught a lesson.

These freedom fighters had not committed any crime or created mischief or oppression that they should be punished for their acts. They had only criticized their ruler because he had spoken against the truth and he had deviated from the Straight Path. While Islam has allowed full freedom of speech against the rulers and governors, whenever they may stray from the path and oppress the people. This freedom is the right of every citizen and the government is commanded to respect this right and that people are accorded this freedom.

Anyhow, the administration forced the people towards Syria and there Muawiyah had them arrested and lodged in a church. They were given a counselor and he began to debate with them. He advised and encouraged them to become obedient and cooperative with the ruler. However they did not accept his counsel and they objected to him against the statement of Saeed that the province of Kufa was a garden of Quraish. With this they announced that the Quraish tribes did not have any sort of preference that they should reserve the fruits of the land for themselves.

When Muawiyah failed to convince them he excused himself from Uthman from keeping them in Syria. It may not be that those people cause harm to Muawiyah's rule.

Uthman excused him and ordered him to send them back to Kufa. When they returned to Kufa they began to again speak against the evils of Umayyads.

Saeed again reported the circumstances to Uthman and Uthman wrote back saying that they must be exiled from there and taken to Homs and Algeria. Thus they were exiled from their land and sent to Homs and the governor of that area Abdur Rahman bin Khalid spoke to them in the most terrible manner. He imposed them to the worst possible hardships and tortured them as much as he could. On the basis of what narrators say, when Abdur Rah-

man rode his horse he used to command them to run alongside so that he may succeed in humiliating them in the worst manner.

When they saw this cruelty of his, they agreed to become obedient to their ruler and he wrote to Uthman about it. Uthman replied that they should be returned to Kufa.

When they were sent out of Homs, they changed their route to Medina in order to meet Uthman in person. After reaching there they met Uthman and reported to him the tortures and oppressions of Saeed. But not much time had passed when they saw Saeed there who had come to Uthman for some official work. Saeed saw that group complaining about him to Uthman and requesting him to depose Saeed. However Uthman did not accept their petitions and ordered them to obey the command of their ruler. He also ordered Saeed to go back and continue his job.

This group departed for their country before Saeed and reached there before him. After reaching there they made a vow that as long as they had their swords with them they would not allow Saeed to enter their town. After that they came out with a group of Muslim people under the leadership of Malik Ashtar and reached a place called al-Juraa and camped there in order to prevent Saeed from entering Kufa.

When Saeed reached there they pounced upon him and spoke with him in a severe tone and told him not to enter their city. Saeed ran towards Uthman and complained to him. Uthman had no option but to dismiss Saeed. So he dismissed him from the post and appointed in his stead another governor much against his own inclination.[10]

Anyway Uthman subjected to great harassment and torture those who had opposed Saeed, while these people were reciters of Quran and jurisprudents in the country. He exiled them from their homeland for the sake of an uncouth and wayward brat only because he was a relative of Uthman's. This matter became the

cause of objections against Uthman not only in Kufa but also in all the Islamic territories where he had appointed his clansmen.

2. Abdullah bin Aamir

Abdullah bin Aamir bin Kareez was the son of Uthman's wet nurse. Uthman appointed him as governor of Basra after Abu Musa Ashari was dismissed from that post. At that time Abdullah was only about 24 or 25 years old when the governorship of that important province was entrusted to him.11 Although it would have been better if a senior and trustworthy companion had been given the charge of that area so that people may have benefited from his guidance, advice and piety and they would have received the advantage of his righteousness and uprightness. However, Uthman did not pay attention to this aspect and he sent Abdullah there with the sole justification that he was the son of Uthman's wet-nurse. According to reports of narrators Abdullah lived a life of luxury and wasteful expenditure. So much so that Ashari remembers him to be a man of no reservations.12 He was the first one to wear fur clothes. He put on a dark colored cloak and people said to him: O chief, you are wearing bear fur. So he changed his clothes and put on a red cloak.13

Aamir bin Abdullah Tamimi criticized his policies and actions and he also denounced the behavior and character of Uthman. Tabari has narrated that some Muslims gathered and a meeting was arranged to discuss the actions of Umayyads. They decided to send a person to Uthman directly so that he may speak to him and make him aware of his deeds. They selected Aamir bin Abdullah to meet Uthman. When Aamir met Uthman he said:

"A group of Muslims had come together to study your actions and they saw that you committed very serious blunders. Hence, fear Allah, the Mighty and the Sublime; turn back to Him and refrain from such an act'"

Uthman considered him lowly and turned his face away from him and told those were around him, "Keep an eye on this man. Peo-

ple claim that he is a reciter of Quran while he comes and asks me about something that has no head or tail. By Allah, he does not know where Almighty Allah is."

Now who was the one who had asked about something that had no head or tail? He did not speak to Uthman except with regard to the fear of God and for justice among the people and he accorded preference to the benefits of Muslims and following the practice of the Messenger of Allah (S). However this matter was very despicable for Uthman and he considered his statement to be an ignorant question.

Aamir looked at Uthman and asked mockingly, "Do I not know where God is?" "Yes," replied Uthman.

Aamir said, "I know that the Almighty Allah is in ambush."

Uthman became infuriated and he summoned his advisors and officers and told them about the objections his opponents had leveled against him and also informed them about the statement of Aamir. Then he requested them to offer their suggestions. So the son of his wet-nurse, Abdullah bin Aamir gave a proposal and said, "O Amirul Momineen, my opinion is that you order him to go for the Jihad so that they become involved in it and make him busy in fighting battles. Thus they would not be after you all the time. And that in which they shall be involved except in their wounds and injuries'"

Others expressed their own ideas, however Uthman accepted the suggestion of Abdullah that was necessary to deal with the opponents with severity and strictness. He also sent away his officials with instructions to deal with the opponents with absolute severity. He also ordered them to arrest the people through military action and decided to deprive them of their allowance so that they are reduced to poverty and thus they may be forced to obey him.[14]

When Abdullah bin Aamir returned to Basra he decided to take revenge from Aamir bin Abdullah, so he summoned his supporters and ordered them to give a false testimony about him. He leveled false accusations and allegations against him that he opposes the Muslims in matters that are permitted by God. And that he does not eat meat, and does not believe in matrimony and does not attend the Friday prayers.15 He wrote down their testimony regarding this and sent it to Uthman. Uthman ordered that he be expelled to Syria. Hence he was put upon a packsaddle so that he has a painful journey.

When he reached Syria, Muawiyah lodged him at al-Khizra (the green palace) and sent a slave maid to him so that she may keep him under surveillance and report his activities and matters.

That slave maid kept him under surveillance and she observed that he rises up in the night in prayers and he comes out at dawn and after darkness he goes back. He did not eat anything provided by Muawiyah. He only dipped pieces of bread in water and ate them so that something unlawful may not enter his stomach. The slave maid reported the situation to Muawiyah and he wrote a letter regarding him to Uthman and Uthman ordered him to present some gift to Aamir.16

Muslim people blamed Uthman with regard to this righteous man who had advised for the fear of God and for justice among the people.

Abdullah bin Aamir in the same way remained the governor of Basra and he behaved with them in a style quite unfamiliar to Muslims. He did not omit any kind of sin, injustice and crime. When Uthman was murdered he plundered the public treasury and fled to Mecca. There he joined hands with Talha, Zubair and Ayesha and helped them financially so that they may gather forces to confront Imam Amirul Momineen Ali (‘a). It was also Aamir who suggested them to march towards Basra and he dissuaded them from going towards Syria.17

3. Walid bin Uqbah

After Saad bin Abi Waqqas Zuhri was dismissed from the governorship of Kufa, Uthman appointed Walid bin Uqbah as the governor of Kufa. Historians are unanimous that he was a transgressor from Bani Umayyah and he was the most corrupt and most deviated one from Islam among them. The Holy Prophet (S) had informed that Walid shall be an inmate of Hell.18 Walid's father, Uqbah was one of the staunchest enemies of the Messenger of Allah (S). He used to bring entrails and lodge them at the Prophet's door.19 And he was also the one who spat on the blessed face of the Prophet. The Prophet had warned him that whenever he is found beyond the mountains of Mecca he would order him to be put to death. When the battle of Badr was near he refused to leave Mecca but his friends insisted that he accompany them. Uqbah told them about the Prophet's warning but they deceived him and told him, "You are having a red-haired camel that none can catch. Hence if there is need to flee you may mount it and flee from there." Thus he accepted their suggestion and went forward to participate in the battle against the Messenger of Allah (S). When the Almighty Allah routed the polytheists, Uqbah's camel threw him on the sandy ground and the Muslims were easily able to arrest him. His Eminence commanded Ali to strike of his neck and Ali ('a) stood up and sent the horrible fellow to Hell.20 Therefore the whole being of Walid was full of hatred towards the Prophet because His Eminence had put his father, Uqbah to death. Walid became a Muslim with those infidels of Quraish under the threat of the sword that had slain his father.

The Holy Quran has called Walid by the appellation of 'transgressor'. Historians and commentators of Quran have stated that the following two verses were revealed about him:

First: The Almighty Allah says: "O you who believe! If an evildoer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done."21

The reason for the revelation of this verse was that the Holy Prophet (S) sent Walid to Bani Mustaliq to collect Zakat funds. He returned to His Eminence and said that they have not given anything to him. His Eminence went to those people and the falsehood of Walid was exposed. The above verse was revealed to announce Walid's transgression.

Second: The Almighty has also said in the Quran: "***Is he then who is a believer like him who is a transgressor? They are not equal.***"22

The circumstances of revelation of this verse are that once a dispute occurred between Walid and Imam Amirul Momineen Ali ('a) and Walid said to His Eminence, "Shut up! You are a child and I am senior in age. By God, I am having a tongue broader than you. I am having spears sharper than you and internal greatness more than you. And I am having more men than you in my tribe!!!"

His Eminence Ali ('a) told him, "You shut up, because you are a transgressor." Then the Almighty Allah revealed this verse about the two of them, Hissan bin Thabit has versified this incident in the following couplets:

"The Almighty Allah and the mighty Book has revealed about the dispute between Ali and Walid.

Thus it labeled Walid as 'transgressor' and the status of Ali ('a) is of faith. Whoever is a believer and who recognizes God, can never be same as one who is a transgressor and sinner.

Thus Ali received honor by Allah and Walid was badly humiliated.

Walid shall soon be disgraced and sent to Hell and the reward of Ali is, without any doubt, Paradise." 23

When Uthman endowed him with the governorship of Kufa, he was openly imbibing alcohol. One day he came out of his palace in a state of intoxication reciting the following couplets that exposed his evil:

"I am not far from wine and the minstrel. Neither am I far from a dry place or goodness.

But I fill my mouth with wine and walk in a sober way among the people."24

Narrators say: He used to listen to music and songs and he spent his nights in company of singers and merry-makers till the morning. He preferred to remain awake with a Christian friend of his from Taghlib tribe named Abu Zubayd Tai. And he had given him a place to live in the mosque, which he later gifted it to him. Tai used to walk through the Mosque to meet Walid at night and enjoy wine there and after that he used to return in an intoxicated condition walking through the mosque again.25

Historians say that Walid drank wine and in a state of intoxication led people in morning prayers and instead of two recited four units (Rakats). While bowing and prostrating he recited: You drink and give me to drink. After that he vomited the Mihrab (Niche) of the Mosque and concluded the prayers. Then he turned to those behind him and asked, "You want me to make you recite more?"

Ibn Masood told him, "May Allah not increase your goodness and neither that goodness that He has sent you to us." At that moment Ibn Masood picked up one shoe of his and thrashed Walid's face with it. People began to pelt him with stones and he retreated to his palace while people were throwing stones at him. Walid was absolutely intoxicated and quite oblivious of all this.26

Regarding these defects and disgrace of Walid, Hatiya Jarwal bin Aws Absa has composed the following poem:

"On the day Hatiya meets the Lord he would testify that Walid is the foremost in deceit and misappropriation.

When his prayers concluded he screamed, "Shall I recite more?" And he was drunk and senseless.

He wanted to increase their good deeds. And if they had asked he would have recited more than ten.

O Abu Wahab, they did not accept. And if they had accepted they would have found the Shaf and Watr27 joined together.

Your bridle was tightened when you moved, otherwise you would have continued to go on like this."28

Hatiya has also written the following couplets about him:

"He openly spoke in prayer and added some things in it.

He kept his mouth away from the practice of the devout of avoiding wine. When they were about to disperse he called out aloud:

Shall I recite more for you, so that you may praise me? And there is nothing good in it for me or you."29

A group of righteous and good people hastened from Kufa to Medina and complained to Uthman about Walid. They were carrying the seal ring of Walid that they had taken from him when he was senseless in intoxication.

When they met Uthman they swore and testified about what they had seen that Walid was a drunkard. Uthman chastised them and asked, "How do you know that he drank wine?"

They replied, "The same wine that we used to imbibe in the period of ignorance."

In order to emphasize their veracity they gave to Uthman the seal ring they had seized from Walid when he was intoxicated sense-

less.

Uthman became angry and he arose and he pushed them by their chests and addressed them in the worst and the most acerbic tone.

They came out depressed and worried and went towards His Eminence, Amirul Momineen Ali (‘a) and informed him about the matter. The Holy Imam (‘a) went to Uthman and said, “You have chased away the witnesses and rendered the penal code invalid?”

Uthman’s temper cooled down and he became fearful of the consequences of his actions. He glanced at the Holy Imam (‘a) and asked softly, “What do you suggest?”

His Eminence replied, “My opinion is that you summon your friend. Then if they testify against him in his presence and he does not have any argument, you must award him the penalty’”

Uthman had no option but to accept Imam’s advice. So he wrote a letter to Walid and summoned him there. When Uthman’s letter reached Walid he set out for Medina. When he arrived to Uthman, he summoned the witnesses and they testified against Walid. Walid could not offer any justification and in this way he became liable for penalty but no one stood up to mete out the punishment due to the fear of Uthman. So Imam Amirul Momineen Ali (‘a) arose and went towards him. Walid abused the Holy Imam (‘a) and said, “O harmful and unjust man!”

Aqil stood up against Walid and replied to his abuses. Walid tried to catch hold of the Imam but the Imam pulled him and threw him on the ground. Then he lashed him with a whip.

Uthman became angry and he screamed at the Imam, “You have no right to do this to him.”

Imam replied to him in accordance with the logic of Shariah, saying, “Yes, it should be worse if he is a transgressor and if he prevents the right of Allah from being taken from him.”[30]

This incident proves how careless Uthman was in enforcing the law of the Shariah and how he had no concern about its establishment.

The respected teacher, Alaili, opines regarding this event as follows:

"This story is a new thing except for gift that is from affection which they do with us and the picture of concealing a religious thing as it was obligatory on the caliph that he should be the first one who should become angry at it. Apart from this his position shall be worth criticism and for the people shall be a ground for struggle and criticism against him. Especially his regime which came after the regime of Umar which was well-known for its severity and strictness. So much so that even if someone was related to him he used to be strict on him or her also.

On the basis of this such exaggeration is not only affection, favoritism and nepotism so that people may come together to help him. Anyway, Walid left a bad effect on Kufa for the future generations because he gave impetus to all sorts of immoral activities."31

Anyway, Walid left some effects in Kufa that were undesirable because his unbridled behavior was considered a model for others as some companions and companions of companions were also present in it. They transformed the city of Kufa to be a town of drunkards and people of vice because Walid had encouraged the people towards luxuries, wine, music and dance. Many areas of Kufa were opened for music and dance and the number of people of vice increased in the town. Among the singers was one Abdullah Ibn Hilal who became famous by the title of "Friend of Iblis (Satan)". 32 And Hunain Khairi was a Christian poet.33

4. Abdullah Ibn Saad

Uthman appointed his foster brother, Abdullah bin Saad bin Abi Sarah as the governor of Egypt and gave the income and taxes of

the province in his charge.34

He was from the most dangerous polytheists and the most inimical towards the Holy Prophet (S). No one had mocked the Prophet more than him and he used to ridicule His Eminence saying, "I can take him wherever I like." The Messenger of Allah (S) has decreed that he should be killed even if he were found hanging with the curtain of the Holy Ka'ba.

After the conquest of Mecca he fled and took refuge with Uthman and Uthman offered him protection. When the people of Mecca calmed down Uthman brought him to the Prophet. His Eminence remained quiet for a long time and after that he accorded him security and forgave him.

When Uthman went away from there the Prophet told his companions, "I did not remain quiet but to enable one of you to get up and kill him."

A man from the Ansar asked His Eminence, "O Messenger of Allah (S)! Why did you not signal to me?" He replied, "It is not advisable for the Prophet to glance in a deceitful way."35

When Abdullah got the governorship of Egypt he began to deal with the Egyptians with anger and oppression. He imposed more duties and responsibilities than they could bear and he began to practice arrogance and selfish behavior. The people became fed up with him. A group of righteous people hastened to Uthman and complained about Abdullah.

Uthman wrote a letter to Abdullah and denounced his policies and behavior in that province. However Abdullah did not give much importance to this letter and he continued to behave in the same oppressive and arrogant manner. He also got killed the person who had carried the complaint to Uthman. This gave more impetus to anger and discontent of the people. An organization of senior people among the Egyptians was formed and its members, according to narrators, numbered seven hundred.

They all rushed to Uthman and they reached the Mosque. They reported to the companions about the behavior of Ibn Abi Sarah. Thus Talha went to Uthman and spoke to him in an acerbic tone. Ayesha also sent a message to him that he must dispense justice to that delegation. Imam Amirul Momineen Ali ('a) also told him, "This delegation wants a person in the place of another person (they want Uthman to replace the governor), that regarding him they demand retaliation of murder. So you must depose him and judge among them. Then if they are entitled to a right you must accord it to them'"

Uthman accepted it unwillingly and he said, "You select a person whom I can appoint as your governor."

People suggested the name of Muhammad bin Abi Bakr and Uthman wrote a letter of appointment for him as the governor of Egypt and he sent it with some people of the Muhajir and Ansar so that they may judge between him and Ibn Abi Sarah.36

They departed from Medina but when they reached the area known as Homs, they saw a messenger coming from Medina. When they investigated, they found that he was, Warish, Uthman's slave. So they subjected him to interrogation and found that he was carrying a letter of Uthman for Ibn Abi Sarah. In the letter, Uthman has ordered Ibn Abi Sarah to suppress and punish the members of this delegation. When they studied the letter and pondered over it, they realized that it was a trick of Marwan. They returned to Medina with the intention that they would either depose Uthman or put him to death.

5. Muawiyah bin Abi Sufyan

Uthman did not appoint Muawiyah as the governor of Syria. It was Umar who had appointed him. Uthman only confirmed the post of Muawiyah in Syria. However, he gave him additional powers and influence. In the words of Taha Husayn he cleared the way for him to reach to caliphate. "There is no doubt that Uthman prepared the ground of Muawiyah so that one day he may trans-

fer the caliphate to the family of Abu Sufyan and make it established in the clan of Bani Umayyah. For it was Uthman who increased the sphere of Muawiyah's influence. He added Palestine and Homs to his dominions and created for him a vast area in Syria. He was given the command of military forces all around and his army became more powerful than the Muslim army. And also, like Umar, he allowed him to remain in the seat of governorship for a long time. Uthman gave him more powers than he had during the reign of Umar. When the mischief increased Muawiyah thought that his kingdom was greater than any other kingdom and that he was the most powerful ruler with regard to military power and domination on the people."37

On the basis of this, Uthman himself was the one who increased the influence of Muawiyah and spread the limits of his dominions so he became the most powerful, influential and strongest ruler having under his control the most important, stable and prosperous province in the Islamic lands.

The above was the account of some of the governors under the reign of Uthman. They were all from Bani Umayyah and the clan of Abi Muit. And they were given the post of governorship only because of favoritism and partiality for them and to strengthen the influence of the Umayyads and to bring under their control the destinies of the Muslims. Sayyid Amir Ali has commented as follows regarding the governors of Uthman: "These were the men whom the caliph favored! They fastened to the provinces like famished leeches, heaping up wealth by means of pitiless extortion."38

Economic Policies of Uthman

The economic policy of Uthman was the continuation of the policy of Umar.39

There was nothing new in it except what Umar had founded that it was the very creation of class systems and preference of some over others in matters of allowances. This policy had deviated from that which Islam had promulgated in the necessity of observing moderation, public welfare, economic independence, fight against poverty and securing needs of the weaker sections and needy people. Because the rulers do not have any right to appropriate for themselves anything from public wealth, or that they may use it for strengthening their rulership or personal influence, and Islam has been very severe and strict in this regard. The Messenger of Allah (S) has said, "On the Day of Judgment the fire of Hell shall be for those who wrongfully misappropriate public wealth."40

Imam Amirul Momineen Ali ('a) has written in letter to his governor in Mecca, Qatham bin Abbas that he must endeavor to establish truth and justice in the land. This letter has explained the economic policy of Islam. The letter is as follows:

"Beware of the Public Treasury. Spend its money on the poor people of your province. Find them out (if they do not come to you) and meet their necessities. If any surplus amount is left over after such expenditure then send the amount to the centre so that it may meet the requirements of the poor throughout the State."41

The method of Islam, especially with regard to the government funds was that the governor was duty bound to spend on the welfare of the people in different localities and also spend it on the needy people so that no deprived or needy person remains in the Islamic lands. However Uthman did not accord any importance to this point. Rather he distributed public wealth among the nobles, the rich, the Bani Umayyah and family of Abi Muit. Such that huge wealth amassed with them and they remained busy in spending it'

Yes, the huge wealth that was collected at the central treasury was given away to the Umayyads and they used to claim that it is their property and not the property of the country, because they had

bestowed all the superiorities to themselves. A sketch of wealth that Uthman had bestowed to them and others is presented below:

Uthman's Bestowals to the Umayyads

Uthman restricted the wealth for the Umayyads and presented them with great bestowals as follows:

1. Harith bin Hakam: Uthman gifted the following things to his son-in-law who was married to his daughter, Ayesha:

A. 300000 dirhams[42]

B. Camels that reached Medina by way of Zakat were given to him.

C. He gifted him a market in Medina known by the name of Nahruz while the Holy Prophet (S) had given it as a charity for all Muslims.[43]

2. Abu Sufyan: Uthman allotted 200000 from the public treasury to Abu Sufyan, the leader of the hypocrites.[44]

3. Saeed bin Aas: Uthman paid 100000 dirhams to Saeed bin Aas.[45]

4. Abdullah bin Khalid: Abdullah bin Khalid bin Usaid married Uthman's daughter and Uthman ordered that 600000 dirhams be given to him. And he wrote to his governor in Egypt that the money be paid out of the Public Treasury.[46]

5. Walid bin Uqbah: Walid bin Uqbah was Uthman's half-brother related through his mother. He had bestowed a large sum from the Public Treasury through Abdullah Ibn Masood who was the treasurer. Later Abdullah asked him to repay the loan but he did not return the sum. Instead he wrote a letter to Uthman complaining about Abdullah. Uthman wrote a letter to Abdullah, which

mentioned as follows: Know that you are our treasurer; so do not say anything that has been given to Walid.

Ibn Masood became angry; He threw down the keys and said, "I was under the impression that I am the treasurer of Muslims. So if I were to be your treasurer, I have no need of it." After that he tendered his resignation and settled down in Kufa.47

On the basis of this we can say that the Public Treasury in the parlance of Uthmani policy was the property of the Umayyads and not related to the Muslims. We leave the judgment regarding this matter to the readers themselves.

6. Hakam bin Abil Aas: This filthy horrible creature was the worst foe of the Messenger of Allah (S), hence His Eminence had exiled him from the country and said, "He should not live at the place I reside." During the period of Abu Bakr and Umar he remained externed from Medina along with his sons in the same way. As soon as Uthman became the caliph he issued amnesty to Hakam and he returned to Medina in such a way that he brought only a goat with him and he was wearing a worn-out dress. Thus when he arrived to Uthman, Uthman presented him with a fur cloak and a rich and costly dress.48 He also gave him 100000 in currency49 and appointed him as the collector of Zakat from the Qaza-a tribe, which amounted to 300000. This amount was also gifted to Hakam.50

Uthman's generosity towards Hakam made all the Islamic groups critical of Uthman and they all objected to these policies of the caliph.

7. Marwan bin Hakam: Marwan bin Hakam was the vizier and the special advisor of Uthman and all the important matter connected with the regime were in his charge. He also got a huge quantity of wealth in his control. The following items were bestowed by Uthman:

A. One-fifth of the booty of Africa, which amounted to 500000 dinars was allotted to Marwan. The people went against Uthman due to this matter.

Abdur Rahman bin Hanbal, the revolutionary poet has composed satirical verses about him as follows:

"By Allah Almighty, indeed I swear that I have not been left free without a purpose.

However you created mischiefs for us so that you may become experienced as you did become experienced.

Because the two trustworthy ones have described the illuminated path for guidance.

They did not secretly take away a single dirham and neither did they keep a single dirham for selfish needs.

You have recalled that accursed fellow and made him your confidant, very much against the existing practice.

And you gave the Khums money of Allah's servants (Muslims) to Marwan so that he may oppress them and you have resorted to nepotism.51

B. Uthman provided him with a thousand and fifty *Awqiya* [One *awqiya* equals seven *mithqals* approximately] of precious metal. But it is not known whether it was gold or silver. However the fact is that this allotment created a great furor in the community and Uthman was much denounced for this misplaced generosity.52

C. He gave him 100000 from the Public Treasury. It infuriated the treasurer Zaid bin Arqam so much that he returned the keys to Uthman and began to weep. So Uthman scolded him and said, "Are you weeping because I have done a good deed to my relatives (*Sile Raham*)?"

He replied, “Rather we are weeping because the money you would have spent in charity during the time of the Holy Prophet (S), the same money you have taken away. Even if you had given only a hundred dirhams to Marwan, it would have been too much.

Uthman screamed at him, “Give up the keys, we’ll appoint someone else in your place.”53

D. Uthman bestowed the property of Fadak to Marwan.54

E. He also allotted him the Khums money of Egypt.55

These were some examples of the misplaced generosity of Uthman towards the Umayyads, which brought vehement denouncements of the Muslim community. The senior members of public and those who were righteous and noble personalities became infuriated at Uthman. This was so because that family had always been inimical towards the Almighty Allah and His Messenger and they had always fought against Islam. Hence it was absolutely against truth and justice that the wealth of Muslims and their incomes be reserved especially for the Umayyads, while it was a time when poverty was widespread in all the regions of the Muslim community.

Uthman’s Generosity to Nobles

Uthman endowed huge wealth to all those nobles and aristocratic personages whose power he feared. The following are some of the major bestowals of Uthman to the influential people:

1. Talha: Uthman presented 200000 dinars to Talha56 while he already owed 50000 to him. So Talha asked, “Take back what I owe you.” However Uthman wrote off the amount and said, “O Abu Muhammad, it is to honor you for your valor.”57

2. Zubair: The caliph issued 600000 units of currency to Zubair, such that he was astounded at the time of receiving them and inquired about this wonderful matter so that he may put to use what he had received. He told him that it was to enable him to build mansions in provinces and cities.58 Thus Zubair built eleven houses in Medina, two in Basra, one in Kufa and one in Egypt!59

3 ñ Zaid bin Thabit: The third caliph presented a huge amount of wealth to Zaid bin Thabit. Such was the spread of his wealth that when he died he left behind such a huge quantity of gold and silver that it had to be broken up into pieces by sledge hammers. And this was in addition to the landed property that he left and its value was around 100000.60

Uthman also bestowed other properties to those who supported his regime like Hissan bin Thabit and others, about whom the historians have written in detail and these properties remind us of the millionaires of our time.

The wealth of some companions increased so much that some of them feared that the Almighty Allah would reduce their rewards in the Hereafter. Khabab bin Arat says: "I was with the Messenger of Allah (S) and I did not have any wealth but now I have in box in a corner of my house containing 4000 Wafi,61 and I fear that Almighty Allah be repaying our good deeds in this world itself. (So nothing would remain for us in the Hereafter). Faan Flutton believes that this economic policy led the people to a life of luxury and created every sort of mischief and corruption.62

Allotment of Land to Feudal Lords

Uthman allotted tracts of land in Kufa to various persons while he knew that those lands were the property of Muslims because they were obtained through military expeditions.

He gave it to feudal person whether the land was in Kufa or beyond its limits. The lands were reserved for building houses and

mansions and named "*Maskinal Wujuh*". He gave the following landed properties to a group of companions as follows:

Talha was granted the property, which became famous as *Dar-at-Talhain*. It was situated in al-Kanasa locality. The caliph gifted a huge landed property to Ubaidullah Ibn Umar and it took the name of Kufiyat Ibn Umar. He also made land endowments to Usamah bin Zaid, Saad, his nephew, Hashim bin Utbah, Abu Musa Ashari, Huzaifah Abasi, Abdullah bin Masood, Salman Bahili, Musayyab Fizari, Amr bin Hareeth Makhzumi, Jubair bin Motam Thaqafi, Utbah bin Umar Khazraji, Abu Jubair Ansari, Adi bin Hatim Tai, Jurair Bajali, Ashath Kindi, Walid bin Utbah, Ammar bin Utbah, Furat bin Hayyan Ajali, Jabir Ibn Abdullah Ansari and Umme Hani binte Abu Talib.

In the same way Uthman gave in ownership to some people some very profitable landed properties that were well known in history.

1. Talha bin Abdullah was given the property called *Nashasataj*.

2. Adi bin Hatim was granted the land of *Al-Radd Jaa*

3. Wail bin Hujr Hazrami was allotted *Radhiya Zaadar*

4. Habab bin Arat was gifted *Sa-abna*

5. To Khalid bin Arafta he gave land in Hamam Ayyim

6. Ashath Kindi got the landed property of *Zeez Nabar*

7. Jurair bin Abdullah Bajali was bestowed al-Jarfain, a piece of land on the banks of Euphrates

8. Abdullah Ibn Masood got a piece of property in *Nahreen*

9. Abdullah bin Malik Zuhri received the grant of the village called *Hurmuz*.

10. Ammar bin Yasir was handed over the land called *Asbeena*

11. Uthman also gave some land to Zubair Ibn Awwam

12. He issued the ownership of a piece of land to Usamah bin Zaid but he sold it later on.63

These were some of the lands, which Uthman had allotted to the feudal lords while some affluent people had already purchased those lands and therefore the Iraqis were trying to get them back. While a group of noble class people were interested to purchase fertile lands of Iraq. Talha, Marwan bin Hakam, Ashath bin Qais64 and some persons of Iraqi tribes purchased the lands till feudalism spread and huge feudal estates came into being. Slaves, prisoners and nobles gathered around landed properties and amassing of wealth, increase in relatives became apparent for some selected few. Sinoon and Faal Hauzen believe that allotments of these agricultural lands were made before the reign of Uthman.

In any case this great feudalism created the class system and it gave rise to a class struggle among the people of the community.

Appropriating Public Wealth for Personal Needs

Uthman exhausted the public treasuries and whatever he wanted he used to take it for himself and his family. Historians say: There were such precious jewels present in the public treasuries that it was not possible to compute their value. Uthman took them and with them got jewellery made for his daughters and wives.65 He himself had gone so much ahead in extravagant expenditure that Muslims had not seen anyone like him. Because he got a house of brick and mortar made for himself in Medina and its door was made of teak and juniper wood. He also kept the funds, orchards and water springs under his control.66

He got his teeth covered with gold and wore royal garments and he employed huge amounts from the Public Treasury for planting fields and making houses for himself.67 When he was killed he had left 30 million dirhams and 150000 dinars with his treasurer. He also left behind 1000 camels and incomes of Bradis, Khaiber and Wadi al-Qura, which came to be 200000 dinars. He left all this when he died.68

The economic policies followed by Uthman created a class system and it caused untold losses to the Muslims.

Muhammad Kurd Ali says, "This economic policy divided the people into two major classes. Firstly: A class which had a lot of wealth and they had nothing to do except indulge in vain pleasures and luxuries and secondly was the labor class who ploughed the land or worked as artisans. These people had to bear hardships and difficulties for their masters so that they may get some leftovers from their banquets. Absence of balance in economic life and loss of stability in political and social life were the two faces of reality of those times. The Umayyad regime followed this policy during their period of rule employed wealth in political matters. They used it as a weapon against their opponents and an instrument of pleasing their friends and supporters."69

With this brief statement we conclude our discussion about the economic and monetary policy of Uthman which lad deviated from the Islamic policy of observing austerity with regard to public wealth and the necessity of spending it on public welfare and the poor and the deprived sections in all areas of the Muslim dominions.

Opposing Groups

Muslims objected against Uthman most vehemently and the righteous and good people among them took severe steps to oppose him as he had been unduly partial to Bani Umayyah and the fam-

ily of Abu Muit and had imposed them over the Muslims. Uthman had also given in their charge the taxes of various provinces and government posts were all given to people of these families inspite of the fact that they continued their oppressions and injustices. Uthman did not take any step with regard to this. People criticized and complained to Uthman but he replied to them with abuses and insults.

The opposing group was divided into two types of people, right and left. Because Talha and Zubair and those attached to them were such that their opposition to Uthman was not based on a demand for social reform even though they pretended such a stance before simple-minded people and the general public. Rather their aim was to reach the seat of power and obtain the key positions in different areas in order to secure their incomes.

As for the other groups of opponents it consisted of senior personages of Islam and supporters of religion like Ammar bin Yasir, Abu Zar, Abdullah Ibn Masood and others like them who had fulfilled their covenants to their Lord and had given a good test in the path of religion. They realized that Uthman's regime has destroyed the Prophetic practice and enlivened innovation. And they saw that truthful persons are belied and in illegal way posts are given to people. In such a way that they themselves were asking Uthman to change his practice and follow the guidance and deal with truth among the Muslims. However he paid scant regard to them and if he had accepted their views many mischiefs and calamities would have been removed from the community.

Crushing the Opponents

Uthman resorted to absolute severity in crushing his political opponents and critics. He directed his fury upon them and reached to extremes in an endeavor to punish and hurt them. Some of those personages who fell prey to Uthman's fury were as follows:

1. Ammar bin Yasir

The status of Ammar in Islam is known to all because he was the companion and friend of His Eminence, the Prophet. He bore terrible tortures and most severe hardships in the path of Islam. The Quraish subjected Ammar and his parents to a severe torture. His parents were martyred in the path of religion and the Holy Quran has announced their excellences in the following verse:

"What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter'" 70

And the Almighty Allah has said regarding Ammar:

"Is he who was dead then We raised him to life and made for him a light by which he walks among the people'" 71

The Holy Prophet (S) accorded great respect and honor to Ammar and he was the recipient of respect and kindness from His Eminence. His Eminence heard that a person has spoken ill to Ammar, therefore His Eminence became very much disturbed by it and he said, "What does he have to do with Ammar? He invites them to Paradise while they call him to Hell fire. Indeed, Ammar is the skin between my eyes and nose (very respected). Whenever someone reaches this status, you must refrain from (disrespect to) him."72

When the Holy Prophet (S) left this world for the everlasting abode, Ammar became the most prominent companion of Imam Amirul Momineen Ali ('a); he attached himself to Ali ('a) and became his servant. Ammar was of those who refused to give oath of allegiance to Abu Bakr because except for Imam Amirul Momineen Ali ('a) he did not consider anyone eligible for the successorship of the Prophet.

When Umar imposed Uthman as the caliph on Muslims, Ammar was in the forefront of opposing and criticizing Uthman. The causes of Ammar's stand were as follows:

1. When Uthman took for himself a special container having such precious jewels that it was not possible to find their value, Imam Amirul Momineen Ali (‘a) objected to it, and Ammar endorsed the stand of His Eminence. So Uthman addressed Ammar saying, “O son of Mutaka,73 are you trying to insult me?” At that time he ordered his officers to arrest Ammar. They arrested him and took him to Uthman’s house and beat him up badly till he lost consciousness. After that they took him to the house of the mother of believers, Umme Salma. Due to the severity of the beating he did not regain consciousness till the time of noon and late afternoon prayers had lapsed. When he regained consciousness, he arose, performed the ritual ablution and performed the evening prayers and said, “Thanks be to God, this is not the first time that I am tortured for the sake of Almighty.”

Ayesha also became infuriated. She took out a strand of Prophet’s hair, one of his clothes and also a slipper and she said, “How soon have you abandoned the practice of your Prophet while his hair, clothes and footwear are still intact.” Uthman became so angry that he did not know what to say and how to have his mistakes excused.74

2. Senior companions of the Prophet wrote a memorandum for Uthman in which they told him that he had deviated from the prophetic practice. They advised him to refrain from such tactics. Ammar took the document and came to Uthman. He read a part of the letter and then glanced at Ammar and asked him, “Have you come to me on their behalf?”

Ammar replied, “I am more concerned than them about you.”

Uthman said, “You lie, O son of Sumaiyyah!”

Ammar said, “By Allah, I am the son of Sumaiyyah and the son of Yasir.”

Uthman ordered his servants to tie up the limbs of Ammar and pull them apart. Uthman himself kicked Ammar so hard in the

groin that he developed hernia, became weak and lost consciousness.75

3. When Uthman persecuted and suppressed the great companion of the Messenger of Allah (S), Abu Zar and exiled him to Rabadha where he passed away as a stranger in foreign land and the news of his passing away reached Medina, Muslims were shocked and aggrieved for Abu Zar. While Uthman mockingly remarked, May Allah have mercy on him."

Ammar denounced this action of Uthman and said, "May Allah have mercy on all of us."

Uthman became infuriated and he addressed Ammar in the worst possible manner and the most severe way saying, "O one whose father's mouth foamed. Do you think I regret sending him to exile?"

Such a behavior hardly befits a commoner, what to say about Uthman, who claims that angels were ashamed of him?

Uthman instructed his servants to take away Ammar and torture and beat him up and exile him to Rabadha also. When they were ready to depart for Rabadha the Bani Makhzum tribesmen came to Imam Amirul Momineen Ali ('a) and petitioned him to speak to Uthman and told him, "Fear Allah! You exiled a righteous person from the Muslims and he passed in that exile and now you want to exile him (Ammar) similarly?"

Uthman arose and shouted at the Holy Imam ('a), "You are more deserving to be exiled."

His Eminence said, "If you want to do it, go ahead."

The Emigrants gathered around him and complained and criticized him. He accepted their plea and gave amnesty to Ammar.76

Uthman did not respect the status and position of Ammar that he had near the Holy Prophet (S) and his seniority in Islam. He com-

mitted excess upon him and tried much to torture and hurt him because Ammar enjoined justice and invited towards truth.

2. Abu Zar

Abu Zar was the companion and friend of His Eminence. He was of the senior- most companions of His Eminence who were at the forefront in Islam. He was the most pious of the people and he cared very little for the world and its benefits. The Messenger of Allah (S) considered him trustworthy at a time when he did not trust any of his companions.77 The Prophet used to entrust him with all his secrets at a time when he did not disclose his secrets to anyone. He was one of the three persons whom the Almighty Allah loved and He also commanded His Messenger to love them. And he is of those three persons,78 for whom Paradise was eager.79

When turmoil appeared during the time of Uthman, and the Bani Umayyah reserved the profits of the kingdom and the products of lands for themselves, Abu Zar in his capacity of being a Muslims believer chose the religion and criticized the policies of Uthman. He called Uthman so that there be a limit to corruption and spreading of disunity among the people. Uthman refused to follow his advice, but he did not give up. He continued his criticism in the same way. Regarding those who Uthman had given huge grants, he used to stand up and recite the verse:

"'and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement."80

This statement angered Marwan Hakam because a huge wealth that Uthman had bestowed on him had amassed with him. He became highly annoyed with Abu Zar and complained about him to Uthman. Uthman summoned Abu Zar and deterred him from such behavior but Abu Zar did not agree to change his attitude. He said, "Does Uthman prohibit me from reciting the Book of God? By Allah, I cannot offend Allah for the sake of Uthman. The

displeasure of Uthman is better for me than the displeasure of Allah."

Uthman was infuriated and he was fed up with Abu Zar but he controlled his anger and waited for a chance to destroy his foe.

Abu Zar's Imprisonment in Syria

The great companion of the Prophet continued to attack Uthman and from this course of action he had the pleasure of God in view and he desired the life of the Hereafter. He neither feared death nor was charmed by the life of this world. While Uthman harbored malice against him and finally deported him to Syria.

Historians say: Uthman asked the audience in his assembly, "Is it allowed for one to borrow some money from the Public Treasury and when it is possible to return it?"

Kaab al-Ahbar, a confidant of Uthman spoke up and gave a verdict to support the legality of that action.

Abu Zar found this matter unbearable because since Kaab had the nature of a Jew and his acceptance of Islam was doubtful, how could he interfere in religious matters? So he screamed at him, "O son of two Jews! Do you teach us our religion?"

Uthman became angry and took the side of Kaab and cried at Abu Zar, "How much has your pain increased and how painful you have become for my friends. Go to your place in Syria!"

Thus Uthman issued orders that Abu Zar be banished to Syria. But when Abu Zar reached Syria and witnessed the evils and innovations of Muawiyah that he had a free hand in using the wealth from Public Treasury that was collected from the labors of people, he denounced Muawiyah. He also exposed the evil deeds of Uthman among the Muslims people. He also objected against Muawiyah when he said, "The wealth, is the wealth of God." And

he told him, “The wealth is the wealth of Muslims.” Abu Zar also protested against the construction of Muawiyah’s palace, al-Khizra and said, “O Muawiyah, if this palace is being financed from the Public Treasury it is a breach of trust and if it is made with your money, it is extravagance’”

Abu Zar invited the people towards an awakening and warned them against the politics of the Umayyads. He told the Syrian people, “By Allah, such innovations have gained currency these days as are not to be found in the Holy Quran or the traditions of the Prophet. By Allah, I see that the truth is being effaced and untruth is becoming stronger. Truthful people are being falsified and sinners are being given preference over the virtuous.”[81]

People believed the statements of Abu Zar and testified as truth what he said. In this way he continued to enlighten the society and he called out for restoring the rights of the deprived. He encouraged the poor class to demand their rights from the ruling class.

The devil Muawiyah became fearful that a revolution might occur against him. Therefore he issued orders that nobody should be allowed to be in the company of Abu Zar or sit with him. He told Abu Zar, “O enemy of Allah, you incite people against us and do what you do? If I were to kill a companion of Muhammad without the permission of Amirul Momineen (Uthman), I would have killed you.”

Abu Zar became very much infuriated and he replied, “I am not the enemy of Allah and neither an enemy of His Messenger. Rather you and your father are the enemies of Allah and His Messenger. You have accepted Islam outwardly and remain disbelievers inwardly’”

Abu Zar continued his social activities and followed the course of causing a social awakening. He encouraged the people to rise up in revolt. Thus Muawiyah became angry and wrote a letter to Uthman and warned him of the danger of Abu Zar. He requested

Uthman to recall Abu Zar to Medina. Uthman replied to him saying that he may send Abu Zar back to Medina making him ride on the bare back of a mischievous camel with a cruel driver so that he has as painful a journey as possible.

Muawiyah sent him with some servants who neither knew about the status of Abu Zar nor accorded him any respect. They did not permit him even the least relief. In this manner they were taking Abu Zar to Medina such that the skin of his thighs ruptured and he nearly died due to this terrible journey.

When he reached Medina he came to Uthman in a decrepit and emaciated condition. However as soon as Uthman saw him he started reviling him without having any regard for his status. He said, "It is you who have committed improper acts."

Abu Zar said, "I did nothing except that I gave you a piece of advice and you took it ill and sent me away from you. Then I advised Muawiyah. He also did not like it and he turned me out."

Uthman said, "You are a liar. You are nursing sedition in your mind. You want to provoke Syria against me."

Abu Zar advised him saying, "O Uthman, only follow Abu Bakr and Umar and nobody would say anything against you."

Uthman stood up and screamed at him, "What does it matter if I follow them or not? May your mother die."

Abu Zar said, "By Allah, you cannot accuse me of anything except that I direct people to do good and prevent them from doing unlawful acts."

At this Uthman was filled with rage and he said, "O courtiers! Advise me as to what I should do with this old liar? Should I punish him with flogging, send him to the prison, get him killed or exile him? He has created dissensions in the Muslim society.

Having heard this, Ali, who was present there became angry and said, "O Uthman, I heard the Messenger of Allah (S) say: There is no speaker, under the sky and upon the earth more truthful than Abu Zar."

Abu Zar did not pay any heed to Uthman and he continued his mission and went on voicing his opposition to the wrongs prevalent in the regime. He said, "You collect children to recruit them as soldiers and you adopt favoritism for your relatives and you make the children of emancipated slaves proximate towards you.

In the same way he informed the people about what the Messenger of Allah (S) had said regarding the defects and evils of the Umayyads and their danger to Islam. He said that the Holy Prophet (S) had said, "When the number of Bani Umayyah males rises to thirty, they will consider the cities of Allah as their booty and slaves of Allah as their own slaves and maids, and they will destroy the religion of Allah."82

Uthman proclaimed that no one should be in the company of Abu Zar and he prohibited all to even converse with him because he enjoined good and forbade evil and he did not support Uthman's policies.

Abu Zar Imprisoned in Rabadha

Abu Zar continued his crusade and continued to flay the Umayyad policies and the Umayyads oppression and hardships did not weaken his resolve.

Uthman who was absolutely fed up with him, decided that Abu Zar be exiled from the Islamic lands and kept imprisoned in an uninhabited area. Thus he sent his officials and when Abu Zar came he at once addressed Uthman, "Woe be to you, Uthman. Have you not seen the Messenger of Allah (S)? Have you not seen Abu Bakr and Umar? Was their behavior also like this that you are behaving with me like oppressors?"

Uthman interrupted him and shouted, “Get away from us and leave our cities and go away!”

“Are you banishing me from the sanctuary of the Messenger of Allah (S)?” “Yes, and it is so because you have become disgraced.”

“Shall I leave for Mecca?” “No.”

“To Basra?” “No.”

“Where should I go?”

“To Rabadha, till you die over there.”

After that Uthman ordered Marwan that he should be immediately taken out to Rabadha and added that he should be taken out in a humiliating manner. Muslims were prohibited to go after him or bid farewell to him. However righteous people did not accept it but that they should oppose Uthman’s orders. They trampled on Uthman’s proclamations. Thus His Eminence, Amirul Momineen Ali (‘a), Hasan and Husayn, Aqil and Abdullah Ibn Ja’far came forward to bid Abu Zar farewell.

Marwan went to Imam Hasan (‘a) and told him sternly, “Beware Hasan! Don’t you know that Uthman has ordered not to speak to this man? If you didn’t know it, know it now’”

Imam Amirul Momineen Ali (‘a) stood up towards Marwan and slapped the ears of his mount and cried, “Get away, may Allah send you away to the fire of Hell.”

Marwan ran to Uthman and informed him that his command had been disobeyed and excess had been committed on him.

Statements of His Eminence, Imam Amirul Momineen Ali (‘a)

Imam Amirul Momineen Ali (‘a) stood besides Abu Zar with tearful eyes and he bid farewell to him in words that described his personality, “O Abu Zar, you became angry for the sake of the Almighty. So repose hope in the One for whom you became angry. Those people dread for their life from you and feared from them for your religion. Thus you leave free in their hands that for which they feared you or that for which you feared them. Leave it! As how needy they are for that which you prevented them from and how needless you are from that which they prevented you from. And it shall be known tomorrow who has won and who shall be more vied? That if the heavens and the earth are closed for a servant and he had been pious, the Almighty Allah makes a way out for him. Nothing can give you consolation except the truth. The truth will be your companion in loneliness and you can get alarmed only by falsehood. Because if you had accepted their world they would have loved you, and if you had tore with your teeth a thing from them they would have given security to you’”

These statements throw light on the revolution of Abu Zar, which stood for the sake of truth and for lofty principles that Islam had brought and those people feared him in that regard. It was so because they had usurped the wealth of the community and they played with the economy and their future. They became afraid of him. The Holy Imam (‘a) appreciated this spirit in Abu Zar and requested him to go away with his religion so that he may remain safe from the mischiefs and evils of those people because he shall be successful and happy on the day of meeting the Lord in the Hereafter. While they shall be in loss as the Hell fire shall scorch their faces and they shall remain in it forever.

Words of Imam Hasan (‘a)

Imam Hasan (‘a) came forward to his uncle, Abu Zar and shook hands with him and extolled his revolutionary spirit. Then he spoke the following encouraging words that express the deep sorrow of His Eminence.

"Uncle! If it had not been preferable for one saying farewell to be silent and those who follow have to go back the statement would have been brief even though the pain may be prolonged. We are aware of the treatment meted out to you. So separate the world from yourself along with its remembrances and ignore its hardships with the hope in what is to come. Have patience at this calamity till you reach my grandfather while he is pleased with you."

Statements of Imam Husayn ('a)

Imam Husayn ('a) came forward to Abu Zar while he was fully affected with grief and sorrow. Then he addressed him with these illuminated words,

"O my Uncle, you need not worry as Allah has power over everything to change what you see as Allah is in a new glory everyday. These people have kept their world from you and you kept your religion away from them. And how needless were you of that which they denied you and how needful were they of that which you denied them. Thus beseech the Almighty for patience and seek His refuge from impatience and greed, as patience is from religion and nobility and greed does not hasten sustenance and impatience does not delay death'"

How remarkable were these words that exposed the stand of the Umayyads towards Abu Zar and their enmity towards him. Because they feared him for the sake of their worldly life and they were in dread of his lofty grades. The Imam advised him patience under all circumstances, as it does not delay death. Imam Husayn ('a) was decorated with these lofty morals on the day of the tragedy of Karbala. Neither he bowed to the Umayyads nor was he impatient in facing the great horrors and terrible calamities.

Ammar's Discourse

Ammar then stepped forward with his eyes brimming with tears and bid farewell to his friend and companion, Abu Zar, "May Allah not sympathize with him who has put you to great trouble and may He not give rest to him, who has made you restless. O Abu Zar, by Allah, if you had welcomed the world of the world-seekers, they would not have turned you out, and if you had approved of their conduct, they would have befriended you. When you stood firm to your faith, the seekers of the world grew weary of you. Don't be worried as Allah is with you. These are the unfortunate worldly-minded people who sustain the greatest loss'"

After hearing these speeches Abu Zar burst into tears and he glanced for the last time on them and bid farewell to Ahlul Bayt ('a), who had been sincere to him and he had been sincere to them. Then he spoke to them words that showed his deepest emotions:

"May Allah have mercy on you, O the blessed members of the Prophet's family. When I saw you, I remembered the Holy Prophet (S) and blessings surrounded me. O my revered ones! You alone were the means of solace to me in Medina. Whenever I saw you I got the satisfaction of my heart and peace of mind. O my elders! Just as I was a burden to Uthman in Hijaz, I was a burden to Muawiyah in Syria. He did not like to send me to Basra or Egypt, because he has his foster brother, Abdullah Ibn Abi Sarah as the governor of Misreen[83] and the son of his maternal aunt, Abdullah Ibn Aamir as the governor of Basra. He has now sent me to a place, which is a desert where I do not have any supporter other than Allah. By Allah, I know Allah alone is my helper and for Him alone I will nor care for any wilderness'"

At that time Abu Zar's mount began to move and headed towards Rabadha so that he may be taken away from the sanctuary of Allah (Mecca) and the sanctuary of His Messenger (Medina). His heart was filled with sorrow and grief and the separation from Ahlul Bayt ('a) hurt him as they were the mementoes of the Holy Prophet (S) in his community.

Abu Zar went to Rabadha till finally he starved to death, while the wealth of the nation was in Uthman's control and he was giving it all to Bani Umayyah and the family of Abu Muit but he prohibited it to Abu Zar, who was, in his guidance and manners, like His Eminence, Isa the Christ, the son of Maryam.

When Amirul Momineen Ali ('a) returned after bidding farewell to Abu Zar a group of people hastened to welcome him. They informed him that Uthman was enraged at His Eminence because he had opposed the orders of Uthman regarding speaking to Abu Zar and bidding him farewell.

His Eminence replied to them, "The horse's rage is on the rein."[84]

Uthman went to the Imam and cried, "Why did you oppose my commands?"

"Yes, Marwan came to me to prevent us but I drove him away but I did not disobey your command."

"Did you not know that I had forbidden the people from bidding farewell to Abu Zar?"

"Is it incumbent for us to obey your orders even if they conflict with the obedience of Allah and the truth?"

"Pay up the penalty to Marwan." "For what?"

"For slapping the ears of his mount."

"My horse is over there. If he wants he can slap its ears like I did to his mount. But, by Allah, if he abuses me I shall abuse you in the same way. Not that it would have any falsehood in it except that it would be truth."

Uthman: "Why should he not abuse you if have abused him? By Allah, you are not superior than him in my view."

The Holy Imam (‘a) was shocked at Uthman who was so much obsessed by favoritism to his clan that he compares Ali (‘a) who was in relation to the Prophet as Harun was to Musa (‘a) with a lizard son of a lizard whom the Prophet had cursed while he was yet in the loins of his father.

Imam stood up and said to Uthman, “Do you say this to me? And compare me to Marwan? I am, by Allah, superior to you and my father was better than your father and my mother was better than yours. These are the calamities that I am bearing’”

Uthman fell silent and failed to give any response and Imam (‘a) went away from there in sorrow and pain.

3. Abdullah Ibn Masood

Uthman suppressed Abdullah Ibn Masood, a prominent companion of the Holy Prophet (S) in the worst manner and harassed him as much as he could. Its reason was the same that we have described in the topic of Walid bin Uqbah’s governorship in Kufa. It was so because when Walid refused to repay the amount he had taken from the Public Treasury, Abdullah protested against him. Walid lodged the complaint regarding Abdullah Ibn Masood with Uthman and Uthman denounced Abdullah Ibn Masood for it. In response Abdullah resigned from his post as treasurer and went to Medina. When he reached Medina, Uthman was atop the pulpit delivering a sermon. When his eyes fell on Abdullah Ibn Masood he addressed the Muslims, “A terrible beast is coming towards you. Wherever he goes to eat he vomits there.” (That is he is thankless to his benefactors).

Ibn Masood rebutted him and said, “I am not such! Rather I am the companion of the Messenger in the battle of Badr and the Allegiance of Rizwan.”

Uthman’s statement created a wave of rage and displeasure among the people and Ayesha expressed her anger and said, “O

Uthman, do you say such things about the companion of the Messenger of Allah (S)?"

Uthman ordered his officials to expel that great companion from the Masjid and they drove him out of there in a very humiliating manner. A slave of Uthman, Abdullah bin Zame or Yahmoom picked up Abdullah Ibn Masood while Abdullah's legs thrashed besides his neck. Then he threw him down with force and one of his teeth broke.

Imam Amirul Momineen Ali ('a) stoop up and addressed Uthman, "O Uthman, are you doing this to a companion of the Prophet at the complaint of Walid bin Uqbah?"

Uthman replied, "I have not done this on the complain of Walid bin Uqbah. I had sent Zaid bin Sult Kindi to Kufa and Ibn Masood told him that it lawful to shed Uthman's blood."

Imam said, "You believed Zaid, who is absolutely untrustworthy?"[85]

After that the Holy Imam ('a) brought Abdullah Ibn Masood to his house and took care of him till he was completely cured of his ailments and wounds. Uthman on the other hand broke off all connections with him and released him. He also proclaimed that Abdullah Ibn Masood should not leave Medina. He also stopped his allowance from Public Treasury.

Ibn Masood fell ill and was on his deathbed when Uthman came to visit him and asked, "What do you complain against?"

"Against my sins." "What do you want?" "Mercy of my Lord."

"Shall I send a doctor to you?" "The doctor had made me ill." "Shall I get you your allowance?"

"You denied it to me when I needed it and when I have become needless of it you are giving it to me?"

"It would be for your children."

"Their sustenance is from Almighty Allah."

"O Abu Abdur Rahman, seek forgiveness for me."

"I shall beseech Allah to secure my rightful share from you."[86]

Uthman went away dejected without being able to gain the forgiveness of Abdullah Ibn Masood. When Ibn Masood's condition became serious he made a bequest that Uthman should not recite his funeral prayer and his friend Ammar Ibn Yasir recited his funeral prayer. The most prominent companions performed the funeral rites and Uthman was not informed about it. When Uthman learnt about it he became enraged and he asked angrily, "Have you taken precedence to me?"

Ammar replied, "He had made a bequest that you shouldn't recite his prayers."

Ibn Zubair, a poet, says:

"I see that you sing a dirge at my death while when I was alive you gave me not a morsel to eat."[87]

Here we conclude our discussion about the opposition of the people and their dissent against him due to his nepotism and his excess in giving away all the wealth of the community to his clansmen while there existed poverty and starvation in all the areas of the kingdom.

Voices of dissent became louder and people intensified their agitation against Uthman. It was so because he had distorted the practice of the Prophet and imposed Bani Umayyah and the family of Abi Muit on the necks of the Muslims.

He had exclusively given away all the government posts to them. He had also bestowed them all the profits accrued from the lands.

Revolution

The revolution was to the extreme limit result of social solidarity and a condition developed to seek reform as Alaili says,88 "Revolution to a great extent is a result of social awakening and a condition that is demanding reformation because dissent became widespread and anger became common. People talked about the oppression of Uthman, his injustices and suppression of righteous men. These discussions took place in all meetings and gatherings. The prominent and influential people gathered and wrote letters to all the cities seeking their help and asked them to send some soldiers who may overthrow that regime. The text of their letter is as follows:

"From the first Muhajireen and the remaining ones of Shura to any of the companions who are in Egypt. So to say: Come towards us and obtain the Caliphate of the Messenger of Allah (S) before it is snatched away from the hands of its owners. Because the Book of Allah has been altered and the practice of His Messenger is changed and the laws of the two caliphs have been replaced. Thus, by Allah, whosoever reads this letter from the remaining companions of the Messenger of Allah (S) and those who follow them in righteousness, they should come and obtain the rights and restore them to us. So, please come to us if you believe in God and the Day of Judgment so that the truth is illuminated in the same way as they bid farewell to their Prophet, they should have said farewell to the caliphs. Rise up as they have taken away our rights, taken control of our finances and created a gap between our affairs and us. The caliphate after our Prophet was the caliphate of Prophethood and Mercy and today it has become rulership, which is like a thing caught between the teeth, that whoever gets control over it he devours it."89

This message describes the terrible deeds committed by Uthman's regime and they were as follows:

1. Altering the Book of Allah, scrapping of laws and distancing from its principles.

2. Changing the practice of the Holy Prophet (S) and neglecting its economic and social provisions.

3. Replacing the laws of the previous two caliphs.

4. To confine the national wealth to ones personal control and disposal and to bestow it to ones relatives and confidants.

5. Deviation of the Islamic caliphate from public welfare towards a regime that did not care for the good of the community.

The righteous and good people of different provinces decided to send some committees to Medina in order to study the situation of the caliph and to be informed of his condition.

Another Message to Frontier Military Officials

Another aspect of opposition was a second message to companions posted at the frontiers so that they may come to Medina and take over the government. The text of that letter was as follows:

"Indeed, you have come out to perform Jihad in the way of Allah, the Mighty and the Sublime, and you want to establish the religion of Muhammad while your caliph has destroyed the religion of Muhammad. So come forward to save it'"[90]

This letter enflamed the hearts and filled the people with rage against Uthman. They became ready to rise up against the caliph.

Delegations from Different provinces

All through the kingdom, people responded positively to the call of the companions and they sent their delegations to Medina to study the situation. Those delegations were as follows:

A. Egyptian Delegation

Egypt sent a delegation consisting of more than 400 persons and they were under the command of Muhammad bin Abi Bakr and Abdur Rahman bin Adis Balawi.

B. Kufian Delegation

Kufa sent another delegation under the leadership of Malik Ashtar, Zaid bin Sauhan Abadi, Ziyad bin Nazr Harithi and Abdullah Asim Aamiri. And they were all under the supreme command of Amr bin Ahtham.

C. Basran Delegation

Basra sent 100 persons under the command of Hakim bin Jabla and after that 50 persons more which consisted among others, senior personages like Zarih bin Ibaad Abadi, Bushr bin Sharih Qaisi and Ibnul Mahrash.

Companions welcomed the delegations and accorded them respect and honor and they informed them about the deeds of Uthman. They encouraged and implored them to dethrone the caliph and punish him.

Memorandum of Egyptians to Uthman

The Egyptian delegation decided to hand over a memorandum to Uthman and ask him to repent for his policies and to change his behavior to the right path. The text of the memorandum was as follows:

“So to say: Allah certainly does not change the condition of a people until they change their own condition. Then for the sake of God, for the sake of God. And again for the sake of God, for the sake of God, you are on the path of the world. So you keep the Hereafter also in view and do not neglect your share in the hereafter, as the world shall not be better for you. You should know that we are for Allah. We become angry for the sake of Allah and become pleased also for His sake. We shall not lift our swords from our shoulders till you do not repent openly or that your deviation becomes known to all. And this statement of ours is for you and our dispute is also with you and our excuse regarding you is with the Almighty’”[91]

Uthman was worried and confused and read the letter carefully while the revolutionaries had surrounded him. Then Mughaira rushed to him and sought his permission to address the people and Uthman accorded permission. However when he came to the people, they shouted at him, “O cripple, go back!”

Then again they screamed at him, “O transgressor! Go back!”

The third time they cried at him, “O sinner! Go back!”

Mughaira returned to Uthman humiliated and degraded while he had failed his diplomacy. Uthman then summoned Amr bin Aas and asked him to speak to those people. He also came to them and saluted them. However they did not reply to his salutations, because they knew he was a sinner and a terrible transgressor. They told him, “O enemy of God! Go back!”

“O son of such a woman! Go Back! As you are neither trustworthy in our view nor shall you remain secure.”

He returned unsuccessfully in his mission while they did not hear what he had to say. They only considered him a despicable and degraded creature.

Uthman Sought Imam's Help

Uthman knew that except from Imam Amirul Momineen Ali ('a) he would not get a refuge. So he sought his refuge and implored the Imam to call away those people to the Book of Allah and practice of His Messenger. Imam took oaths from him that he shall fulfill his promises and only after that did he accept his request. Then he went towards the revolutionaries while he had the guarantee for all of their demands. When they saw him, they said, "Go back!"

Imam: The Book of Allah shall be given to you and your complaints shall be accepted for all that has enraged you."

They said, "Do you guarantee all this?" "Yes," replied the Imam.

"We accept"

At that time senior persons and leaders of that delegation came with the Imam and met Uthman and they complained to him regarding his shortcomings against the Muslims. They denounced him and told him to change his policies and behavior and to behave rightly among the Muslims. He accepted and they told him to put that in writing and Uthman accepted and wrote the following document for them:

"This is a document from the servant of God, Uthman, the chief of the believers. To all those of the Muslims and believers who have objected against him that it is necessary for him to act according to the Book of Allah and on the practice of His Messenger among them. The deprived would be given what they are deprived of, those who are insecure shall be given security, and those who are exiled shall be brought back into the country. No hardships shall be imposed on the people for mobilization of armies. Allowances of the people shall be paid from the state treasury. And Ali Ibn Abi Talib ('a) shall stand as a surety for believers and Muslims

and the responsibility of fulfillment of their promises is upon Uthman."

This document was witnessed by Zubair bin Awwam, Talha bin Ubaidullah, Saad bin Malik bin Abi Waqqas, Abdullah bin Umar, Zaid bin Thabit, Sahal bin Hunaif, Abu Ayyub and Khalid bin Zaid. It was written in the month of Zilqada in the year 35 A.H.

Those people took the document and went back to their people. Imam Amirul Momineen Ali ('a) told Uthman to come out to the people and tell them that he would fulfill their demands and he did as advised. And he gave them oath and promise in the name of God that he would act among them according to the Book of Allah and the practice of the Messenger of Allah (S). Also that he would give them their rightful share in public wealth and that he would not restrict it to his relatives. The Egyptians returned to their country.

Uthman Breaks the Pledge

Uthman violated the pledge that he had given to the Egyptian delegation and he did not fulfill the promises he had made to the Muslims. Historians say that it was at the behest of Marwan who was his chief advisor and Prime Minister. Marwan arrived and criticized Uthman for what he had done and he told him,

"Speak up and announce to the people that the Egyptians have gone back and the agreement signed with them is invalid because your statements are publicized in different cities before the people may come to you and you are not able to send them back'"

Uthman refused to follow his advice because he was asking him to violate the pledge and issue a false statement. However, Marwan was speaking to him in such a way and warning him of such terrible consequences that he began to dread the future. Also Uthman was a man who lacked determination and a strong will. He was just a puppet in the hands of Marwan. Hence he finally ac-

cepted the proposal of Marwan. He ascended the pulpit and addressed the people as follows:

"So to say: Some matters regarding their leaders had reached them from some of these people. And when they became assured that what had reached them was invalid, they returned to their homes'"

Muslims stood up to denounce him and Amr bin Aas shouted, "O Uthman, fear Allah as you have put your hand into a dangerous and fatal affair and along with you we are also involved in it. So repent to Allah and we shall also seek divine pardon with you."

Uthman screamed at them, "O sons of such women! Are you present here? By Allah, from the time I have removed you from your post your cloak has become infested with mites."

Shouts of protests arose from all the sides of the gathering and they all spoke up in one voice: "O Uthman, fear Allah, O Uthman, fear Allah."

Uthman's limbs began to ache and his strength sapped and he was so much confused that he could not say anything in reply. He had no option but to express his regret for what he had done again. He then came down from the pulpit while he was absolutely devastated and crushed and he went towards his residence.92

Uthman Seeks Muawiyah's Help

When the revolutionaries learnt that Uthman was not giving up his policies and he continued his manners without any change or modification, they besieged him and demanded that he should resign from his post. However he did not agree and decided to seek help from Muawiyah to send a battalion to save him from the revolutionaries. So he wrote the following letter to Muawiyah: "So to say: The people of Medina have become infidels and left off the

obedience and broken the oath of allegiance. On the basis of this dispatch some Syrian troops for us in any way possible'"[93]

Masoor bin Mukhrama took the letter to Muawiyah. When Muawiyah read the letter, Masoor told him, "O Muawiyah! Uthman shall be killed. So think upon what he has written'"

Muawiyah expressed his real view clearly and mentioned the reality to Masoor saying, "O Masoor! I openly say that Uthman in the beginning used to act on that which is liked by Allah and His Messenger. However after that he changed and Allah also changed his situation. Now is it possible for me to change some thing that Allah has transformed?"[94]

Muawiyah did not give a positive reply to Uthman's request and on the basis of what the historians have said: He was in anticipation of Uthman's murder so that his murder may become a means for him to get rulership and power. So much so that he completely ignored Uthman's kindness and favoritism towards his clansmen.

Dr. Muhammad Tahir Darush says: If anyone is to be blamed for the assassination of Uthman, it is Muawiyah and he cannot be released from its responsibility because Muawiyah was the most responsible and important wealthy man of Uthman's regime. Uthman approached him for advice while he was the most cunning of all, yet he neither arose for his help nor sent any forces for his assistance. On the contrary he just waited for the long life of Uthman to some to an end. And days passed in this. He sealed his fate and allowed it to take its own course. Thus if it is allowed for one to think that Ali or Talha or anyone else was responsible for Uthman's murder it is all the more suitable that Muawiyah was the one responsible for Uthman's assassination. If anyone other than Uthman is to be criticized, it is Muawiyah who deserves criticism.

Anyway, when Muawiyah delayed replying to Uthman's entreaty he wrote a letter to Yazid bin Kurz, the agent in Syria and encouraged him to come and save him from the revolutionaries. When Uthman's letter reached him, as a response they hastened under

the command of Yazid Qasri however Muawiyah ordered them to camp at Zi-Khashab and not to go beyond that. He also made the soldiers camp at that place till finally Uthman was assassinated.

Uthman had also written various letters to people of different towns and cities and also to those who had come for performing the Hajj in Mecca. He pleaded them to offer their help and assistance but none of them accepted his pleas because the deeds that Uthman had committed were to known to all.

Uthman Besieged

The revolutionaries besieged Uthman, while the Egyptian delegation returned to him as soon as they realized the dangerous plot that had been devised against them. They besieged Uthman and raised slogans demanding his abdication. They urged him to resign from the post of caliphate while Marwan Ibn Hakam had fanned the flames of revolt in their hearts. Because he was telling them from the rooftop of his house: "What do you want? It seems you have come to plunder so that these may be obliterated. You want to take away our kingdom from us. Go away from us'"

The patience of revolutionaries reached its limits and they decided to kill him and cut him up into pieces and destroy him.

Marwan's statements were reported to Imam Amirul Momineen Ali ('a) and he hastened to Uthman and told him, "You have not become pleased with Marwan and he has not become satisfied with you but he deviated you from your religion and your reason. Like a camel of a caravan, which goes wherever, it is pulled. By Allah, Marwan is not concerned either with your religion or your life. By Allah, he shall take you and not bring you back and after this I am not going to complain to you again. You have yourself destroyed your respect and made yourself involved in this."

Imam ('a) left him and went away. Then Naila, Uthman's wife, said to the Umayyads, "By Allah, you shall kill him and orphan

his children."

Then she turned to Uthman and advised him to reject Marwan's proposal and not to obey him. She said, "If you listen to Marwan he shall have you killed."

In the due course revolutionaries surrounded Uthman. They cut off the water and food supply and besieged him while he remained firm on his policies and refused to change them. People became more and more enraged towards the caliph who had for the sake of Marwan's obedience surrendered to the demands of Bani Umayyah and thus became guilty of oppression.

Day of the House647

The fire of revolt opened up the tongues and its flames rose high because the revolutionaries had surrounded Uthman's house and Marwan came out to them. Urwah bin Shayyim Leethi pounced on him and slashed his back with a sword and he fell face down. And Ubaid bin Rufa Zarqi went to him and wanted to behead him with a knife but his wet-nurse Fatima Thaqafiya chided him saying, "If you wanted to kill him, you have already killed him. What would you do with his flesh that you are cutting off his head?" Ubaid became ashamed of this and he released him. People moved towards Uthman and they found him on the terrace while there was no one with him because all were infuriated and displeased with him. They stoned him and shouted, "We are not stoning you. It is God Who is stoning you."

Uthman replied to them, "If God had stoned me I would not have committed these mistakes."

Some Umayyads gathered around him and tried to defend him. A furious fight took place between the two parties while Khalid bin Uqbah bin Abi Muit fled from there and Abdur Rahman bin Saihan composed the following verses regarding him:

“They criticize me for the Day of the house, that I was not with them, while Khalid dressed in armor fled from the scene.”

Among the friends of Uthman killed were Ziyad bin Naeem Fahri, Mughaira bin Akhnas, Niyar bin Abdullah Aslami and others.

Attack on Uthman

After the Bani Umayyah people and clansmen of Abi Muit fled from around Uthman the revolutionaries surrounded him and a group of Muslims attacked him in the forefront of whom was Muhammad bin Abu Bakr. He caught the beard of Uthman and said, “O Nathal! May Allah disgrace you publicly.”

“I am not Nathal! I am the servant of God and the chief of the believers.” “Muawiyah and so and so and such and such and such and such, what avail have they been to you?”

“O son of my brother! Release my beard, because your father never caught hold of what you are holding.”

“What I have got for you is worse than taking hold of your beard.”

After that he wounded Uthman’s forehead with the point of the sword he was holding in his hand. And Kanana bin Bushr raised the point of the sword he was holding and drove it below Uthman’s ears in such a way that it entered his throat. At that time he hit him with the sword. Amr bin Hamaq Khuzai came to him and sat on his chest while he was breathing his last. Then he hit him nine times. Umair bin Zaabi broke two of his teeth and tried to behead him when two his wives Naila and the daughter of Shabibah bin Rabia threw themselves upon him. Then Ibn Adees ordered them to leave him for them.95

They left Uthman a lifeless body on the floor and the revolutionaries did not permit the burial of Uthman. And Safadi has said:

They threw Uthman's corpse on the dunghill for three days[96]so that he may be humiliated and disgraced further. Then some of Uthman's relatives requested Imam Amirul Momineen Ali ('a) to speak to the revolutionaries and mediate about his burial. Imam spoke to them and they accorded their permission for his burial.[97]

Joulid Tasheer has said regarding Uthman's burial: They left his corpse without funeral bath and threw him on a doorpost in such a way that his head was severely smashed. The carriers of his bier picked him up hurriedly and in the darkness of the night took him quickly while stones were raining upon him and curses were following him and they buried him at Hash Kaukab[98] and the Ansar did not permit them to bury Uthman in the Muslim cemetery.[99] As for his two slaves who were killed along with him, they pulled them and threw them on the hills and dogs consumed their corpses.[100]

Well, the revolt against Uthman was a social revolution, which was such an important reformation that history had never seen such an upheaval. Its aim was to end the domination of tyrant rulers, to stop them from injustice in matters of people and to turn Islamic life to its natural path.

Effects of Uthman's Regime

Uthman's regime was followed by numerous evil consequences that surrounded the Muslim people severely, because the fire of mischiefs from end to end of the provinces had raged into flames and it caused untold hardships and calamities for the Muslims. We shall discuss some of the important and most terrible incidents that were direct consequences of his regime on the Islamic world. They were as follows:

1. Uthman's regime paid no regard for established laws and it intentionally became a cause for the weakening of the power of law, because the members of the Bani Umayyah family disregarded ev-

ery rule and regulation in their pursuit of acquiring wealth and in their actions and Uthman's reaction to this behavior of theirs was one of indifference and nonchalance and he did not take any firm steps against them. He even defended, supported and justified their acts and mistakes. We have already discussed some instances of this type in the foregone pages. The direct result of this was the spread of chaos and anarchy in behavior, corruption of morals and disobedience to established laws.

2. Uthman's regime, during its tenure, did not consider itself means for social welfare or general well being of the people. It was solely aimed at amassing wealth, exploitation and domination over the people; this matter became a cause for many groups of people looking upon the government as an excuse for collecting booty and luxuries. And this matter caused many groups and people came towards it for rulership and power, and for this they gave up their lives. For example, Talha, Zubair, Muawiyah, Amr Aas and others. No humanistic or social aim was in their rebellion against the government of Imam Amirul Momineen Ali ('a). Rather in their greed for rulership and caliphate they were blind to everything else. And their revolt was the weakness of their spirit of faith and spreading of discord for their personal benefit. All this created a gap between Islamic society and Quranic authority.

3. Uthman's regime created an affluent class that spread seeking ease and selfishness; and in the path of seeking sensuality and profligacy they did not pay heed to anything else and among them were the Quraishite families who were drowned in wealth and who remained busy in spending their money while different social classes were impoverished, deprived and in a pitiful condition. And this compelled the great reformer, Abu Zar, the companion of the Messenger of Allah (S) to take a stand against the hoarding of wealth by Quraish who had amassed wealth in unlawful ways and he was demanding them to return it to the Central Treasury so that it may help in economic development and social welfare as prescribed by Islam.

4. Uthman's regime revived tribal bias and favoritism that Islam had confronted and weakened because Uthman endeavored for the strengthening of his family and spreading of power and their biased support even though it be against the law. He furnished them with all the means of power in such a way that they assumed the appearance of Arabian families and the bias of the period of ignorance in pride and arrogance in paternity and pride over lineage and descent and other problems became general which we shall present in this book.

5. Profit seekers appeared to obtain rulership on the basis of sword and strength without having any regard for the well being of the community.

Julius Falhauzen says: It was from the time when the sword was supreme in the matter of rulership of theocratic kingdoms and the door of mischief had opened and it was never closed completely. And at that time safety of unity was in the presence of Imam's person as the leader of the group. But mostly apparently and by force and compulsion it was not possible and the fact is that the community has disintegrated and it took the form of groups and clans where each one was trying to impose their political power on others. And in support of their leaders they took up sword against the Imam who was also the ruler at that time'"[101]

Political greed spread and profit seekers were restless for power and this caused the spread mischief and chaos in all the provinces.

6. Taking the issue of the revenge of Uthman's blood all such greedy elements jumped up to create mischief and rebellion against the law. This was just a pretext and not only from the Umayyads but from all groups who were vying for rulership like Talha, Zubair, Ayesha and others from those who were instrumental in the uprising against Uthman. Now they began to harp on revenge for Uthman's blood. In this path they spilled rivers of pure blood for their cheap greed and they sacrificed their relatives and sorrow spread in all lands of Islam.

These were some of the consequences of Uthman's reign which without any doubt had a profound effect in the changing of event and which incited the society towards political greed and aspirations, proliferation of pursuit for opulence and struggle for power. That they took up a powerful confrontation and the religious government changed into despotism and it did not have any regard for Islamic matters and the fulfillment of its aims. And also they created a distance between the Muslims and Ahlul Bayt ('a) who were such that the Prophet had emphatically appointed them for Imamate and advised the Muslim community to obey them. And that sanctity of Ahlul Bayt ('a) was openly destroyed and the tyrant rulers that came to power, they even cut them into pieces and began to suppress and trample them and paid no heed to their relationship to the Prophet, which was more deserving of consideration.

Here one matter remains and it is that Imam Husayn ('a) during the period of Uthman was in the bloom of youth and historians say that His Eminence accompanied the forces that had gone for the conquest of Tabristan in 30 A.H. under the command of Saeed bin Aas. This battalion performed well and the Almighty Allah gave it victory and success and it returned in triumph.[102] However another indication regarding Imam Husayn's participation in that campaign has not reached us. And probably it is due to the fact that the family of the Prophet was on the side of opposition of Uthman's regime and they effectively criticized his policies and Uthman directed his wrath on the companions of Amirul Momineen Ali ('a) like Abu Zar, Ammar and Ibn Masood and he tried to harass them and Imam Husayn ('a) witnessed these horrible events and more pains were added to his pain and the reality of the society and exposed the favoritism in the best way.

Some historians have claimed that Imam Hasan and Husayn ('a) defended Uthman when the revolutionaries had besieged him, but we have proved in an objective way the incorrectness of this report in our book, Life of Imam Hasan ('a). Here comes to an end the chapter on Uthman's regime.

- 1. Ittehaajaatul Shaar Arabi, Pg. 26
- 2. Ibne Athir, 7/148. Yaqubi, Tarikh 2/140
- 3. Al-Maufiqyaat, Pg. 202
- 4. Tabari, Tarikh 4/239-240
- 5. Al-Idaratul Islamiyyah, Pg. 57
- 6. An-Nazaa'a Wat Tukhaasum, Pg. 18
- 7. Tabari, Tarikh 4/262
- 8. Mukhtasar Tarikhul Arab, Pg. 43
- 9. Hayatul Imam Hasan (a.s.) 1/263
- 10. Al-Istiab (Printed on the margins of al-Isabah) 3/932-933
- 11. Tabari, Tarikh 4/332. Abil Fida, Tarikh 1/168. Al-Ansaab 5/43-49
- 12. Al-Kamil 3/99-100
- 13. Al-Istiab 2/933. Usud al-Ghaba 3/192
- 14. Tabari, Tarikh 4/333-334. Ibne Khaldun, Tarikh 4/1036
- 15. Al-Fitnatul Kubra 1/116
- 16. Al-Isabah 3/85
- 17. Usud al-Ghaba 3/192
- 18. Muruj az-Zahab 2/334
- 19. Ibne Saad, Tabaqat 1/201
- 20. Al-Ghadeer 8/273
- 21. Surah Hujurat 49:6. Ibne Abde Barr in Istiab 4/1553 says: Among the scholars of Quranic exegesis there is no difference of opinion that this verse was about Walid
- 22. Surah Sajdah 32:18
- 23. Tadkiratul Khawaas, Pg. 202
- 24. Muruj az-Zahab 2/335
- 25. Al-Aghani 5/135, Muruj az-Zahab 1/323, Al-Iqdul Farid 6/348
- 26. Sirah Halabiyyah 2/314, Al-Aghani 5/125, Al-Istiab 4/1553
- 27. Ninth, tenth and eleventh units of the Midnight Prayer
- 28. Al-Aghani 5/125
- 29. Ibid
- 30. Muruj az-Zahab 335/336
- 31. Imam Husayn (a.s.), Pg. 33
- 32. Al-Aghani 2/351

- 33. Al-Aghani 2/341
- 34. Al-Wulaat wal Quzaat, Pg. 11
- 35. Qurtubi, Tafsir 7/40, Abi Dawood, Sunan 4/128
- 36. Al-Fitnatul Kubra 1/120
- 37. Ruhul Islam, Pg. 90
- 38. Ansaab al-Ashraaf 5/26
- 39. Tarikh Iraq Dar Zer-e-Sulte Umayyan, Pg. 22
- 40. Bukhari, Sahih 4/104
- 41. Muhammad Abduh, Sharh Nahjul Balagha 2/128
- 42. Ansaab al-Ashraaf 5/52
- 43. Ibid 5/28
- 44. Sharh Nahjul Balagha 1/67
- 45. Ansaab al-Ashraaf 5/28
- 46. Yaqubi, Tarikh 2/145
- 47. Al-Ansaab 5/31
- 48. Yaqubi, Tarikh 2/141
- 49. Al-Ma'arif, Pg. 194
- 50. Al-Ansaab 5/28
- 51. Abul Fida, Tarikh 1/169
- 52. Halabi, Sirah 2/78 (Daar Ahya Thuraathil Arabi)
- 53. Ibne Abil Hadid, Sharh Nahjul Balagha 1/67
- 54. Abul Fida, Tarikh 1/168, Al-Ma'arif, Pg. 195
- 55. Ibne Saad, Tabaqat 3/64
- 56. Ansaab al-Ashraaf 6/108 (Printed Daarul Fikr 1417)
- 57. Tabari, Tarikh, Pg. 4/405
- 58. Ibne Saad, Tabaqat
- 59. Bukhari, Sahih 4/106
- 60. Muruj az-Zahab 2/333
- 61. Each Waafi is one Dirham and four Daaniq (Al-Qamus, root 'Dauq')
- 62. As-Siyadatul Arabiyya, Pg. 22
- 63. Al-Hayat al-Ijtimaiya wal Iqtisadiya Fil Kufa, Pg. 145-146 quoted from Futuh al- Buldan, Pg. 272
- 64. Khatat al-Kufa, Pg. 21, Al-Hizaaratul Islamiyyah 1/123
- 65. Al-Ansaab 5/36
- 66. Muruj az-Zahab 2/332
- 67. Halabi, Sirah 2/78 (Daar Ahya Thuraathil Arabi)

- 68. Ibne Saad, Tabaqat 3/76-77
- 69. Al-Idaratul Islamiyyah, Pg. 82
- 70. Surah Zumar 39:9 Qurtubi in his Tafsir 1/239 and Ibne Saad in his Tabaqat 3/250 have stated that this verse was revealed about Ammar.
- 71. Surah Anam 3:122. Suyuti in his Tafsir 3/352 and Ibne Kathir in his Tafsir 2/178 have stated that this verse was revealed about Ammar.
- 72. Ibne Hisham, Sirah 2/114
- 73. A woman suffering from incontinence
- 74. Al-Ansaab 5/48-49
- 75. Al-Ansaab 5/49. Al-Iqdul Farid 6/57 and 4/307 (Daar Kutub al-Arbi ñ Beirut 1403)
- 76. Al-Ansaab 5/54-55, Yaqubi, Tarikh 2/173
- 77. Kanzul Ummal 13/311 Hadith no. 36886, Majma az-Zawaid 9/330
- 78. Three persons who were eager for Paradise: His Eminence, Imam Ali (a.s.), Abu Zar and Ammar
- 79. Majma az-Zawaid 9/330
- 80. Surah Taubah 9:34
- 81. Al-Ansaab 5/52-53
- 82. Hayatul Imam Hasan (a.s.) 1/280-282
- 83. Misreen' is a word to denote Basrah and Misr
- 84. An Arabic saying
- 85. Al-Ansaab 5/36
- 86. Hayatul Imam Hasan (a.s.) 1/275-276
- 87. Ibne Kathir, Tarikh 7/163
- 88. Al-Imam al-Husayn (a.s.)
- 89. Al-Imamah was Siyasah 1/37-38
- 90. Tabari, Tarikh, 4/367, Kamil 3/168
- 91. Tabari, Tarikh, 4/369, Al-Ansaab 5/44-45
- 92. Tabari, Tarikh, 4/356 and 360, Al-Ansaab 5/74
- 93. Ibne Athir, Kamil 3/170, Yaqubi, Tarikh 2/152
- 94. Al-Futuh 2/218
- 95. Al-Ghadeer 9/206
- 96. Tamaam al-Mutoon, Pg. 79
- 97. Hayatul Imam Hasan (a.s.) 1/303

- 98. 'Hash Kaukab' was a garden of Jews where they buried their dead
- 99. Al-Aqeeda wash Shariyah Fil Islam, Pg. 45
- 100. Halabi, Sirah
- 101. Tarikh ad-Daulatul Arabiyyah, Pg. 50-51
- 102. Tabari, Tarikh, 4/269, Al-Abr 2/135. But the writer of Futuhaat-e-Islami has not mentioned Imam Husayn (a.s.) to be with this batlion

Period of Imam Amirul Momineen Ali ('a)

The revolution against Uthman established a great victory for the Muslims. Because it ended the profiteering and playing with the destinies of the people and it destroyed social deceit and oppression and it demolished the throne of the despotic regime. It created for the community an important thing, which was awaited for the establishment of justice, prosperity and security.

That uprising kept in view the matters for shaping the future of the nation. Of them the most important was the selection of His Eminence, Amirul Momineen Ali ('a) for the post of rulership. Historians say that the revolutionaries and other armed forces gathered around the Imam and raised slogans for his long life and they pleaded, "Except you, there is no Imam for us."

People of various classes realized that this was the Imam who would fulfill their aims and aspirations and restore their honor and only in the shade of his rule would they achieve freedom, equality and justice. Therefore they insisted on his selection and to hand over the reins of power to His Eminence.

Disinclination and Silence of Imam ('a)

The Imam, with disapproval and silence and dissatisfaction for caliphate faced the revolutionaries because he was aware of the terrible circumstances he would have to face in event of his acceptance of caliphate. From the aspect that the covetous groups that Uthman's regime had created, they made misappropriation as their morsel and had made greed and selfishness as their dress. They would stand up against His Eminence and in confronting him become an obstacle in carrying out his political program for the establishment of justice and eradication of oppression.

Imam ('a) announced in a loud voice to those who had gathered around him that he was absolutely not inclined to accept the caliphate. He said,

"I have no need of your offer. You may select whomsoever you like and I shall accept him'"

The Imam had no need of their caliphate because he had no concern to obtain anything for himself or his relatives. Rather he wanted to fulfill the aims of nation and rejuvenation of Islam to its natural path.

The milling crowd insisted that His Eminence accept their selection and they said,

"We shall not accept anyone other than you'"

Imam paid no heed to them and remained firm on his disinclination and rejection. However the revolutionaries could not see anyone, except the Imam, suitable for administering the affairs of the community, as all the qualities of leadership were present in him. He was such that he had steadfastness on the path of truth and had the capability to bear the responsibility. On the basis of this view of theirs they were clamoring for the nomination of His Eminence for caliphate.

Conference Of Armed Forces

Before the Imam rejected their proposal, the armed forces held a special meeting to study the dangerous events that would befall due to the lack of an Imam in the community and they took the decision to summon the people of Medina and decided that if they do not select an Imam for the Muslims they must be threatened by violence. When they presented themselves they told them:

"You are the people of consensus committee and you appoint Imams and your choice is binding on the people. Thus find a person whom you can select and we shall follow you. We give you respite for today, that by Allah, if you don't do it we shall kill Ali, Talha and Zubair as many people shall be sacrificed for this matter'"1

Medinites became anxious, a terror filled their hearts and they became aggravated. So they rushed to the Holy Imam ('a) while they were pleading, "Allegiance! Allegiance!' Don't you see what has befallen Islam and what calamity has come on us at the hands of rustic elements?

Imam emphatically reiterated his refusal and said, "Leave me alone and find someone else'"

And he informed them of the terrible circumstances that would develop in event of his acceptance of caliphate and he said, "O people, I am facing some matters, which have some causes and conditions, that neither can the heart remain firm on it nor the intellects shall be steadfast on it'"2

However the great multitude did not pay any heed to His Eminence and they surrounded him from all sides and cried, "O Amirul Momineen Ali ('a)! Amirul Momineen Ali ('a)!"3

People's insistence on His Eminence and their pressure on him increased and he clearly explained the reality of the matter so that they may become perfectly aware of it. Then he said, "If I accept your proposal I shall lead you the way I want but if you leave me

alone I am like one of you. Indeed, I shall be most heedful and obedient of one you select for yourself'"

More and more people crowded around the Imam and collected from all sides and implored him to accept the caliphate. His Eminence has described their petitioning and requests in these words: "I saw that people swamped me from all sides like the hair on shoulders,4 such that Hasan and Husayn were crushed and my sides were injured and they gathered around me like a herd of sheep'"

Imam's Acceptance

Imam had no option but to accept the caliphate from the risk that the evil of

Umayyads may beset the community. Regarding this he says, "By Allah, I did not step towards it [caliphate] but for the fear that a goat of Bani Umayyah may jump on the nation and make the Book of Allah, the Mighty and the Sublime, a plaything'"5

Necessity and concern for Islam called His Eminence to the acceptance of caliphate. A caliphate, which was not aimed at anything but the establishment of truth and destruction of falsehood because the son of Abu Talib was that standard bearer of justice in Islam, not an aspirant for rulership and power and neither from those who wanted to secure personal gains from rulership. He was the child of revelation who in all the stages of his life preferred piety to material things and maintained distance from every worldly need.

Allegiance

People congregated in the great Masjid waiting impatiently that may be the Imam would accept their demand.

The Imam came forward surrounded by the surviving pure companions of the Prophet and faced the waves of slogans in his support, which showed their heartfelt longing that he accepts the leadership of Muslims. Imam (‘a) ascended the pulpit and addressed the huge gathering as follows:

“O people, this matter of yours, no one has any right in it but that you may have given him authority. And when yesterday we separated from you in the condition that we had no desire for your caliphate but you did not accept except that I should be the ruler on you. However, I have no right that I should take even a single dirham against you. Thus if you like I shall accept your responsibility otherwise I shall not question anyone about it.”

Imam clarified his economic policy before the people because he used to be extremely careful regarding public wealth. He did not reserve anything for his own self and he never took single dirham for his personal needs or his special expenses. And His Eminence indicated to those who had dived in the Central Treasury when the previous government was overthrown they plundered and appropriated it for themselves that they should know that if the Imam takes over the caliphate those people shall be deprived of that wealth and they shall be considered equal to all other people of the community and wealth shall be returned to the people as Allah wills and not as per the wish and will of the rulers.

Slogans arose around the Masjid that announced their complete insistence on the selection of His Eminence and they said in a united voice, “We are just as we were when we separated from you yesterday’”

At that time waves of crowds fell towards the Imam to pay the oath of fealty and Talha - who very soon broke the pledge of God ñ came forward and gave oath with his crippled hand. The Imam had a feeling of dissatisfaction in his heart and he said, “Very soon he would break his pledge.”[6]

People were paying allegiance to the Imam in this manner and they were actually paying allegiance to Allah and His Messenger. The armed forces from Egypt and Iraq also paid allegiance to His Eminence and Arabs from provinces, Badr veterans, Emigrants and Helpers, all of them paid the oath of allegiance to His Eminence. None of the caliphs had ever received such a universal allegiance and happiness and gaiety had surrounded the people. The Imam has described their joy and celebrations in the following words:

"The joy of the people for their allegiance was to such an extent that even their children were overjoyed and their elders rushed to it and their ailing ones bore discomfort to reach it and women stepped out of their homes for it."

Muslims were overjoyed due to this allegiance because their aims were to be fulfilled and they shall regain their honor and status that they anticipated. The oath of allegiance was given to His Eminence on Saturday the 11th night of Zilhajj in 35 A.H.7

Senior companions appeared before the great gathering of the people and expressed their full support to the Imam's government and we have described in detail in our book, Life of Imam Hasan ('a). And also in that book we have explained the arrival of delegations from different provinces to participate in the celebrations of Muslims and their pledge of support to the allegiance of Imam.

Sanitizing of Government Machinery

The first step that the Imam initiated immediately after taking over the caliphate was to dismiss the governors of Uthman who were utilizing the government machinery for their selfish gains and who had through embezzlement of public treasuries amassed a lot of wealth. His Eminence dismissed Muawiyah Ibn Abu Sufyan. Historians say that some of the sincere advisors of the Imam suggested to him to allow Muawiyah to continue for some time

till the Imam's government becomes established and then depose him later on. However the Imam refused to do so and he announced that it was a fraud in religion. It was such a thing that the conscience of the Imam was not prepared to accept. That he should follow a path that is remote from truth. And if he had left him on his post even for a moment it would have denoted that he had expressed his acknowledgement of Muawiyah's justice and ability.

During his period of rulership the Imam resorted to extreme care and precaution and on the basis of this he kept away from every kind of political diplomacy that was based on deceit and fraud.

Nationalization of Embezzled wealth

The standard bearer of Islamic justice in order to establish the rule of God in all corners of the Islamic kingdom and to hoist the flag of truth issued an absolute command to base it on the nationalization of the embezzled wealth that the former regime had plundered. Applying this law the Imam confiscated all the property that Uthman had appropriated for himself or given to his relatives, even if it were a sword or a coat of mail, it was restored to the Public Treasury and in this way the game governors and officials played with the destiny of the nation was destroyed.

Bani Umayyah were terribly worried and they began to criticize the Imam. Walid bin Uqbah denounced the Bani Hashim saying,

"O Bani Hashim retract the weapons of the son of your sister and do not plunder it as its plunder would not be lawful.

O Bani Hashim! How can peace be there among us when our horses and our clothes are with Ali?

O Bani Hashim, how can we befriend you when the clothes and armor of Uthman are with you?

O Bani Hashim! You do not return it; the killers and plunderers shall be same in our view.

O Bani Hashim! We are in front of what you have done like the crack in the stone, as the crack does not get the one who has made the crack.

You killed our brother so that you may occupy his position. Like border soldiers of Kisra had one day committed fraud on him."

The above couplets well describe the animosity and hatred of the Umayyads against the Imam because they believed that it was the Holy Imam ('a) himself who had instigated the uprising against Uthman that resulted in Uthman's dethroning. The Bani Umayyah demanded the Hashemites to return Uthman's sword, armor and his other belongings that the Imam's government had confiscated and these couplets became popular and they were recited in gatherings and assemblies and memorized. Abdullah Abu Sufyan bin Harith has replied to this also in form of couplets, some of which are as follows:

"Do not demand your sword from us as your sword is destroyed and its owner had thrown it away in fear.

You have compared him to Kisra, well he was really Kisra in his behavior as well as his opulence."8

This poet has criticized the personality of Uthman and shown him to be indolent because in the moment of fear when the revolutionaries attacked him, he did not defend himself by it and he did not take any step for his defense and support. Rather he surrendered himself to the swords of the revolutionaries and only then was he cut up into pieces.

Quraishites Panic

The Quraish tribes went into panic and they began to worry because they were sure that the Imam would definitely confiscate all

the wealth that Uthman has wrongly bestowed on them. Amr bin Aas wrote a letter to Muawiyah saying, "Do what you like, while the son of Abu Talib would deprive you of everything you have, like a stick is shaved (peeled off)'"[9]

The Quraish feared the loss of their wealth and they were fearful of losing their power and position. Because they well knew the Holy Imam ('a) and his program, which was aimed to establish truth and justice and the eradication of unlawful inequalities that they shall be dealt with like common people. Therefore they became deeply hateful and inimical to the government of His Eminence. Ibn Abil Hadid has described the level of their panic and aggravation in the following way:

"They were in such a condition that if on the day of the passing away of his cousin the caliphate had come to his hand and whatever was in his heart was expressed the contemporaries of Quraish, the youths and elders who had not seen his actions and had not witnessed his effect on their predecessors and not seen him perform such feats; if their predecessors had tried, they would have remained deficient in such things."[10]

Jealousy was consuming the hearts of Quraish and hatred was shattering their intellects and they hastened forward in announcing disobedience and rebellion against the kingdom of the Holy Imam ('a). We shall discuss this in detail in the coming chapters.

Afflictions of the Holy Imam ('a)

Imam ('a) bore hardships at the hands of the Quraishite clans and he had to face different types of troubles and problems in all stages of his life. His Eminence says, "Quraish frightened me in my childhood and bore enmity to me in my maturity till the Almighty Allah recalled His Prophet. At that time the great tragedy occurred. And the Almighty Allah, on the basis of what you say, is the giver of succor."[11]

Imam (‘a) in his letter to his brother Aqil writes about their confronting him in battle after battle like they had confronted the Messenger of Allah (S). His Eminence says, “Leave the Quraish in misguidance and may they remain in destruction and continue to wander, because before this they had gathered to confront the Messenger of Allah (S) in battle. Those who reward may reward the Quraish in my place and they have cut off mercy from me and wrongfully taken away the power of my brother’”12

Imam (‘a) did not worry about them. He continued to advance his just politics so that the aspirations of the community could be realized in establishment of social justice. His Eminence decided to confront them like they were confronting him. And if they disobeyed and did injustice he would deal with them with an iron hand and they shall be put to death. His Eminence says, “What do I have to do with Quraish. I killed them when they were infidels and if they continue to remain with falsehood I would kill them yet again. By Allah, I would split the falsehood so that truth becomes apparent besides it. So tell the Quraishites that they may begin to scream.”13

Quraish tried to put out the light of God and to destroy Islamic principles with all their powers to battle the Imam and to bring down his government just as previously they had endeavored to confront the Messenger of Allah (S) and to annihilate the message of Islam.

Policies of the Holy Imam (‘a)

I don’t know of any political ruler or social reformer who had made justice with all its depth and meanings as the basis of his mission in the way that Imam Amirul Momineen Ali (‘a) had acted. Because His Eminence based his government on pure truth and absolute justice. He paid utmost regard for the restoration of the rights of the deprived classes inspite of the opposition he had to face from different communities and their trustworthiness. O

Bani Hashim, before what you have done we are like the crack of a rock, that the crack does not get the one who has made it. And he put himself into hardships in order to spread different kinds of justices and equalities. Because His Eminence used to keep an eye on every department of his government and used to be concerned for all the affairs of the people and regarding the deprived and the weak classes in all the provinces of the kingdom spread he was very much caring and due to this he used to be with them with his coarse dress and difficult life. And therefore he fasted the days and even remained hungry at night that maybe in Hijaz or Yamamah there was someone who had nothing to eat and no hope of satiation. And it was due to this that he bore hardships and denied himself all the pleasures of life and made himself used to hardships and discomforts and he used his brilliant thoughts and a living consciousness for the welfare of people and spreading of prosperity'it is an indication that helps in understanding the policy of His Eminence.

Economic Policy of Imam Ali ('a)

The economic policy followed by the Holy Imam ('a) was a continuation of the policy of the Holy Prophet (S). It was aimed at imparting a comfortable economical life and progress in life of the common people in all the provinces of the kingdom and thus he accorded great importance to it. So that not a single destitute or needful person remains and this work took the shape of equitable distribution of wealth of the country among all the classes of people. The salient features of that economic policy were as follows:

1. Equality in distribution of allowances in which no one had any sort of precedence and preference. All were considered equal. The Muhajir had no precedence over the Ansar and neither any preference was accorded to the family of the Prophet and his wives over others. Nor was there any superiority for an Arab oven a non-Arab. According to the unanimity of historians the Imam ('a) fulfilled these things with absolute care and precaution and he estab-

lished equality in distributing shares to the Muslims and he did not give preference to one community over other. So much so that a Quraishite lady came from Hijaz to demand her allowance. Before she could reach His Eminence she saw an old Iranian lady who resided in Kufa and she asked her the quantum of her allowance and found that her share was equal to her own share. So she brought her along to His Eminence and complained, "Is it justice that I and this Persian maid are considered equal?"

Imam glanced at her and then picked a handful of dust and turning it in his hand looked at her saying, "No part of this dust is superior to another." Then he recited the words of the Almighty: ***"Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty)'"***[14]

This equitable distribution angered the wealthy people of Quraish and others and they expressed their fury to the Imam and some of the companions of His Eminence came to him and asked him to change his policy. However His Eminence replied to them:

"Do you want me to achieve success by oppressing the weak? By Allah, till the time those who remain awake at night narrating stories and till the stars shine on the sky, I would not do this. Even if that were my own wealth I would have acted with equity. Then how could it be while it belongs to Allah? Indeed, wrongful distribution of wealth is excess and squandering which gives its owner a respectable position in the world but degrades him in the Hereafter. He becomes honorable in the view of the people but makes one humiliated before God'"[15]

Imam's aim in his economic policy was the creation of a society in which amassing of wealth does not cause rebellion and there are no economic disasters in it. And that the society does not have to face any type of deprivation or hardship in earning its livelihood.

This luminous policy which was rooted in reality and teachings of Islam caused the rival powers to take a stand against Islam so that they may spread chaos and discord in the town and in this way they tried to bring down the Imam's government'

Madayni believes that the most important cause of reluctance of Arabs in supporting the Imam was that His Eminence was acting upon actual equitability and in giving allegiance he did not give any preference to any noble and did not give any precedence to any Arab or a non-Arab.16

The nose of those tyrants had become swollen due to the Imam's policy, a policy that had removed the obstacles, destroyed the class system and imposed equality among all the children of Islam not only in the matter of allowance but in all rights and duties.

2. Spending for progress in economic life; starting of agricultural projects and steps to increase the output of farms that were pillars of general economy of the poor people of that time the Imam in his letter to Malik Ashtar emphasizes the development of land before he should collect taxes from them. Such that His Eminence says, "And your view in developing the land is more than taxing the land because it cannot be achieved without spending and whoever taxes without spending upon it destroys the lands and farms and this would not go on much longer."17

The most important thing that the Imam considered in his economic policy was increasing personal income and spreading prosperity and comfort in such a way that it included all the provinces of the world of Islam. The letters of the Imam to his governors pointed out this part because His Eminence has stressed on the necessity of spending in the path of development of general economy so that no sign of poverty and deprivation remains in the country.

3. He did not reserve anything from the wealth of the nation for himself. The Imam was absolutely careful in this regard and exercised extreme precaution and Islamic sources have recorded nu-

merous examples that prove this precaution of Imam. Of them is the incident when his brother, Aqil approached him asking for money to make his life comfortable.

Imam (‘a) told him, “Whatever is in the Public Treasury belongs to the Muslims. No one has a right to take more or less from it. If he gives a thing more from it he has breached the trust.” However Aqil did not understand this matter and he continued to beseech the Imam and tried his best to get his demands fulfilled. So Imam (‘a) heated a piece of iron and brought it near Aqil. It was so near that it nearly scorched him and he screamed out aloud. When he regained his senses he decided to join Muawiyah so that he may gain from the wealth he had accumulated by embezzling the Muslims.

Historians are unanimous that Imam himself bore many difficulties and hardships but neither he himself nor the people of his family profited from the public wealth and he did not reserve anything for himself till the greedy people began to desert him and encouraged one another among themselves.

Khalid bin Moammar Awasi told Alba bin Haitham a companion of Ali (‘a): “O Alba! Fear Allah with regard to your family and think about yourself and your demonstrated in the following:

1. Equality in rights and duties

2. Equality in shares from Public Treasury

3. Equality before the law

Imam (‘a) announced to his governors and officials the necessity of applying the rules of equality among the people without any bias based on differences in class or religion. His Eminence in one of his letters that he wrote to his officers says:

“Be humble to the people and smiling face to them and act with them with softness (kindness) and to see them or salute and honor

be equitable in this so that elders may not be greedy to deviate from you and weak people may not despair of your equitability."18

In no religion or social doctrine such an illuminated equality is established that sought to restore the respect and merits of man and create love between intelligence and spirits and it brought the people in the sphere of love and brotherhood.

Freedom

In the view of the Holy Imam ('a) freedom is a personal right of every man and it should be provided to one and all with a condition that it should not be used to encroach upon or injure others. The most important types of freedoms are as follows:

Political Freedom

Our aim in this is that the people should have complete freedom so that every political agenda should be such that any ruling system does not impose an opposing view on them. And the Imam presented the people with the most widespread meanings and in that he did not even care for his enemies and opponents. Those who had refrained from paying allegiance to him like Saad bin Abi Waqqas, Abdullah bin Umar, Hissan bin Thabit, Kaab bin Malik, Musialama bin Mukhlad and Abi Saeed Khudri and others like them who had supported the previous regime as Uthman had given them exceeding wealth and gifts and the Imam did not compel them and in no way did he take any absolute step against them like Abu Bakr had done against the Holy Imam ('a) when he refused to pay the oath of allegiance.

Imam believed that people are free and it is necessary for the government to provide them freedom so that they do not harm the security and may not rebel or rise up against the present government.

His Eminence accorded freedom to the Kharijis and he did not deprive them their shares from the Public Treasury inspite of knowing that they were forming the most powerful force against the government. However when they began to cause destruction in the land and a terror and worry gripped the people, for protecting general system and protecting the life and property of the people, he hastened to fight against them. This policy branches out into the following:

1.Freedom of Expression

From the signs of widespread freedom that the Imam had bestowed to the people was the "freedom of expression", even though it may be opposed to government interests but if one creates mischief he would be held liable for it. Historians have related that Abu Khalifa Tai met some of his brothers (fellowmen). Abul Izaar Tai was among them and he was from the Khawarij. So he said to Adi bin Hatim, "O Abu Tareef! Have you taken the booty and are safe and sound or an oppressor and sinner?"

Adi bin Hatim: Rather I have taken booty and I am safe and sound. Abu Khalifa Tai: This decision is upon you.

Aswad bin Zaid and Aswad bin Qais became fearful about him and they arrested him and brought him under arrest to the Imam and told him about his mischievous statements.

His Eminence asked them, "What should I do?" "Kill him."

"Shall I kill one who has not risen against me?" "Imprison him."

"He has not committed any crime. Release him."

Such a freedom has never been accorded to the citizens by any of the social doctrines.

On the basis of this the Holy Imam ('a) never punished the people due to what they had uttered. Rather they were accorded freedom

to remain in any condition they liked and he did not keep any special surveillance so that there be separation between them and their freedom.

2.Freedom of Criticism

From the expression of political freedom that the Imam provided to the people was freedom to criticize the government and thus those who were critical of the government were never targets of reprimand or harassment.

Historians say: His Eminence was busy in reciting the Surahs in Prayers and some of his companions were behind him. Then one of them, in opposition of the Imam's recital recited as follows: ***"the judgment is only Allah's; He relates the truth and He is the best of deciders."***[19]

The Imam replied: ***"Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation."***[20]

And he did not initiate any step against that man. Rather he forgave him and released him because His Eminence believed in according widespread freedom to the people and he did not impose anything on anyone and he never forced anyone to obey him. He didn't compel them for anything they didn't like.

These were some of the signs of freedom that the Holy Imam ('a) had provided to the people during the period of his caliphate and he had established social and political justice among the people.

Universal Justice

"Universal Justice" was the slogan that the Imam called out in a widespread manner and he made it the foundation in all the periods of his rule because His Eminence made many efforts to estab-

lish and to elevate its luminous status and according to the historians he was the first ruler in Islam who established a house of justice so that oppressed ones and those who have received injustice or excess has been committed against them may appeal there and the Imam personally looked into their appeals. And he obtained their rights for them and removed the oppression or excess from them.21

Imam paid special attention for spreading of justice and propagating it among the people and according to the unanimity of historians, he used all his government machineries for destroying injustice and uprooting and erasing its effects. His Eminence has said: "The lowly is honorable in my eyes till I obtain his right for him and the strong one is weak in my view till I take the right from him."

His Eminence dismissed one of his governors when Sawdeh binte Ammarah informed His Eminence that he had committed oppression in his rule. The Imam began to weep and said with extreme grief, "O Allah, You are a witness over me and over them that I have not commanded them to oppress any of the people and neither for leaving off Your right'"

After that he dismissed him immediately.22 Historians have narrated numerous examples of the justice of His Eminence among the people that anything like that is not seen in any of the periods of history.

National Integration

The Holy Imam ('a) bore many hardships and untold difficulties so that he may provide unity to all the classes of the community. And that love and kindness is spread among the children of community (people). He considered Islamic attachment as one of the greatest bounties of God on this nation and he has said: "Certainly, it is a great blessing of Allah, the Glorified that He has en-

gendered among them unity through the cord of affection in whose shade they walk and take shelter. This is a blessing whose value no one in the whole world realizes, because it is more valuable than any price and higher than any wealth."23

The Imam opposed anyone who invited towards disunity and discord and according to his statement he issued orders that the sword should be pulled before them. In the same way His Eminence resisted and opposed nepotism and prejudice to ones own tribe etc. as it was one of the factors that created enmity and disunity among the people. However for perfection of morals he used to even encourage people to be prejudiced!

So much so that His Eminence says:

In case you cannot avoid vanity, your vanity should be for good qualities, praiseworthy acts, and admirable matters with which the dignified and noble chiefs of the Arab families distinguished themselves, as attractive manners, high thinking, respectable position and good performances. You too should show vanity in praiseworthy habits like the protection of the neighbor, the fulfillment of agreements, obedience to the virtuous, opposition to the haughty, extending generosity to others, abstention from rebellion, keeping aloof from blood-shed, doing justice to people, suppressing anger and avoiding trouble on the earth.24

Imam ('a) accorded importance to national unity and he kept in view all the factors that promoted integration and consensus and in all the periods of his life he protected this unity because he even let go of his right and for protecting the community from divisions and discord he maintained peace with the caliphs.

Training and Education

It is not narrated regarding any caliph that he gave as much importance to training and education as given by Imam Amirul Momineen Ali ('a). Rather they focused all their attention and en-

ergies to military affairs, martial activities, spreading their jurisdiction on Islamic Kingdom and imposing their power on the world. While the fields of religious training had become very weak and it was this problem that led to the spread of religious problems and lack of knowledge about Islam. Its consequences were the appearance of apostasy and they were the beginning of the ruins Umayyads and Abbasids. And also of its consequences is the spread of lack of observing the Islamic modest dress (Hijab) and shamelessness in many of the areas. And the palaces of the caliphs and ministers themselves were centers of vice and sensuality.

Imam Amirul Momineen Ali (‘a) was a believer in the importance of education and made the Kufa Masjid as the center of training, where he delivered addresses consisting of religious information and his own explanations. And most of the time he spoke only in inviting towards Almighty Allah and spoke on the philosophy of Monotheism and spreading manners and Islamic morals and his aim was to make religious knowledge common and available to all so that a generation may be produced that has a belief in Allah by reasoning and not a belief by blindly following their ancestors. The sermons of His Eminence shook the depths of the souls and caused them to humble before the Almighty. In the school of His Eminence a group of good and righteous Muslims were trained like Hujr bin Adi, Mitham Tammar, Kumail Ibn Ziyad and other pious and righteous people in Islam.

The bequests of His Eminence for his two sons, Hasan and Husayn (‘a) and his other teachings were from the most important principles of training Islam that specified the foundations of training and based its methods on personal experience so that it may be the most valuable wealth of the Muslims in this field.

But in the field of education the Imam (‘a) himself was the teacher and he was having spirit of knowledge and it were he that opened doors of knowledge in Islam like philosophy, scholastic theology, exegesis, jurisprudence, grammar and other sciences etc. that

number more than thirty and the appearing of new branches of scientific movement in the period of the ascendancy of Islam, according to the view of historians are all connected to His Eminence.

Imam was the greatest founder of sciences and divine recognition in the Islamic world and he concentrated all his efforts for dispensing knowledge and promoting good morals and culture among Muslims and he repeated this statement of his among his companions that: "Ask me before you miss me, because certainly I am acquainted with the passages of the sky more than the passages of the earth'"

It is indeed a matter of great regret and remorse that those people did not take benefit from this lofty personality. And they did not ask him about the reality of space and the planets floating in it and other secrets of Nature as His Eminence has received their recognition and knowledge from the Holy Prophet (S). They did not ask him any of these things. Rather they tried to make fun of him and a joker among them asked, "How many strands of hair do I have on my head?"

The Imam was helpless among these ignorant people. So ignorant that they did not understand his value and aims of His Eminence. They did not even try to achieve the reality of his value and they did not realize his personal greatness and the gifts of His Eminence.

In any case the Imam established his government for spreading wide the intellectual and scientific life and the dispersal of knowledge and ethics in all areas of the kingdom.

Governors and Officers of Imam Ali ('a)

Imam (‘a) exercised utmost precaution and care in selection of governors and officials and he did not appoint anyone in any of the Islamic provinces and did not entrust anyone with a post of responsibility before ascertaining his honesty, capability and ability to fulfill his responsibilities. He did not appoint anyone due to friendship or preferring him for a government post. Rather he employed the righteous and good people from the Muslims like Malik Ashtar, Muhammad bin Abu Bakr, Sahal bin Hunaif, monk of the community, Abdullah Ibn Abbas and others like them who were having complete knowledge of affairs of administration and organizational expertise and he gave them an important documents (letter) in which he presented matters of governance and policies of the government and also fixed their rights and duties.

The most important of these political sources are instructions of His Eminence to Malik Ashtar which includes important rules for improvement of political, economic and military life and it is the most progressive political document whose aim is social development and protection of interests of the society. If it had not been beyond the scope of this book we would have presented a detailed analysis of its statements.

Supervision on Governors

According to the unanimous opinion of historians, the Imam verified the dealings of his governors and officials and he used to send a person secretly to keep an eye on their actions and affairs. Whenever he saw an instance of breach of trust or a shortcoming in fulfillment of their duty he dismissed them and accorded them the toughest punishment.

Information reached His Eminence that Ibn Hirma had committed embezzlement in the market of Ahwaz. So he wrote to his governor:

“When you read my letter, remove Ibn Hirma from his shady dealings in the market. And for the well being of the people keep him restrained. And keep him under arrest and announce regard-

ing him and write a letter to your agents and inform them about our view about him. Under no circumstances should you be careless or lacking in this matter because you shall be destroyed near Allah and I shall dismiss you in the worst manner and I am warning you of this. Thus when it is Friday you must bring him out of the prison and lash him 35 times and take him around the market and if anyone comes to testify for him you put him under oath and repay his outstanding from the income he received from his business and issue the command so that he is taken back to the prison in utmost humiliation and degradation."[25]

This is the intensity of justice that destroys embezzlement and eradicates bribes and no one could dare to commit any cheating. And the Imam kept an eye on all the actions and dealings of his governors. He received information that his governor in Basra had attended a dinner hosted by one of the affluent residents of that city. Imam ('a) wrote a letter to him and reprimanded him for that. He wrote as follows:

"Ibn Hunayf! I have received information that a person of Basra invited you to a dinner and you immediately accepted the invitation. I have also heard that very sumptuous meals were served there! Finest varieties of viands were placed before you in large plates and you enjoyed them. I am sorry to hear the news. I never expected that you would accept the invitation of a person who invites big officers and rich people and from whose doors poor persons and hungry paupers are turned away rudely.

Look carefully into the things which you eat. If there is even a shade of their being obtained unlawfully then throw them away, only eat those things about which you are perfectly certain that they are obtained by honest means."[26]

No matter how much experience and progress humanity may attain, no matter how many innovations they may bring in the administration and operating of a government it is not capable of creating such a system which invites its operators to such courage and steadfastness and demands them that they must not accept all

invitations so that it may not be that one may trespass some right and may reply favorably to those who are accused of embezzlement and pride.

Keeping away the Opportunists

Imam ('a) did not allow near him anyone who was an opportunist, who had no regard for truth and who were only greedy and remained concerned with their personal gains and who did not recognize the benefits of the general public, because they were supporters of ruling powers in falsehood and not in justice. The society of Kufa had a big group of these people in it. Like Ashath bin Qays, Amr bin Hareeth, Shabt bin Rabi and others like them, whose interests were harmed during the tenure of the Holy Imam ('a). So they began to be connected with the regime in Damascus and took over the activities of that regime and began to devise plots so that they may destroy the army and people of the Imam. And their aim was to destroy the Imam's government.

According to historians, these very people became army commanders who committed the most terrible carnage, which was the carnage of Karbala, because they were sure that if the Imam is able to obtain victory their personal interests shall be finished because the Imam's policy would be a continuation of the policy of his father. A policy in which there was no place for cheaters and criminals.

Keeping away the Greedy Elements

Imam ('a) considered the government as a means for social reformation which should be given only to those who were careful and those who would fulfill the oaths (responsibilities) and those who were not inclined to their selfish desires and personal gains. And the power of government should be used to provide the well being of the people. And it is not permissible that it should be given

for the sake of friendship and undue prejudice. His Eminence in his letter to his judge, Rufa bin Shaddad wrote:

"O Rufa! Know that this leadership is a trust and whoever commits breach of trust in it, shall be accursed till the Day of Judgment. And one who appoints an embezzler to a post of government in the world in the Hereafter, His Eminence, Muhammad shall be disgusted with him."27

Whenever Imam found anyone inclined to selfish desires he never appointed him on any office because he would make his appointment as a means to obtain his personal gains. When Talha and Zubair expressed their ardent desires to be appointed as governors, the Imam refused to fulfill their demands. And he summoned Abdullah Ibn Abbas and asked, "Have you heard what these two (Talha and Zubair) say?"

He replied, "Yes, I see that they would like to become governors. So appoint Zubair as the governor of Basra and Talha as the governor of Kufa."

Imam ('a) objected to his view and said, "Woe be unto you. There are people and property in Iraq (in Basra and Kufa) and if they are made governors of these provinces they would deviate the foolish by greed, oppress the weak and dominate the powerful by the power given to them. And if I appoint one of them as governor, on the basis of their merits or benefits, I might as well have appointed Muawiyah as the governor of Syria. If their greed with regard to rulership had not been clear to me, I had something else in mind for them."28

It was due to these sensitive matters that His Eminence did not appoint the two of them over the two Iraqi provinces'because in the belief of the Imam it is not allowed to entrust governance and other government posts to anyone except those honest people who always endeavor for the benefits of the community and do not consider rulership as a means of obtaining wealth and other personal benefits.

Frankness and Truthfulness

The most obvious matter in the policy of Imam Amirul Momineen Ali ('a) was the necessity of openness and rightfulness in all the affairs of his policy and His Eminence under no circumstance resorted to hypocrisy, deceit and fraud. Rather he followed an open policy, which had no ambiguity. And he moved on the method of his cousin, His Eminence, the Messenger of Allah (S) and selected his mannerism and guidance of His Eminence. He trod in his footsteps and all his steps were in accordance with those of the Holy Prophet (S). And if His Eminence had acted upon the accepted principles of politics that permits resorting to hypocrisy and deceit for obtaining power the caliphate would never have reached Uthman. Because Abdur Rahman bin Auf insisted upon him that he shall pay oath to him with the condition that he would continue the practice of Abu Bakr and Umar. His Eminence refused to accept this condition and told him frankly that he would govern the affairs of the community in accordance with the Book of Allah, the practice of the Messenger of Allah (S) and his own judgment. And he would not act on any other source in the field of jurisprudence and Islamic politics. His Eminence says, "If deceit and fraud had not been in the fire (deadly sins) I would have been the most crafty person."

Enlightened intellect, full of piety and obedience of Almighty does not accept resorting to deceit and fraud to obtain power since the most pious people have been associated with the former qualities. His Eminence lamented due to the pains caused to him at the hands of the enemies and said, "Woe be to them that they commit deceit with us. And know that I am aware of their deceit and I am more knowledgeable of the different types of frauds than they are. However I know that deceit and fraud are deadly sins. Thus I remain patient on their deceit and I shall never do what they are doing..."[29]

His Eminence refuted one who had said about him that he was not aware of political affairs and that Muawiyah was more informed than him saying, "By Allah, Muawiyah is not cleverer than me. Rather he resorts to deceit and commits transgression. And if deceit hadn't been an undesirable quality I would have been the most clever on of all."30

His Eminence had spoke of some factors that are undesirable but some people rely on them in order to achieve their aims, actions like deceit and other things like it, like fraud and hypocrisy and whoever considers them as good manners is criticized by the Imam that, "One who knows what its consequences are, does not resort to deceit. But we live in such a time that most people consider deceit as something good and the ignorant people of this time consider it as good manners. What shall be there for them? The Almighty Allah shall kill them. The man who is aware sees the form of deceit and in front of it he sees the obstacle of divine do's and don'ts. Thus he leaves it in a knowing manner while he were having the power to have committed it. However those who do not observe precaution in religion they consider this opportunity best'"

Imam ('a) based his policies on these ethics, policies which in the world of Islam were illuminated and caused immortality of His Eminence and the pride of humanity for His Eminence in all generations and time periods.

Here we conclude our discussion regarding the lofty examples of Imam's policies. Policies that without any doubt had original aims in view that Islam has made them its slogan however those generations did not recognize him because they had got used to bias and profiteering and therefore they did not get the Tawfeeq to obtain that diplomacy.

With Imam Husayn ('a)

Sentiments of Imam Amirul Momineen Ali (‘a) merged with the emotions of his son, Husayn and his spirit became like his spirit. So much so that he became an incomparable image of His Eminence that tells us of the reality and guidance of His Eminence.

Imam bequeathed all his personal traits to his son, Husayn(‘a) and bestowed him with his love and sincerity and embellished him with the loftiest wisdom and manners.

The great love of his with relation to him was such that he was not allowing him to take an active part in the battle of Siffeen. In the same way he was also not permitting his brother Hasan, as he feared that the Progeny of the Prophet may become extinct.

The lofty values of Imam and his other ways of thinking had created an imprint in the soul of Husayn and His Eminence like his father used to rise up in confronting injustice and falsehood and against oppression and force. And he used to sacrifice all he could in establishment of truth and justice and in all the paths of reformation and goodness.

His Eminence, in bravery, steadfastness, respect of the self, lofty values and courage was like his father and his enemies on the Day of Taff confessed to this because when they proposed him to surrender to the son of Marjana and to humble before his demands, one of them said: “He would never accept your proposal because the spirit of his father has entered into him.”

Yes, the spirit of his father, the brave stalwart of this community and the standard- bearer and high status towards honor and merits with all the signs had found a place in the being of Imam Husayn (‘a). So much so that it is said that there was no difference between the father and the son. Both of them were such illuminated personages that humanity has prided upon them in all generations.

Imam Ali's Prophecies on the Martyrdom of Imam Husayn ('a)

Imam ('a) had informed the people about the martyrdom of his son, Imam Husayn ('a) like the Messenger of Allah (S) had also prophesied about this matter. The Imam on numerous occasions has mentioned this subject and some of the instances are presented below:

1. Abdullah bin Yahya[31] has narrated from his father that he traveled with Ali to Siffeen and he was appointed as the attendant of His Eminence. When they reached besides Nainawa, the Imam became overcome with sadness and he raised up his voice and said, "Be patient, O Aba Abdillah! Be patient, O Aba Abdillah! On the banks of the Euphrates."

Yahya was stunned and he asked, "Who is this Aba Abdillah?"

The Imam with a heavy heart and sorrowful mood told him, "I came to the Messenger of Allah (S) and saw that the eyes of His Eminence were full of tears. I asked: 'O Messenger of Allah (S), has someone made you distraught? Why are there tears in your eyes?' He replied: 'Jibraeel stood near me and said: Husayn('a) shall be slain at the banks of Euphrates. And he asked: Shall I get you the soil of his place of martyrdom for you to smell? I replied: Yes. Then he brought a handful of dust and gave it to me. I was not able to control my eyes from weeping.'"[32]

2. Harsima bin Sulaym has narrated: I was with Ali in the battle of Siffeen. When we reached near Karbala he recited prayers with us and after the conclusion of prayers took up some of the soil of that place and smelt it and then he said, "Know that, O dust! A community shall go from you to the Gathering that shall enter Paradise without accounting."

Harisma was bewildered and the statements of Imam were remained in his mind but he did not accept them. Thus when he returned to his wife, Jarda binte Sumair who was a Shia of Ali he told her what he had heard from the Imam. His wife said, "O man! What have we got to do with you? Because Amirul Momineen Ali ('a) does not say anything other than the truth."

Days passed and the time arrived when Ibn Ziyad sent his forces to fight the beloved son of the Messenger of Allah (S) and Harisma was among them. When he reached Karbala and saw Husayn and his companions, he recalled the statement of Imam Amirul Momineen Ali ('a) and he became disgusted with fighting and he went to the side of Imam Husayn ('a). And told His Eminence what he had heard from his father.

Imam told him, "Are you with us or against us?"

He replied, "Neither with you nor against you. Being away from my wife and children I am fearful of Ibn Ziyad."

The Imam advised him, "Go away from here so that you may not witness our slaying, because by the One in Whose hands is the life of Muhammad, whoever sees my slaying and does not come to help us, the Almighty Allah shall make him enter Hell fire."

Harisma went away from Karbala and he did not witness the massacre of Imam Husayn ('a).33

3. Abu Johfa has narrated that Urwah Bariqi came to Saeed bin Wahab when I heard him that he asked, "You told me of the statement of Ali Ibn Abi Talib ('a)?" He replied, "Yes, Makhnaf bin Sulaym sent me to Ali and I went to him in Karbala. Then I saw him that he was gesturing and saying: "It is here. It is here."

A man hastened to His Eminence and asked, "What is that, O Amirul Momineen Ali ('a)?"

His Eminence replied, “A family from the clan of Muhammad shall arrive here. Then woe be on those from you! And woe be on you from them!”

That man did not understand what the Imam said. So he asked, “O Amirul Momineen Ali (‘a), what does it mean?”

Imam replied, “Woe be on them from you as you would slay them. And woe be on you from them that Almighty Allah shall send you to Hell for slaying them.”34

4. Hasan bin Kathir has narrated from his father that Ali (‘a) came to Karbala and stood there. Then it was asked to His Eminence, “O Amirul Momineen Ali (‘a), is this Karbala?”

Imam (‘a) replied while he was overcome with grief, “It is having grief and hardships.” Then he gestured to a place and said, “This is the place where they shall take abode.” Then he pointed to another place and said, “This is the place where their blood shall be shed.”35

5. Abu Hareema has narrated: I was with Ali at the river of Karbala. Then we passed by a tree underneath which lay deer droppings and His Eminence took a handful of dust and said, “From this place seventy thousand shall go to the Gathering and they shall enter Paradise without accounting.”36

6. Abu Hayyana has narrated: I was with Ali when he reached Kufa. Then he ascended the pulpit and praised and extolled Almighty Allah. Then he said, “How shall you be if the Progeny of Prophet comes to you?”

They replied, “In that case we shall behave with them in the best way.”

Imam told them, “By the one in Whose hands is my life! They shall come to you and you shall go out to them and you shall slay them.”

Then he further said,

"They invited them on a false pretext and implored him to fulfill their demands till the time no salvation and excuse remained."37

7. Tibrani has narrated with his chains from His Eminence, Ali that he said, "Husayn shall be slain and I am acquainted with a land between two streams where he shall be slain."38

8. Thabit has narrated from Suwaid bin Ghaflah that one day His Eminence, Ali ('a) delivered a sermon when a man stood up from below the pulpit and said, "O Amirul Momineen Ali ('a), I passed by the valley of Qura and saw that Khalid Ibn Arafta was dead. So I sought divine forgiveness for him."

His Eminence said, "By Allah, he is not dead and he shall not die till he does not become the commander of a deviant armed force whose standard bearer shall be Habib bin Himar."

At that time a man stood up before His Eminence and cried, "O Amirul Momineen Ali ('a), I am Habib bin Himar a Shia and partisan of yours."

Imam asked, "Are you Habib bin Himar?" "Yes," he replied.

Imam ('a) repeated his statement, "Are you Habib?" and he replied, "Yes."

After that Imam ('a) said, "Yes, by Allah, you shall carry the standard, you shall carry it and you shall enter from this gate." Saying this he pointed to the *Baab-e- Feel* (Elephant Gate) in the Kufa Mosque.

Thabit said, "By Allah, I didn't die till I saw Ibn Ziyad send Umar Ibn Saad to fight against Husayn bin Ali and appoint Khalid bin Arafta in the forefront of the battalion and made Habib bin Himar his standard bearer. And he entered with him from the *Baab-e-Feel*."39

9. Imam Amirul Momineen Ali (‘a) delivered a sermon and inter alia said, “Ask me before you miss me, because, by Allah, Who has my life in His hands, if you ask me anything between now and the Day of Judgment or about the group who would guide a hundred people and also misguide a hundred people I would tell you who is announcing its march, who is driving it in the front and who is driving it at the rear, the stages where its riding animals would stop for rest and the final place of stay, and who among them would be killed and who would die a natural death.”

At this time Tamim bin Saama Tamimi, that filthy and dirty man glanced at His Eminence and asked, “How many strands of hair do I have on my head’?”

Imam (‘a) glared at him and told him, “By Allah, I know about that but what is the proof if I tell you about it? And I inform you about your rising and your saying and I have been told that for each strand of hair on your head there is an angel who curses you and there is a Satan who instigates you and its sign is that in your house is a degraded one who would slay the son of the Messenger of Allah (S) and encourage others on his slaying’”

Ibn Abil Hadid says, “The matter was just as His Eminence had informed, because his son Haseen at that time was an infant. He remained alive and became the police commissioner of Ubaidullah Ibn Ziyad and Ubaidullah sent him to Ibn Saad to command him to fight against Imam Husayn (‘a) and he warned him that he should not delay the matter. Thus His Eminence was martyred the next day to the night Haseen had brought the letter to Saad.”40

10 ñ His Eminence told Bara bin Aazib, “O Bara, would Husayn be slain while you are alive and you don’t help him?”

Bara replied, “O Amirul Momineen Ali (‘a)! It won’t be like this.”

When His Eminence, Husayn (‘a) was martyred, Bara became regretful and he recalled the statement of Imam Amirul Momineen

Ali (‘a) and said, “What a great remorse that I was not with him so that I would have been martyred before him.”41

10. Amirul Momineen Ali (‘a) said, “As if I am seeing the palaces that are raised around the grave of Husayn. I am seeing the bazaars that have come up around his grave. There is no passing of day and night there but that people arrive there from different areas. It shall be after the extinction of Bani Marwan.”42

What the Imam Amirul Momineen Ali (‘a) prophesied came out to be true because His Eminence was the gate of the city of knowledge of the Prophet and he was the carrier of the secrets and wisdom of His Eminence. The Umayyads kingdom had not become extinct when the tomb of the beloved one of the Messenger of Allah (S) was constructed in splendor and it became the sanctuary of the Almighty Allah that the hearts of all Muslims are attracted to it. Millions of Muslims aspire to perform the visitation (pilgrimage) of that shrine. They arrive from far off areas and the luckiest of the luckiest is one who gets the honor of being blessed by the visitation and kissing the shrine that houses the Imam’s grave.

The great tomb of His Eminence, in the view of Muslims and non-Muslims is symbol of human greatness and a lighted torch for every sacrifice which is offered for establishment of truth and justice and is an incomparable sign for the most holy thing that this living being among all the living ones and in all ages and periods gets an honor by it.

Here we reach to the end of the first volume of our book and we shall in the second volume go to the welcome of Imam Husayn (‘a) till the terrible events that the Imam had to face during the caliphate of His Eminence, Imam Ali (‘a). We shall make them a subject of our study; events that subjected the Muslims to a severe test. Events that caused neglect of helping and supporting the Imam and Imam Hasan (‘a) was compelled to abdicate the caliphate and a dirty group of Umayyads was imposed on the necks of the people and that they may make them helpless and force them to what they did not want, and to destroy those lofty

values that religion had brought so that it may become supreme in all corners of the earth.

With the Nakiseen and Qasiteen

The tribes of Quraish were frightened due to the severity of the Imam's government and they became sure that all the political and economic policies of His Eminence that were same as the intellectual and social view of the Holy Prophet (S) were going to crush their pride and arrogance. It would bring to an end their economic life, which was based on usury, hoarding and profiteering. Of all the steps of His Eminence was the dismissal of governors appointed by Uthman from all provinces and confiscation of the wealth they had plundered from the Central Treasury. They in the same way became worried and this matter distressed them due to the announcement of equality and justice among all the communities of Islam and the policy that all Muslims were equal in rights, duties and in everything because they believed themselves to be superior to other communities and special over other people.

The Quraishites and other powers that had deviated from the path of truth became angry at the Imam's government and all of them together decided to announce an armed attack and they kindled the flames of war in different provinces. So that they may be able to topple the Imam's government which considered power as a means for social reform and progress in human life.

The first battle forced on the Imam was that of Jamal and after that the battle of Siffeen and then Nahrawan. These battles were obstacles to the government of the Imam whose aim was to raise the level of human values and destruction of all factors of backwardness in the country.

Narrators say that the Holy Prophet (S) had informed His Eminence about the rebellion of some groups against him during the

period of his caliphate and he told His Eminence that he must fight them and he named them as *Nakiseen, Qasiteen and Mariqeen*.43 We are compelled to discuss in brief about these battles which would show us in true light the political and intellectual life of that period. A period in which the mentality of most of the people was full of seeking power and power worship. And it also shall describe for us the malice that the Quraish harbored against the Imam. And it is established that all these factors and events had a significant role in the tragedy of Karbala. Because they had spread the social problems and brought into existence a generation which was always in search of comfort and which except for personal gains had nothing else in view. Here we present these matters:

Nakiseen

Nakiseen are those who have broken their pledge, considered valueless their oath to Allah for sacrifice and obedience of the Imam and they have gone out in the field of disobedience. They became sunk in sins. Thus all the Islamic jurisprudents are unanimous on their sinfulness because they had no excuse for attacking the lawful government. A government, which took steps for the benefit of the people, acted only for sincere truth and pure justice among the Muslims and to root out factors of backwardness in the country.

The most important *Nakiseen* were Talha, Zubair, Ayesha binte Abu Bakr, Marwan bin Hakam, Umayyads and other people who were disgusted with justice and equitability of the Holy Imam (‘a).

Motive for Rebellion

It is established that the *Nakiseen* had no social aim; rather they had only their personal gains in view in breaking the pledge they had given to the Imam. For example Talha and Zubair, after His Eminence had accepted the caliphate, rushed to him and expressed their desire that the governorships of Basra and Kufa be

given to them. After they failed in these efforts they became unhappy and they went towards Mecca to create an uprising against the Imam and announce the breaking up of the Muslim's unity. Regarding this is the statement of Zubair in which he has described his aim at the time when a man approached him and asked, "You were with the Holy Prophet (S) during his time and you are having precedence. Thus you inform me about your movement and struggle. Is there something that the Messenger of Allah (S) had ordered you for?"

Talha became silent but Zubair replied, "We were told that white and yellow (that is silver dirhams and gold dinars) are present here. We have come so that we may take something from it'!"44

Thus those two old men rebelled against the Imam's government for obtaining material benefits.

As for Ayesha, she desired that she may return the caliphate to her own family. She was the first who had instigated the uprising against Uthman saying: "Kill the *Nathal*,45 as he has become an infidel."

She tried to have Talha nominated as the caliph and she used to praise him at every occasion. However on the basis of her special feelings of kindness for her nephew, Abdullah Ibn Zubair she gave a positive reply and made him lead the prayer; nominated him and gave him precedence over Talha.

However with regard to Bani Umayyah, they wanted that the Imam should allow them to keep the wealth they had amassed during Uthman's regime but the Imam did not agree that they could keep the community wealth they had usurped. Therefore enmity with regard to His Eminence became apparent and they busied in creating mischief and discord.

Anyway, they had no aim of reform or inviting towards the path of truth and their motive was only selfish desires, greed and mal-

ice towards the Imam as His Eminence was the very self of the Messenger of Allah (S) and the gate of the city of his knowledge.

Muawiyah and Defrauding of Zubair

Muawiyah became satisfied with the aims of Talha and Zubair, therefore he from his own side used deceit and conspiracy with them so that he may make them a step stone to reach his own aims and targets. On the basis of this he wrote a letter to Zubair as follows: To the servant of God, Zubair, the chief of the believers. From Muawiyah the son of Abu Sufyan. Peace be upon you. So to say: Know that I have taken the oath of fealty from the people of Syria for you and they have agreed to it and become organized like clouds pile upon one another. Thus keep Kufa and Basra in your hands. It should not be that the son of Abu Talib takes them before you, because apart from these two provinces, there is nothing. And after you, I have taken the oath of allegiance for Talha Ibn Ubaidullah. Thus announce the taking of revenge for Uthman's blood and call the people to it and it is necessary for you to put in more efforts.

May the Almighty Allah make you victorious and may He abandon all those who oppose you."

When this letter reached Zubair, he became elated and he rushed to Talha and informed him of it. They did not for a moment doubt the veracity of Muawiyah's statements or his sincerity but they dared to announce their revolt against the Imam, and made the revenge-seeking of Uthman's blood as their slogan.[46]

Conference of Mecca

The rebels rushed to Mecca and made it a center of their illegal activities against the Imam's government and in that sanctified city mobilized many Quraish tribes and instigated them against the

Imam and urged them to join their ranks. Because in the depths of their souls they harbored malice and jealousy against the Imam as the Imam had slain the relatives of the majority of these people in the way of Islam.

Anyway, in this conference the leaders of mischief voted upon and finalized their main issue, the city they must attack and other matters that would ensure the success of their revolt.

Resolutions of the conference

The members of the conference in a broad unanimity took the following decisions:

1. They would take up revenge-seeking for the blood of Uthman as a slogan for their uprising because he was killed 'unjustly' and the revolutionaries had considered it lawful to shed his blood even though he had repented for his mistakes.

The rebels and Quraishite hoarders of wealth who had risen up in revolt in different areas made Uthman's shirt the symbol of their uprising.

2. The responsibility of Uthman's murder should be thrown on His Eminence, Imam Ali ('a) because he had given refuge to the killers of Uthman and not extracted retaliation from them.

3. To march towards Basra and take it under their control so that it may be a center for their revolt because there were many supporters there. They did not move to Medina because the lawful caliph having armed forces was present there and they were not capable of confronting him. In the same way they refrained from going to Syria because the Umayyads would not have allowed them to take over. They didn't want to become hopeless and return empty-handed and they also feared that they may be attacked.

Equipping the Army with Plundered Items

Ya'la bin Umayyah equipped Ayesha's forces with items he had plundered from the Public Treasury when he was a governor in Yemen during Uthman's caliphate. Historians say: He gave 600 heads of camels and 600000 dirhams to the army.47

Abdullah bin Aamir, Uthman's governor in Basra, also presented a lot of wealth to the rebel forces, which he had robbed from the Public Treasury.48 None of the members of this army refused using any of these things obtained through unlawful means.

Political Discourse of Ayesha

Ayesha delivered many political speeches in Mecca and in them she put the responsibility of Uthman's murder to rogues and lowly people who had shed forbidden blood in a sacred month, because they killed him even though he had repented of his mistakes and thus they had no excuse for shedding his blood.49

According to historians the sermon was full of political sophistry because those who had shed his blood were not vagrants and rogues. Rather those who killed him were those who raised a standard of revolt against him and the foremost of them were senior companions like Ammar bin Yasir, Abu Zar,50 Abdullah Ibn Masud, Talha and Zubair. Ayesha herself was his most severe critic. She acted with great fervor to oppose Uthman and gave a verdict for his killing and infidelity saying: "Kill the Nathal as he has become an apostate." So what is the connection between Uthman's murder and the rogues and lowly elements of society?

As for Uthman's repentance, he had gone back on his words more than once because even though he wanted to give up, the Bani Umayyah dragged him to their own political goals and he re-

turned to his previous policy and he did not give it up till he was killed.

Anyway, her sermon was the first step in announcement of armed rebellion against the Imam's government. And it would have been better for Ayesha if she had in accordance with her status and position called the people to unite in supporting the Imam's government which was to realize the aims of the Prophet and the well being of the community in honor and respect. She should have given it full support.

Ayesha and Umme Salma

It is really astonishing that Ayesha went to Umme Salma and asked her to confront the Imam inspite of knowing to what extent Umme Salma loved and respected the Imam. And this proves that Ayesha was not aware of the way of thinking of the wives of the Prophet. When Ayesha met Umme Salma she told her kindly and softly, "O daughter of Abu Umayyah! You are of the first women of Muhajireen among the Prophet's wives and the senior-most mother of the believers. And the Prophet used to distribute to us from your house and Jibraeel used to be present mostly in your house'"

Umme Salma glanced at Ayesha and asked her with doubt and hesitation, "Why are you saying all this?"

Ayesha replied in a deceptive way, "People asked Uthman to repent and when he repented and while he was fasting they killed him in the sacred month. So I have decided that I should go out to Basra while Zubair and Talha are with me. Why don't you also come with me? Perhaps the Almighty Allah would reform this matter through us'!"

Umme Salma advised her and reminded her of her stance and opposition against Uthman and also restrained her from rebelling against the cousin of the Prophet. She said, "O daughter of Abu

Bakr! Have you stood up to revenge Uthman's blood? By Allah! You were his most severe opponent and you did not call him except by the epithet of Nathal. What do you have to do with the blood of Uthman? Uthman was a man from Bani Abde Manaf and you are a woman from Bani Teem bin Marrah. Woe be on you, O Ayesha! Are you rising up in rebellion against Ali, the Prophet's cousin while the Muhajireen and Ansar have paid oath of allegiance to him'?"

Umme Salma reminded Ayesha of the merits and excellences of Ali and the proximity of his status with relation to the Messenger of Allah (S) while Abdullah Ibn Zubair was listening. This angered him and he feared that Umme Salma might succeed in dissuading Ayesha from her intentions. Therefore he cried, "O daughter of Abu Umayyah! We know of your enmity to the family of Zubair."

Umme Salma chastised him and shouted, "By Allah, you and your father make her enter but do not take her out! Do you expect the Muhajireen and Ansar to accept your father Zubair and his friend Talha while Ali Ibn Abi Talib ('a) is alive and he is the master of all believing men and women?"

Ibn Zubair told her, "I have never heard this from the Messenger of Allah (S)."

Umme Salma said, "If you have not heard it, your aunt, Ayesha has heard it. She is also here. Ask her. She has heard the Prophet saying: Ali is my caliph on you in my life and after my death. One who disobeys him, has disobeyed me. O Ayesha! Do you testify having heard this..?"

Ayesha was not able to deny it. She said, "Yes, by Allah."

Umme Salma continued to advise Ayesha and she said, "O Ayesha! Have fear of Allah in your conscience, and beware of what the Messenger of Allah (S) had warned you about. Do not be with the dogs of Hawwab. Zubair and Talha should not deceive

you as they could not get you any benefit in the presence of the Lord'"[51]

Ayesha heard Umme Salma's advice but in obeying her emotions decided to continue her opposition to the Holy Imam ('a).

Umme Salma wrote to His Eminence about the events occurring in Mecca and warned him of the mischief that was brewing against him.[52]

Ayesha moves to Basra

Ayesha's soldiers started for Basra beating drums of war and the rebels raised the voice of Jihad and the greedy and jealous ones towards the Imam hastened to join Ayesha's forces and the army marched forward to destroy the unity of Muslims and to drown the cities in mourning, calamities and sorrows.

Askar

Ayesha's caravan moved quickly in the heart of the desert. On the way a man named al-Urna who owned a camel, Askar met them. A person from Ayesha's caravan went to him and asked, "O camel owner, would you sell your camel?"

"Yes."

"How much?"

"One thousand dirhams."

"Woe be unto you! Are you mad? Would you sell this for a thousand dirhams?" "Yes, this is my camel. None can escape my clutches if I chase him on this camel and none can catch me if I flee on it."

“If you knew for whom I want it, you would have happily sold it to me.” “For whom do you want it?”

“For your mother.”

“I left my mother sitting at home and she had no intention of going out.” “I want it for Ayesha, the mother of the believers.”

“It is for you. Take it free.”

“Come with us to the caravan. We shall give you a she- camel in exchange and also give you some dirhams in addition to it.”

He went with them and they gave him a she-camel and also 400 or 600 dirhams.

Askar was presented to Ayesha and she sat upon it.53 That camel became like the calf of Bani Israel because around her hands were cut, people died and blood was shed.

Hawwab

Ayesha’s caravan moved forward and passed a place called Hawwab. The barking dogs of that place moved forward to welcome the caravan. Ayesha became worried and asked Muhammad Ibn Talha, “What place is this?”

“Mother of believers, this is Hawwab.” Ayesha was shocked and cried in distress: “I should return!”

“Why, O mother of believers?”

I heard the Messenger of Allah (S) say to his wives: “As if I could see one of you, that the dogs of Hawwab are barking on her. O Humairah!54 It shouldn’t be you!”

“Come on! May the Almighty Allah have mercy on you. Forget those things.”

However she did not move from her place and grief and sorrow began to surround her and she became sure that the way she was going was indeed deviated.

Military officers became worried by the stopping of Ayesha as they had made her the Qibla through which they could defraud the foolish people. They came to her and said, “O mother!”

But she interrupted them and said in a remorseful voice, “By Allah, I am the one for whom the dogs of Hawwab bark’take me back, take me back.”

Her nephew, Abdullah bin Zubair, rushed to argue with her but Ayesha told him about the voice of her conscience. And if Abdullah had not been there she would have returned to Mecca. However he brought some witnesses he had bribed and they swore that it was not Hawwab. This is said to be the first instance of false testimony in Islam.55 She turned away from her view and she took up the leadership of the army to confront in battle the successor of the Messenger of Allah (S) and the gate of the city of knowledge of His Eminence.

In Basra

Ayesha’s soldiers came to the people of Basra and made them distressed, fearful and worried because military forces had camped around their city and they were going to surround them and create a center for opposing the lawful caliph there.

Basra’s governor, Uthman bin Hunayf, who was a responsible and religious person at once acted in this regard and sent Abul Aswad Duali to Ayesha to ask her the reason for coming to their land.

When he came to Ayesha he asked her, “Mother of believers, what has brought you here?”

"To seek revenge of Uthman's blood." "No killer of Uthman is there in Basra."

"You are right, however they are with Ali Ibn Abi Talib in Medina and I have come to persuade Basrans to take up arms. Shall we only be angry at the lashes of Uthman and not be infuriated at your swords that you pulled out for Uthman?"

Abul Aswad replied, "What have you got to do with whips and swords? The Messenger of Allah (S) stopped you and commanded you that you stay in your house and recite the Book of Allah as ladies are not supposed to fight battles. Seeking revenge for him shall not be advisable for you and the fact is that Ali is better than you and with regard to relationship more proximate to him as they are descendants of Abde Manaf."

She did not agree to what he said and she maintained her stance saying, "I shall not leave till I do not achieve what I want. O Abul Aswad, do you think anyone would come to fight us?"

She was under the impression that due to her marital relationship to the Prophet she would be safe and no one would rise up to fight her. She did not understand that she had already destroyed this sanctity and had accorded no importance to it. Thus Abul Aswad reminded her of the reality and told her, "By Allah, such a battle shall be raged against you that its easiest would be the most difficult."

At that moment Abul Aswad turned to Zubair and reminded him about his old friendship and proximity to the Imam and said, "O Abu Abdillah! People know about you that on the day of Abu Bakr's allegiance you had wielded your sword and were saying: No one is more qualified for this matter than the son of Abu Talib. Such stance you had but what is your position now?"

In reply, Zubair said something in which he had no faith himself, "I have risen up to revenge Uthman's blood."

"Afterwards you and your companion (Talha) became his partisans."

Zubair softened and accepted Abul Aswad's advice but he decided to meet Talha and inform him about this matter.

Abul Aswad hurried to Talha and presented him his advice but he did not accept it and remained stubborn.56 Abul Aswad returned unsuccessful from his mission and informed Ibn Hunayf of the situation. He summoned his companions and delivered a sermon to them and said, "O people, you have paid allegiance to God. The Hand of God is above them and whomsoever breaks the pledge has broken the pledge himself and whoever fulfils his pledge with God, Allah shall give him a great recompense. By Allah, if Ali knows that someone was more deserving he would not have the caliphate for himself. And if people had done allegiance for someone else he would have also given him allegiance and obeyed him. Of all the companions of the Messenger of Allah (S) he is not needful of anyone and none is needless of him. He is a partner in their good deeds but they do not share his good deeds. And these two men have given allegiance but they do not care for the Almighty Allah. On the basis of this they want milk before the milk is ready, to nurse before the child and want to deliver the child before its conception and they want divine rewards at the hands of the people. They claim that allegiance had been forcibly taken from them. Thus if they had been ordinary people of Quraish they should have claimed this but even under those circumstances they wouldn't have had any right to issue orders to others. However, guidance is only that which is followed by the general public and the general public has given allegiance to Ali. Thus, O people, what is your opinion?"

At this moment, the prominent personality, Hakim bin Jabla arose and spoke by the logic of faith and truth and insisted that an armed confrontation should be initiated.57

After that a debate ensued between two groups which did not conclude in a positive note. At that time Talha and Zubair deliv-

ered speeches and demanded revenge for Uthman's blood in opposition to a group of people of Basra whom Talha had incited for the killing of Uthman. They refuted the statements of Talha and put the responsibility of Uthman's murder on Talha.

Ayesha also delivered a sermon and repeated the same points that had been time and again mentioned and it was seeking the revenge of Uthman because he had repented for his mistakes and announced his repentance.

Ayesha's discourse had not concluded when a furor started in the crowd: one group supported her claims and another falsified her testimony. The two groups began to argue and fight among themselves and highly inimical parties came into being. So much so that a battle started between them and they agreed to halt hostilities till Ali ('a) reaches them. They wrote a document jointly that Ibn Hunayf also signed. On that document they agreed to leave the government, the armory and the treasury in the control of Ibn Hunayf but they had to allow permission for Ayesha and her followers to live anywhere they liked in Basra. This document was signed by both the parties.

Ibn Hunayf continued to lead the people in prayers and distribute allowances and took steps to spread peace and return of its comfort to the province. But those people did not respect their pledge and oaths and decided to remove Ibn Hunayf.

Historians say: Ayesha's army took the opportunity of a dark stormy night and while Ibn Hunayf was leading the night prayer (Isha) they attacked and arrested him. Then they headed for the Public Treasury, killed forty men guarding it and seized the treasury.

They threw Ibn Hunayf in the prison after they had plucked the hair of his beard and mustaches and tortured him terribly.[58]

A group of Basrans became infuriated that those people had flamed the fire of discord, oppressed their governor and seized

the Public Treasury. They began to protest against all this and they came out to fight. This was the group from Rabia under the leadership of the great stalwart, Hakim bin Jabla. They came out of the city with 300 persons from the clan of Abdul Qais.59 Ayesha's supporters also came out and made her sit on a camel. And that day became known as *Jamal-e-Asghar* (Lesser battle of Jamal).60

The two groups became involved in a furious battle. Ibn Jabla was searching for an opening in the ranks. Historians say: A companion of Talha delivered a strike to him cutting his leg. Hakim came down to the ground and picked up his severed leg and attacked his assailant with it finally killing him and he continued fighting like this till he was martyred.61

That group of rebels became liable for the crime of breaking their pledge to the Imam, for fanning the flames of rebellion against Ibn Hunayf, shedding of innocent blood, plundering Public Treasury and torturing Ibn Hunayf.

Historians say: They decided to kill him but he threatened them that if they caused any hurt to him, his brother Sahal bin Hunayf who was Ali's governor in Medina would slay their families and they became fearful of this and released him. He moved from there and joined the forces of His Eminence, Ali('s) on the way to Basra. When he came to the Imam, he remarked humorously to the Imam, "You sent me to Basra as on old man and I return to you as a youth."

These terrible incidents were very painful to the people and a discord developed among the people of Basra who divided into different groups, one of whom came out and joined the Ayesha's army. A third group kept itself away from the discord and avoided joining any party.

Conflict over Leading Prayers

It was not surprising that Talha and Zubair should vie with each other for leading the prayers because they had broken the pledge to the Imam due to their greed for rulership and material benefits.

Historians say: Whenever one of them tried to move ahead to lead the prayer the other one stopped him and this continued till the time of prayers passed away.

Ayesha feared that the situation may go out of hand. Therefore she issued orders that one day Muhammad Ibn Talha should lead the prayer and one day Abdullah Ibn Zubair.62 So Abdullah Ibn Zubair came out to lead the prayer but Muhammad pulled him back and went forward to lead the prayer, but Abdullah prevented him from it.

In order to end this controversy, people found the best way and drew lots. Muhammad bin Talha's name was drawn. He stepped forward and prayed and in his prayer recited the verse of: ***"One demanding, demanded the chastisement which must befall'"***63

This became an occasion of ridicule and people taunted him and criticized him. Regarding this incident, the poet says:

"Those two youths competed to lead the prayer and the old men vied for rulership.

What do I have to do with Talha and Zubair. The leader in Zill Jaza is a devotee of Talha and Ibn Zubair.

Today their mothers deceived them and Ya'la bin Muniya has bestowed them mastership." 64

This movement indicates to what extent they were sacrificing themselves for rulership and power while they were just at the starting point and if they had reached unanimity to topple the Imam's government, they would have confronted him in the battle and taken over the control of the affairs.

Imam's Messengers to Kufa

The Holy Imam ('a) dispatched messengers to Kufa and sought the help of Kufians to rise up in his support so that they may stand up with him to extinguish the flames the rebels had fanned.

Imam's messengers reached Kufa and found that their governor, Abu Musa Ashari was instigating the people to refrain from helping the Imam. He was inciting them to disobey the orders of Ali and encouraging them to a life of comfort and luxury.

Abu Musa had no justification for his stance except that he bore malice to the Holy Imam ('a) and as per the unanimity of historians he was inclined towards Uthman.

Imam's messengers came to Abu Musa, objected to him and denounced him but he did not pay any attention. After that they wrote a letter to the Imam and informed him of Abu Musa's rebellion who refused to harken to the call of truth.

Imam ('a) sent one of his best companions, Hashim Mirqal to Abu Musa with a letter summoning him to the Imam.

When he reached Abu Musa, he delivered the Imam's letter but Abu Musa refused to obey and continued to remain obstinate and disobedient.

Hashim wrote a letter to the Imam ('a) and informed him about the position of Abu Musa and his rebellion. Then Imam ('a) sent his son, His Eminence, Hasan ('a) and Ammar Yasir with a proclamation of Abu Musa's dismissal and appointment of Qardha bin Kaab Ansari in his place.

When Imam Hasan ('a) reached Kufa, people gathered in groups around him and announced their support and obedience. His Eminence informed them about the dismissal of the renegade governor and appointment of Qardha in his place. However Abu Musa

continued to remain disobedient and went on weakening people's determination. He incited them not to give their support and encouraged them to disregard the command and he himself gave a negative reply to Imam Hasan ('a).

Malik Ashtar, the great personality understood that there was no way of expelling Abu Musa except with humiliation. So he gathered some strong persons of his community and attacked his palace. People plundered his wealth and he was frightened and compelled to withdraw. He decided to spend that night in Kufa and flee to Mecca the next day and join the rebels.

Imam Hasan ('a) mobilized the people to support his father and thousands harkened to his call. Some of them boarded boats and some rode quadrupeds and they all set out for the Imam's help.

Soldiers came out in the desert under the command of Imam Hasan ('a) till they arrived at a place called Zeeqar.

Imam ('a) was pleased at the success of his son and he acknowledged his efforts and labors.

Kufian soldiers, numbering 4000 joined the army of the Holy Imam ('a) and 400 of them were those who had participated in the Allegiance of Rizwan with His Eminence, the Messenger of Allah (S).

The Imam ('a) entrusted the right wing of his forces to His Eminence, Hasan ('a) and put the left wing under the command of His Eminence, Husayn ('a)65 while the Imam's soldiers were equipped with the best of weapons. Historians say: His Eminence, Husayn ('a) was astride his grandfather's horse called Murtajiz.66

The Two Armies Come face to Face

Imam's forces set out from Zeeqar while they were convinced of their own rightfulness. Neither had they any hesitation nor doubt

that they were moving on the path of truth.

They reached an area called Zawiyah near Basra and the Imam halted over there. He stood up for prayer and after the prayer began to weep such that his tears flowed on his blessed face. He implored the Almighty to protect the Muslims from bloodshed and keep them away from the difficulties of war make the unity of Muslims to follow guidance and truth.

Messengers of Conciliation

Imam ('a) dispatched messengers of conciliation to meet Ayesha and they included Zaid bin Sauhan and Ubaidullah Ibn Abbas. When they met her they reminded her that the Almighty Allah has commanded her to remain in her house and not to shed the blood of Muslims. They advised and counseled her much. If she had accepted their advice it would have been in the interest of the people and they would have been saved from untold hardships and mischiefs but she ignored their suggestions completely and told them, "I will not reply to the son of Abu Talib in words, because I cannot overcome him in logic."[67]

Imam ('a) tried his utmost to bring reconciliation and prevent bloodshed but some persons accorded no importance to this proposal. They instead continued to fan the flames of war and began to defeat the procedure of armistice.

Calling by the Quran

When all efforts of the Imam to avoid bloodshed were defeated he called his companions and asked which of them would raise the Book of Allah and invite those people to follow its commands and he informed that whosoever will perform this function would be martyred. No one responded to the Imam's offer except a Kufian who said, "O chief of believers! I shall do it."

Imam (‘a) turned away from him and in the same way glanced at his companions and called them to this important mission. But none, except that youth, agreed to volunteer. The Imam handed over a copy of Quran to the lad and he set out happily without an iota of fear or terror. He came to Ayesha’s army displaying the Quran in his hand and raised his voice inviting them to act upon it. However those people whose egotism had prepared them to kill him, cut off his right hand and he transferred the Quran to his left. Again he called them to act upon it. They fell upon him and cut off his left hand also. He held the Quran with his teeth while he had lost a lot of blood. And he continued to invite them to reconciliation and to refrain from bloodshed saying, “For the sake of Allah, desist from shedding our blood and your blood.”

They showered him with their small spears and arrows till he fell down on the earth with his lifeless body and his mother rushed to him weeping and with her melted body she sat down to weep.

“O Allah, Muslim came to them reciting the Book of God and he was not fearful. They dyed their beards with his blood while his mother stood and watched all this.”

After this completion of argument, the Imam had no option but to initiate the battle. So he told his companions, “Now it has become lawful to fight them and battle has become lawful for you.”68

At that time he summoned Hazeen Ibn Mundhir, a youth and told him, “O Hazeen, take this standard, that by Allah, neither in the past nor in the future any flag has fluttered that was nearer to guidance than it, except the flag that waved over the Prophet’s head.”

Regarding this, the poet says:

“When Hazeen was told to take that black flag forward he took it.

He took it forward for death so that it may take to the pools of death and from it rained death and blood.”69

General Battle

When the Imam became sure that there was no possibility of a truce he readied his army in an elaborate way. Ayesha's supporters similarly followed, making her sit astride her camel, Askar. She was made to sit on a Howdah covered by iron coat of mail and they came out to the battlefield in this way.

A severe battle ensued between the two armies. Some historians say that Imam Husayn ('a) was leading a battalion and was in the left wing. He participated in the battle with firmness and determination70 while Ayesha's camel, according to those who were present there was the standard of the Basran army and people used to take refuge in it like people take refuge under a standard.

The Imam attacked them holding the flag in his left hand and wielding the Zulfiqar in his right. It was the sword used extensively during the period of the Prophet in defense of faith and to fight the polytheists.

Both armies continued to fight a furious battle and Ayesha's supporters wanted to obtain victory and help their mother while Ali's followers desired to support their Imam and lay down their lives in defense of His Eminence.

Zubair is Killed

Zubair was kind-hearted and held a position of esteem with the Holy Prophet (S) but lust for power had deceived him and made him come out in opposition to the Imam. In addition to this, it was his son, Abdullah Ibn Zubair who had forced him into this calamity and created a split between him and his faith.

The Imam was aware of Zubair's soft-heartedness, therefore he went out to the battlefield and called out aloud, "Where is Zubair?" At that time Zubair was fully armed and he came out.

When Imam (‘a) saw him he hastened to him and the Imam embraced him and said to him in a kind manner, “O Abu Abdillah, what has brought you here?”

“I have come to seek revenge of Uthman’s murder.”

Imam glanced at him and asked, “Do you want revenge for Uthman’s murder?” “Yes.”

“May Allah kill the murderers of Uthman. I swear to you by God, do you remember, one day you passed by me while you were with the Prophet and he was leaning on your hand. Then the Messenger of Allah (S) saluted me and smiled to me. After that he glanced at you and said: “O Zubair, you would fight Ali while you would be in the wrong with relation to him’”

Zubair recalled that event while pain and remorse was killing him and due to that condition of his he was very much ashamed. He glanced at the Imam, confirming the Imam’s statement.

“Yes, by Allah.”

“Then why are you fighting me?”

“By Allah, I had forgotten it. If I had remembered it, I would not have come out against you and fought you.”71

“Go back.”

“How can I go back when battle is raging on both the sides? And by Allah it is a shame that cannot be washed off.”

“Go back, before degradation and Hellfire get you.”

He pulled the reins of his horse while confusion and worry had afflicted him. He was going reciting the following couplets:

“I preferred humiliation to the flame of Hell as anything made of clay is not able to bear it.

Ali told me something I was not aware of. By your life, humiliation shall be in the world and religion.

I said: O Abal Hasan, do not flay me more as this much is sufficient for me." 72

Imam ('a) returned to his men and they said to him, "You went unarmed to Zubair while he was fully armed. Do you know his valor?"

Imam said, "He is not my killer; my killer shall be a person of unknown parentage, of not much status in a place other than a battlefield and not in the arena of warriors. Woe be on him! He is the most wretched human and he shall desire that his mother had not given birth to him. Know that! He and the red-faced people of Thamud shall be together'"73

Zubair harkened to the Imam's call and he went to Ayesha and told her:

"Mother of believers, I am certainly not standing in a place but that I recognize the place where I have placed my feet. Except for this condition that I don't know whether I am fortunate or unfortunate."

Ayesha understood his changed mood that he has decided to leave the battlefield. So in order to arouse his sentiments she said in a taunting way, "O Abu Abdillah, are you scared of the sword of Abdul Muttalib's family?"

This ridicule almost killed him. Then his son Abdullah criticized him through fear and trepidation and said, "You came out with full realization but when you saw the standard of the son of Abu Talib you knew that you shall be killed under it and therefore you became fearful?"

Although he had not come out with full understanding and neither was he aware of his condition. He had come out only for

power and rulership.

Zubair was very much disturbed by his son's diatribe and he said, "Woe be on you, I have sworn that I would not fight him."

"Release yourself from the oath by the penalty of emancipating your slave, Sarjus."

So he freed his slave[74] and stepped in the battlefield with fervor and began his attack in order to display his valor to his son and show him that he had fled due to his religion and not because of fear. Then he went far away from his venue and went on in this way till he reached the valley of Sabaa where Ahnaf bin Qais and his people were camping. Ibn Jurmuz pursued Zubair and attacked and killed him and conveyed the news of his killing to the Imam. His Eminence was very much aggrieved at this. Narrators say that His Eminence picked up the sword of Zubair and said, "This is the sword which removed many worries of the Prophet."

Anyway, Zubair's end was indeed regretful and sad because he had rebelled against truth and declared war against the successor of Allah's Messenger and the gate of the city of knowledge of the Holy Prophet (S).

Killing of Talha

Talha came out in the battlefield encouraging the fighters to battle. Marwan bin Hakam saw him and shot an arrow at him as revenge for Uthman's blood and Talha fell down bleeding.

Marwan told a son of Uthman, "I have taken revenge for the blood of your father from Talha on your behalf."

Talha ordered his slave to take him to a safe place where he could rest. He took him to a dilapidated house in Basra but he died there after sometime.[75]

Ayesha Leads the Army

After the death of Zubair and Talha, Ayesha took over the command of the army.

People of Banu Zubah and Banu Najiya laid down their lives in her defense. Historians say that they had become so much obsessed in her devotion that they used to pick up the droppings of her camel, smell them and say: "The dung of our mother's camel smells of musk."

They were surrounding her camel and did not have any other aim except defending her and no care for any victory or help. Their singers of war poems were chanting:

"O group of Azadis! Defend your mother as she is your Prayer and Fasting.

And keep your efforts and farsightedness prepared for the great honor that has surrounded you.

It shouldn't be that the poison of your enemy is victorious over yours. Because if the enemy defeats you, he shall put you to death.

He would subject each one of you to cruelty. May your people be sacrificed for you, do not humiliate yourself."[76]

Ayesha was inspiring those who were at her right, at her left and in front of her and said, "Noble men are patient!"

The Imam's men tried to persuade Ayesha's soldiers to stop fighting and their war- poem singers said:

"O our mother, you are the worst kind of mother that we know because a mother feeds her children and is kind to them.

Don't you see how many valiant ones are getting mourned and are losing their hands and arms?"[77]

Ayesha's supporters cried in response:

"We are the Bani Zabaa and the folks of the camel and we fight with ferocity if they come before us.

Getting killed is sweeter for us than honey and we are fighting for the sons of Uthman with our swords.

They should send back to us our leader and also Bajal."[78]

Battle continued to rage furiously and thousands were wounded and the battlefield strewn with dead bodies.

Cutting off the camel's legs

Imam ('a) concluded that till the time Ayesha's camel remained, the battle would not come to an end. So His Eminence called out to the men to floor the camel because its remaining would cause the destruction of Arabs. His Eminence, Hasan ('a) went towards it and cut off its right foreleg and His Eminence, Husayn attacked it and cut off its left foreleg.[79] The camel let out such an ear-splitting squeal that something like it had never been heard and it fell on its side and the defenders of the camel fled to the wilderness because their idol, for which they were sacrificing themselves, had shattered.

The Imam ('a) ordered that the camel be burnt to ashes and its ashes dispersed and nothing should remain of it to deviate the foolish people. After this was done, he said, "Curse of God be on it. How similar it was to the calf of Bani Israel?"

When its ashes were being dispersed in the atmosphere he glanced at it and recited the following words of the Almighty:

"'and look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea." [80]

In this manner the battle came to an end and victory fell to the share of the Imam and his followers and the embezzling powers were humiliated and routed.

Imam (‘a) sent Hasan, Husayn and Muhammad Ibn Abu Bakr to meet Ayesha.[81]

They went to her and Muhammad put his hand in the litter. Ayesha was shocked and she asked, “Who is it?”

“Your unhappiest relative.”

“Are you the son of that Khathami lady?” “Yes, I am your righteous brother.”

“Very unkind to the relatives.” “Have you received any harm?” “An arrow has harmed me.”

He removed the arrow from her and picked up the broken litter and in the last part of the night took her to the house of Abdullah bin Khalaf Khuzai to Safiya, the daughter of Harith and she stayed there for some days.

General Amnesty

His Eminence, Ali (‘a) dealt with the people of Basra in the same way as the Messenger of Allah (S) had with the folks of Mecca. According to Yaqubi, His Eminence said:[82] “Thus the black and the red have become safe,” and he caused no harm to his enemy but sat down to meet the people. The healthy and the wounded ones among them pledged allegiance to him. At that time he went to the Public Treasury and took whatever was there in it and distributed it equally among the people. After that His Eminence went to Ayesha who was lodged at the house of Abdullah bin Khalaf Khuzai.

Safiya, the daughter of Harith came out and addressed Ali ('a) in the worst manner: "O Ali, O killer of the beloved ones, may God orphan your children like you orphaned the children of Abdullah."

Abdullah's sons were killed in the battle on Ayesha's side.

Imam did not reply to her till he came to Ayesha and commanded her to leave Basra and go to her house and stay there as the Almighty has commanded.

When the Imam was leaving, Safiya repeated the things she had earlier said. Now His Eminence told her, "If I were the killer of relatives I would have killed those hiding in this house." And he pointed towards the locked rooms where many of their wounded people and other rebels were hiding and Ayesha had given refuge to them. Those who were with the Imam wanted to attack them but the Imam restrained them and in this way he awarded amnesty to his enemies and opponents.

Imam ('a) sent away Ayesha in a suitable manner and also sent some women with her dressed as men so that she may stay in her house as the Almighty had commanded.

Ayesha departed from Basra leaving many houses and families in mourning. Umair bin Ahlab Zabi', who was a partisan of Ayesha says:

"Our mother had left in heritage the scroll of death for us. And she did not move from her place but that we became like a rope.

We followed the clan of Teem due to our wretchedness, though Teem is nothing but a family of slaves and bondsmen."[83]

The mother of believers put her children in the field of death because 10000 Muslims were killed in that battle according to some historians. Half were the partisans of Ayesha and the other half supporters of Ali.[84] More than anyone else, the Imam was ag-

grieved of this because he knew what evil consequences and calamities this battle was to cause.

Consequences of the Battle

The battle of Jamal was followed by the most terrible losses and greater disasters in which Muslims were involved. Some of them were as follows:85

1. This battle opened up the way for Muawiyah to rise up in opposition to the Imam and to step out to engage the Imam in battles. Because he chose for himself the slogan of the people of Jamal, that was seeking the revenge for Uthman's blood. And if the battle of Jamal hadn't occurred, Muawiyah would not have dared to announce his disobedience and rebellion against the government of the Holy Imam ('a).

2. The battle of Jamal spread conflict and discord among the Muslims because before that the spirit of love and affection was dominant and after that enmity developed among the Arab families in such a way that people of Rabi and Yaman tribes of Basra became deeply inimical to their brothers from the Rabi and Yaman tribes of Kufa and they cried out for the revenge of the blood of their children. So much so that discord remained among the members of one and the same family if some of them were the Shias of Ali and others, partisans of Ayesha.

Historians say: Years later Basrans continued to nurture their loyalty to Uthman and that is why Imam Husayn ('a) did not move to Basra as it was well known for its affections for the third caliph.

3. The battle destroyed the awe of the government and people became emboldened to rebel against the law because it created groups that were only seeking benefits who had no other aim except to get rulership and to obtain control over the wealth of the country. So much so that battles took place with all its specialties of that time.

4. The battle of Jamal opened the door of infighting among Muslims while before that they were extremely cautious of shedding each other's blood.

5. The battle became a cause for decline and backwardness of Islamic society and it hindered the progress that was originally intended. Because after the battle of Jamal, the Imam initiated fighting against the rebellion and disobedience of Muawiyah and other greedy characters that had began their activities against the government resulting in the most terrible losses to Islam.

Wells, the philosopher says, "It was very likely that Islam would have conquered the world if it had continued its original movement and if in the beginning itself internal fights had not occurred among them, which was the aim of Ayesha more than anything else, that was to defeat Ali."[86]

6. The battle trespassed the sanctity of the Holy Progeny whom the Holy Prophet (S) had equated with the Book of Allah and compared them to the Ark of Salvation and safety for the people. And from the same day swords were pulled out against the Progeny of the Prophet and the pledge-breakers began to consider shedding their blood and captivating their children lawful. Hence the Bani Umayyads did not take into consideration any sort of sanctity and honor of those people in the event of Karbala.

These were some of the most terrible consequences of the battle of Jamal, which created the greatest harms for the Muslims in all periods of history.

Qasiteen (Rebels)

The Holy Imam ('a) had hardly become free from the battle against the *Nakiseen* (Pledge-breakers) as the Holy Prophet (S) had named them, when he had to prepare for the battle against the *Qasiteen*, as the Holy Prophet (S) has also labeled them.

Imam decided to move from Basra to Kufa to prepare for the battle against the greatest enemy, Muawiyah bin Abu Sufyan, who had fought against the Messenger of Allah (S) and had made great efforts in this regard. Muawiyah was not in any way less than his father in his enmity towards Islam and Muslims. The early Muslims used to view with suspicion and doubt their acceptance of Islam and he was able to by deceit and fraud control the second caliph and had obtained a lofty position near him, till he made him the governor of Syria; and tried much to support and strengthen him. After his death, Uthman let him continue in his post and expanded his power and Muawiyah remained in Syria like a person who is desirous of power and rulership. On the basis of this he saw for himself a golden opportunity and he bought the loyalties of people and utilized the economy of the province for strengthening his position.

After the deeds that Uthman had committed it was obvious to Muawiyah that he would be killed. When Uthman was besieged and requested Muawiyah's help, Muawiyah delayed sending assistance and was waiting for the time when Uthman would be killed. After that Muawiyah took the shirt and blood of Uthman as his medium to obtain power. The battle of Jamal also showed him how the matter of seeking revenge for Uthman's blood could be utilized for obtaining rulership and kingdom.

Historians say: He made the killing of Uthman a big issue and considered it to be a very serious matter. And took it as a pretext for strengthening his power.

Imam ('a) was observing extreme precaution in his religion, therefore neither he planned against anyone nor he expressed his support for any party. Rather he acted in the most open manner. Hence he refused to allow Muawiyah to continue as the governor of Syria because to allow him to continue at his post would be a support for oppression and strengthening of injustice.

Anyway, the Imam came out with his armed forces from the battle of Jamal in Basra and moved to Kufa in order to make it his capi-

tal and residence. As soon as he reached Kufa he began to prepare for confronting a powerful enemy and one who was popular and supported by all his people (Syrians).

After the Imam's victory in Jamal, Sharii in the following couplets, encouraged him to go out against the Syrians:

"Tell this Imam that battle has ended and the bounty is completed for him.

We are free from fighting the pledge-breakers while a horrible serpent is present in Syria.

Which is spewing venom and whomsoever it strikes has no cure. So shoot it down before it could strike." 87

Sending of Jurair

Before the Imam could take up the matter of crushing the rebel in Syria, he sent Jurair bin Abdullah Bajali to him to call him to obedience and to enter into that allegiance with which the Muslims had entered to the Imam. He also sent a letter to him.88 In which he called him in the briefest but clear statements that he should come to the right path. And he said: Wisdom guides those who seek guidance and those whose inner conscience the Almighty Allah has illuminated.

Jurair came to Muawiyah and delivered the Imam's letter. He also advised him extensively and warned him. Muawiyah heard him but didn't say anything in reply. He refrained from it for a long time, because he did not have any other option but to decline peace and postpone the matter.

Muawiyah and Amr Ibn Aas

Muawiyah realized that he would not be able to dominate the events without joining Amr Aas, who was the most cunning of the Arabs. So he wanted his help for political victory through his plots and machinations. Therefore he wrote to him inviting him to Damascus.

Ibn Aas according to historians, was displeased with Uthman due to his suspension at the latter's hand and he was instigating people against Uthman. He encouraged them to rise up in revolt against the third caliph. Amr Aas was of those who had prepared the ground for revolution against Uthman. When he became assured that the uprising against Uthman was certain he returned to his land that he owned in Palestine and began to reside there and closely followed the news concerning Uthman.

When Muawiyah's letter arrived, Amr Aas continued to remain busy in his work and sought advice from his two sons Abdullah and Muhammad.

Abdullah who was a man of righteous inclinations suggested that he should remain aloof and not to reply anything to Muawiyah till Muslims are united once more and then they could join the Muslims.

His son Muhammad who was greedy for that which the youth of Quraish had been covetous liked progress and fame and therefore he suggested to his father to join Muawiyah so that they should get some share from his worldly possessions.

Amr told his son, Abdullah: "You have advised us that which is good for our religion," and he told his son, Muhammad, "You have suggested that which is beneficial for our worldly life." Thus that night he remained sleepless debating whether he should join Ali and be like other Muslims so that whatever shall be for them would also be there for him. And to take up that which they had taken upon themselves except that he should achieve from this world but would decide his fate in the Hereafter. Or that he should join hands with Muawiyah and obtain material wealth that

he anticipated while he had not forgotten the governorship of Egypt and he continuously used to lament at its loss. His couplets are recorded from him that night that describe his mental struggle.

The dawn had not broken but that he gave precedence to his world before his Hereafter and decided to join hands with Muawiyah. So he set out for Damascus accompanied by his two sons. When they reached he began to lament among the Syrians like a woman, "Alas, for Uthman! I am grieving for shame and religion!"89

We ask: O Ibn Aas! May God Kill you! Are you lamenting for Uthman? While you had instigated people against him? And encouraged enmity towards him? Even when you came across quadrupeds you used to incite them against Uthman so that they may shed his blood.

At that time he had gambled his life for power with so much ferocity that he made people forgetful of their religion and they committed all the things that the Almighty Allah had prohibited.

When he met Muawiyah he began to speak about the battle against Imam. Ibn Aas said, "As for Ali, by Allah! Arabs do not consider you and him equal in any matter and in the battle he has an advantage that no one of the Quraish has except that you be oppressive to him.

Muawiyah expressed his view regarding the battle against the Imam and said: "You are right, but we shall fight for that which is in our hand and we shall put the responsibility of Uthman's blood on him."

Ibn Aas ridiculed him saying, "Woe be to me, you are the one who deserves to say the least about Uthman."

"Woe be to you, why?"

“But you abandoned him while the Syrians were with you. So much so that Yazid bin Asad Bajali asked for help and he went towards him. And as far as I am concerned I openly deserted him and ran away to Palestine’”[90]

Muawiyah knew that Ibn Aas would not be sincere with him and he saw wisdom in making him his confidant and that he may reward him for his religion. So he clarified further and said, “O Amr, do you love me?”

“What for?” For the Hereafter? By Allah the Hereafter is not with you. Or for the world? By Allah, it shall not be so till I remain your partner in it.”

“Are you my partner in it?”

“Write Egypt and its surrounding areas for me.” “You will get what you want.”

Thus he wrote the governorship of Egypt for him and also fixed remuneration for him[91]so that he may confront the successor of the Messenger of Allah (S). And in this way he won over the heart of the most cunning Arab and a senior member of Quraish. He was the person aware of the condition of the people and he knew that how he could dominate the events.

Sending back of Jurair

When Muawiyah’s job was over and his position became established, he sent back Jurair and along with him sent a letter addressed to the Holy Imam (‘a). Therein he put the responsibility of Uthman’s blood on Imam (‘a) and he announced the unanimity of Syrians to fight His Eminence if he does not hand over to them the killers of Uthman and entrusts the caliphate to the consensus of Muslims.

Jurair departed for Kufa and informed him about the refusal of Muawiyah and told him about the topic the Syrians were according importance with reference to the Imam.

Imam decided to once again complete the argument for him and therefore he sent another messenger so that he may invite him to obedience and to enter that which the Muslims had entered. But this did not produce any result because Muawiyah became assured that he was capable of confronting and opposing the Imam and he became determined on his deviation and apostasy.

Uthman's Shirt

Muawiyah with deceit and intrigue incited the simple- minded people of Syria in the grief of Uthman because he used to display Uthman's bloodstained shirt from the pulpit and this made them lament more. He also instructed his preachers to magnify this matter and instigate the people to seek revenge for Uthman's blood. And whenever their grief abated to some extent, Ibn Aas said in a taunting manner, "Chase the young one of the she-camel and make her disconcerted."92

Muawiyah also took out Uthman's shirt for them and they again became aggrieved for him. They swore that except for nocturnal emission they would not put bath water on their body for ritual bath. And they swore that they would not go near their women and not sleep on their beds till they kill the murderers of Uthman.93

Their hearts burst to rise up in battle to seek the revenge for Uthman's blood. Muawiyah convinced them that Ali was responsible for Uthman's murder and he was shielding his killers. They reached to such a condition that they were more eager for the battle than Muawiyah himself.

Muawiyah's Mobilization of Army towards Siffeen

Muawiyah understood that except for battle there was no other option because Imam in his own religion did not either openly showed off nor was there any intrigue in his plans. He did not let him continue as the governor of Syria and did not entrust him with any post in the government. Rather he had removed him from all government machinery. Because he had become aware of his defects in his faith and his evil intentions regarding Islam and Muslims.

Muawiyah set out with a huge army of Syrians and sent out scouts (advance guards) before him while he made his companions camp at the best place nearest to the Euphrates and he took control of the Euphrates and considered it his first victory and thus he deprived his enemy from water and posted his soldiers there as a preparation for beginning the battle and arranged his forces for the main confrontation.

Imam comes out for the battle

Imam ('a) became ready for the battle and sent out preachers in Kufa to mobilize people to rise up for Jihad and confront Muawiyah after they had obtained the great victory of Jamal.

Imam Husayn ('a) delivered great awakening sermons. After praise and glorification of Allah he said as follows:

"O people! You are the chosen and selected companions to finish off that which has been created among you and to make efforts to ease what has been made difficult for you. But you should know that battle is an open mischief and a bitter thing. Thus whoever is ready for it should prepare the necessary provision. And he must not fear for their wound before they are inflicted on him.

Know that! He shall be their friend and whoever moves towards it before its time and before its appointing of the manner and pursuit, then he shall be the nearest that the people shall not gain anything from him and he would have thrown away himself to perdition. We implore the Almighty that He may give you power by His help."[94]

This sermon was full of encouragement to hasten for the battle and complete preparation for it. And to make them careful in understanding the requirements of success and means of obtaining victory on the enemies. And that carelessness and sloth shall result in defeat and humiliation. This sermon also proves the wide knowledge of the Imam regarding military affairs and problems connected with war.

After the speech of the Prophet's grandson, people presented themselves for battle and began to arrange their forces and when their provision and preparations were ready Imam Amirul Momineen ('a) departed with them to fight the son of Abu Sufyan. He dispatched the vanguard before him and instructed it not to initiate the battle against the Syrians till His Eminence reaches to them.

The Iraqi army came out like a flood and they were convinced that they were going to battle disobedient powers that were against Islam and who were enemies of their aim.

Along the Imam's journey numerous events occurred but prolonging our discussion by narrating them in detail here is uncalled for. We would mention them in a passing manner.

Obtaining control over the Euphrates

Imam's men could not find a way to reach Euphrates because Muawiyah's forces had surrounded the river and they strictly forbade the Imam's forces to draw water from there.

When Imam (‘a) saw this situation he dispatched a messenger to Muawiyah to ask him to accord permission to use the river water. However the dialogue did not produce any result but rather they persisted in their prohibition and they wanted to keep them deprived like Uthman was deprived of water when he was under siege.

The Imam’s soldiers were afflicted with severe thirst and Ashath bin Qais came out to His Eminence and asked permission to begin the battle and to compel the enemy forces to give up their control over the Euphrates. Imam (‘a) had no option but to accord the permission.

Furious battle ensued between the two armies and the Imam’s forces emerged victorious and they took the Euphrates under their control. They wanted to pay back in their own coin and to deprive them of the water from Euphrates in the same way as the soldiers of Muawiyah had acted with them. However the Imam did not permit this and they acted as gentlemen and righteous people and allowed them use of river water.

Decadence and degradation were of the basic elements of the Umayyads and a part of their personal trait because in the plains of Karbala also they repeated the same act they had performed in Siffeen and they cut off the water supply from the Euphrates for Imam Husayn (‘a) and his entourage and the ladies and children of the Prophet’s household were not given a drop from the river so that thirst may defeat them and lack of water may burst their hearts and the Umayyads did not pay heed to any voice of conscience and their hearts did not soften that they should have given a little water and proved their kind heartedness.

Messengers of Armistice

Imam (‘a) very carefully refrained from shedding the blood of Muslims and in order to make peace and ceasefire he made many

efforts. He dispatched Adi bin Hatim, Shabth bin Rabi, Yazid bin Qais and Ziyad bin Hafasa to Muawiyah in order to invite him to save the blood of Muslims, remind him of the Hereafter and warn him that if he desists they would to face the same fate as the folks of Jamal. But the son of Hind did not respond to these demands and continued to remain on his misguidance and deviation and hoisted the responsibility of Uthman's murder on the Imam. Because his military power, unity in his forces and his obstinacy on seeking revenge for Uthman's blood incited him to disobedience.

Agents for making peace returned unsuccessful and they became convinced that Muawiyah intended to fight and he was not at all inclined to peace. They informed the Holy Imam ('a) about this matter. His Eminence became prepared for the battle and called the people for war.

The Battle

Imam ('a) prepared his men with their flags for the battle and he commanded his soldiers that they must not begin hostilities as he had ordered in the battle of Jamal. And also not to pursue anyone who flees from the battle. They must not attack the wounded or trample the dead. They should not attack the women. These and other instructions issued by the Imam displayed the code of war in Islam.

Battalions from the army of the Imam came out against battalions from the army of Muawiyah and the two groups fought the whole day or a part of the day. Then they used to halt the fighting without an all out war taking place between them. From these circumstances the Imam hoped that Muawiyah may become inclined to making peace and refraining from bloodshed.

These conditions continued for some days of the month of Zilhajj, till the month of Mohurrum arrived. And these were the months in which, in Islam and in pre- Islamic age hostilities were prohib-

ited. The two armies refrained from fighting the whole month and they got the opportunity to meet each other in peace because they gave assurance of ceasefire to each other and no fighting took place among them. Envoys of peace also tried to bring peace between the two opponents but they did not achieve any result while the dispute among the two parties had intensified. People of Iraq were calling the Syrians for unity and asked them to join in the allegiance to the Imam. On the other hand the Syrians were determined to seek revenge of Uthman's blood and they refused to pay allegiance to the Holy Imam ('a). They wanted caliphate to be handed over to the Shura Committee of Muslims.

When the month of Mohurrum concluded they began to fight again but the battle did not take up the form of an all out war. It remained as sporadic fighting. A battalion fought a battalion and a regiment fought a regiment.

Both the groups finally tired of this sporadic fighting and they were goading for an all out battle. Therefore the Imam ('a) prepared the soldiers fully and Muawiyah also did the same. The two armies entered into furious battle and terrible fighting followed. And the right wing of the Imam's army was placed at the back and the Imam accompanied by Hasan and Husayn participated in the battle95 But as for the left side his soldiers, that is Rabia continuously fought valiantly. Writers say: "After today no excuse shall remain with Arabs if you receive any harm while the Imam is amidst you."

Rabia took oath for death and remained steadfast in the battle. And on the right the soldiers continued their efforts under the command of their general, Malik Ashtar.

And the battle continued to rage on with ferocity. Weakness and signs of defeat became apparent in Muawiyah's army and he decided to flee the battlefield but he recalled the couplets of Ibnul Itanabe that were as follows:

"I do not like courage, effort and moving forward against the magnanimous warrior.

And that I give my property unwillingly or to earn praise with profit.

And my words, when my life is in distress and anxiety; in your place would you praise him or you will sit quietly?"

Restraining Hasan and Husayn ('a) from the Battle

Imam Amirul Momineen ('a) restrained the two grandsons of the Messenger of Allah (S) from taking an active part in the battle. His Eminence said, "Protect these two youths (i.e. Hasan and Husayn), in my place. So that as a result of their killing the Progeny of the Messenger of Allah (S) should not be cut off."[96]

Imam ('a) was making great efforts to keep the two beloved ones of the Messenger of Allah (S) safe because they were the means of continuation and survival of the generations of His Eminence.

Ammar's Martyrdom

Ammar bin Yasir was the most prominent face in the group of Imam ('a). He was the one who made the greatest efforts and he was the most patient of them in the path of Islam. Since the passing away of the Prophet he had followed Ali ('a) and always accompanied him because he was certain that His Eminence was with the truth and truth was with him as the Messenger of Allah (S) had informed.

At the time of the battle of Siffeen, Ammar was an aged man of ninety but his heart and perception were safe from ageing because in that battle he seemed to be a young man and he fought the bat-

talion of Ibn Aas. He pointed to their standard and said, "By Allah, thrice have I fought this regiment and this one is not the best of them." When he saw his men sitting back in the battlefield he told them, "By Allah, even if they chase us till Nakhala Hajr I shall still believe that we are on the right and they are on falsehood."

Narrators say: One morning during the days of Siffeen he took up his position early in such a way that he was eager to see the Messenger of Allah (S) and to meet his parents. So he hastened to the Holy Imam ('a) and sought his permission to enter the battlefield so that maybe he is blessed with martyrdom, but the Imam did not accord permission to him. However he persisted in his pleading and at last the Imam relented to his entreaties. Yet the Imam wept bitterly to see Ammar departing.

Ammar departed for the battlefield while his powers were at maximum and he achieved his desires that he had been allowed to proceed towards his martyrdom.

He was elated and joyous at this and he called out aloud, "This day I shall meet my favorite ones, Muhammad and his companions'"

The battalion in which Ammar was fighting its standard bearer was Hashim bin Utbah Mirqal. He was a Muslim cavalier and a righteous person, one of the best friends of the Imam and the most sincere of them. He had only one healthy eye.

Ammar went towards him and sometimes he spurred him severely to the battlefield and said: "Move forward, O One-eyed man!" At other times he addressed him in a kind manner and said: "May my parents be sacrificed on you! Attack!" Hashim said: "May God have mercy on you. O Abul Yaqzan! You are a man who considers a battle as light and in the same way shall crawl ahead; maybe we can achieve what we desire." At last Hashim was fed up and launched an attack reciting the following *Rajaz* (War poem):

"They have denounced me severely and not said anything less. I have gambled my life and I shall not return.

I am that one-eyed man who finds his own place. Either I shall defeat or be defeated.

I made great efforts in life and now I am fed up with it. I shall stop them with my spear."

This *Rajaz* shows his determination and his disgust with the life of this world. When he jumped into the battle with ferocity and zeal Ammar was fighting alongside him, reciting the following *Rajaz:*

"We fought you for the revelation of Quran and today we fight you for its interpretation.

A fight that separates the head from the body and separates two friends. It is that the right is restored to its position."

Ammar, with a sincere faith, fought the polytheists on the side of the Messenger of Allah (S) and in defense of monotheism he participated in severe confrontations. And with the brother of the Messenger of Allah (S) he fought for the defense of the interpretation of Quran and in defense of the Imam of the Muslims. Thus what gifts and favors Ammar bestowed on Islam!

Ammar entered into a furious battle with the powers of embezzlement and the fighting intensified. Finally the filthiest one of humanity, a person named Abul Ghadiya attacked him and hit him with his sword injuring him fatally. Ammar, the one with a lofty belief and faith fell down while he was with intense thirst and lay writhing in his own pure blood. A lady brought a bowl of milk for him and when he saw her he smiled and became certain that his end was near and in a satisfied tone said, "The Messenger of Allah (S) told me: Your last drink of the world would be a bowl of milk and an unjust group shall kill you."

Not much time passed when he breathed his last and with his death, closed the most illuminated and prominent page of belief and Jihad. And that brave warrior who had illuminated his life and thoughts with sincerity and struggle departed up to the Almighty.

While Ammar was gone to the battle, Imam Amirul Momineen ('a) was continuously restless and he used to say, "Get me some news of the son of Sumaiyyah."

A group of soldiers went out in search of Ammar and found him martyred soaked in blood. They rushed back to the Imam and informed him about Ammar's martyrdom.

The Imam was devastated by the shock and his strength sapped. A wave of pain passed over his countenance, because he had just lost a brother and a friend.

The Imam moved towards the place of Ammar's martyrdom with his heart filled with grief and his eyes filled with tears. Commanders of the army aggrieved at the loss of a great warrior also accompanied him.

When the Holy Imam ('a) reached that place of Ammar's martyrdom, he threw himself upon him and kissed him. Then he wept bitterly and expressed his grief in fiery words and said: "One who does not accord any importance to son of Yasir of those killed among the Muslims and is not afflicted with a great sorrow is not a righteous person. May Allah have mercy on Ammar on the day he became a Muslim. May Allah have mercy on Ammar on the day he is martyred. May Allah have mercy on Ammar on the day he shall be raised. I saw Ammar that whenever the Messenger of Allah (S) named four companions, Ammar was fourth of them and whenever he names five companions, Ammar was fifth of them and none of the senior companions of the Prophet had any doubt that on more than one occasion the Paradise had been made incumbent for Ammar and no two persons (had doubt in it). Thus congratulations to Ammar for gaining Paradise."

Imam (‘a) took the head of Ammar in his lap while tears were flowing on his cheeks.

Imam Hasan (‘a) and others also came forward and lamented for the great martyr in sorrow and grief. After that Imam (‘a) arose and buried Ammar.

Historians say: When the news of Ammar’s martyrdom spread, consternation arose among the soldiers of Muawiyah because they had heard that the Holy Prophet (S) had said: “An unjust group shall kill him (Ammar)” And it became clear to them they themselves were these same people about whom the Messenger of Allah (S) had stated as above. However, Ibn Aas was able to remove the discord by saying that whosoever has brought Ammar to the battle is the one responsible for his death. The gullible Syrians believed what Ibn Aas told them.

After the martyrdom of Ammar the battle intensified further while the forces ofMuawiyah had fled and weakness had become obvious in his fighters.

Ibn Aas’ Ruse

The most horrible trick ever played in all of history of all the nations was the one enacted by Ibn Aas. It was hoisting the pages of Quran on points of spears. R. Miller has described it as the worst type of joke ever played in the history of humanity.97He says: I believe that this was not an extempore trick and a sudden matter because it was probably as a result of a secret pact between Ibn Aas and Ashath bin Qais, an Iraqi commander. The two of them had been in secret contact throughout the battle. Dr. Taha Husayn also holds this belief and he says: “It is not unlikely that Ashath bin Qais, the most cunning of the Iraqi people in secret contact with Ibn Aas the most cunning one of the Syrians, hatched a plot so that people may fight among themselves. Then if the Syrians were to emerge victorious, what could be better than that but if

they feared defeat or were about to be routed, they would raise Quran aloft the spears and in this way create discord among the men of Ali (‘a) and fan the flames of conflict among them.”98

Anyway when the defeat of Syrians became obvious and their forces began to disperse, Muawiyah rushed to Amr Aas in shock and sought his view. Amr advised him to raise the Quran.

Muawiyah at once ordered that approximately 500 copies of Quran should be raised on spears and clamor of Syrians rose up in unison. All of them spoke in one voice, “This Book of Allah, from its opening till the end, is between you and us. Who would defend the borders of Syria after the people of Syria are destroyed? Who would defend the borders of Iraq after the Iraqis are destroyed? Who would go for Jihad to Rome? Who would defend against the Turks? Who would confront the infidels?”

This call fell like a bolt of lightning on the Iraqi army which transformed them completely and like waves they rushed to the Imam and cried, “Muawiyah has come to you with sincerity, he has called you to the Book of Allah. You must accept his offer.”

The Imam was greatly affected by the fraudulent proposal and he knew that it was a result of their military defeat. They had no aim except to deceive the people and they had raised Quran not because they had faith in it. It was only to fool their opponents. It was a matter of great regret that they did not take into consideration the moments of their future-making of history and they did not keep in view the future of the Ummah while not more than a few moments remained for the annihilation of oppression and destruction of the foundations of injustice.

How terrible and regretful it was that they remained obstinate on their rebellion and enmity. Twelve thousand person from among them having marks of prostration on their foreheads, they came out and addressed the Imam by his name, “O Ali, you must reply positively to these people who have called you in the name of this

book. Otherwise we shall kill you like we killed the son of Affan. By Allah if you do not relent we shall make good our threat'"

The Holy Imam ('a) spoke to them in a sorrowful and kind manner so that he may root out the spirit of rebellion from them. However the Imam's words remained ineffective and they continued in their deviation and they were stubborn on forcing the Imam to accept the truce. Ashath bin Qais was instigating them for this and in a loud voice he demanded that the offer of Syrians be accepted.

Imam ('a) had no option but to accept the offer and therefore he ordered that hostilities be stopped while his heart was shattered by grief and sorrow. Because he had become certain that falsehood had won over truth and all the efforts and sacrifices of his army had been in vain.

The traitors insisted upon the Imam that he should call back Malik Ashtar from the battlefield while he was just inches from victory.

Imam ('a) sent a message to him to come back but he paid no heed to this and he told the messenger, "Tell my master that this is not the time that you should prefer to keep me away from this opportunity. I am sure that the Almighty Allah shall bestow victory for us. Thus do not put me to haste'"

The messenger returned and conveyed Malik's response to the Imam. Those uncivilized people began to scream in denouncing the Holy Imam ('a). They said, "We don't see except that you had ordered him to fight on."

Imam ('a) was in a great difficulty in front of them. So he told them, "Did you see me speak in a secret manner with my messengers? Did I not speak to them in presence of you all?"

However they remained adamant on their waywardness and said, "Tell him to come back immediately or by Allah we shall depose you'"

They were determined to create mischief and it was very likely they would have harmed Imam (‘a). Therefore His Eminence issued an emphatic order that Malik should leave the battlefield.

Malik obeyed the instructions while the Syrian army was routed and as he returned to the Imam he asked Yazid, the Imam’s messenger, “Has this mischief appeared due to the raising of copies of Quran?”

“Yes”

Ashtar understood the deceit of Ibn Aas and he said, “By Allah, when the Qurans were raised I understood that discord and conflict would indeed develop and this was a plot of the son of that unchaste woman. Do you not see victory? Don’t you see what conditions they had created? Don’t you see what Allah is doing for us? Is it right to leave them and turn away?”

Yazid told him about the terrible circumstances and dangerous atmosphere in which the Imam was caught and he said, “Would you prefer that you become victorious while Amirul Momineen (‘a) has to bear calamities at the hands of his enemies?”

Ashtar said what befits a believer, “Glory be to Allah! No by Allah, I would not like that!”

“It is only they who told the Imam, ‘Tell Malik to come back or we shall kill you with our swords like we slew the son of Affan, or we shall hand you over to your enemy?’”

Immersed in grief and deserted by sorrow, Ashtar returned while all his hopes were shattered.

He went towards the people and scolded them severely asking them to leave him to attack the enemies because victory and success was very close.

Those transmogrified people paid no heed to Malik’s statements and being firm on the way to degradation and humiliation said:

"No! No!"

"Give me only respite equal to the jump of a horse because I am sure of victory'" "In that case we shall become your partners in sin'"

Ashtar argued with them with logic and reasoning and he criticized their belief. He said, "Tell me, when the stalwarts have been martyred and the lowly ones among you remain in their places ñ when were you on the right? Whether it was of that time when you were killing the Syrians or now when you have stopped fighting and are on falsehood. Or now that you have refrained from fighting are you on the right? In that case those of you were killed, whose greatness you do not deny, and who were better than you, are all in the fire of hell'"

These brilliant arguments did not succeed to change their stance. They said. "O Ashtar! Leave us! We fought them for the sake of Allah. We shall not obey you. Go away from us!"

When Ashtar became certain that they cannot be reformed he gave them a severe reply and he frightened them of the consequences of this mischief and that after this they would never get any respect.

In fact they never received any honor after that because the rightful rulership slipped from their hands and their power went into Muawiyah's hands and he subjected them to terrible difficulties.

Malik petitioned the Imam to fight them but the Imam refused because definitely the majority of the representatives in the Imams army were opposing the Imam and starting battles against them would have worst consequences because the Ummah shall become an easy morsel for the Umayyads.

Imam (a.s) bowed his head while waves of pain and sorrow surrounded him. For a long time he thought of the bitter results that these disobedient people had created.

Historians say: They thought that the Imam's silence implied his consent. They cried, "Ali, Amirul Momineen has accepted arbitration and has agreed to follow the command of Quran."

Imam (a.s) was immersed in sorrow. The control of the affairs had gone out of his hand and his soldiers had rebelled against him. The Imam could not do anything about it. He describes what befell him in the following words, "Yesterday I was the chief and today I am ordered! Yesterday I was refusing it and today I am refused'"

Arbitration

The Imam's difficulties and hardships at the hands of his rebellion army were not limited to this. A far greater problem appeared because the disobedient people under the leadership of Ashath bin Qais insisted on the selection of Abu Musa Ashari who was more severe and mischievous enemy of the Imam. This was so because they knew that Abu Musa would definitely depose the Imam from caliphate and appoint in his place a candidate of their choice. They all besieged the Imam from all sides and raised the slogan: "We want Abu Musa!"

Imam (a.s) prevented them and he refused to allow the selection of Abu Musa. He said, "In the beginning you turned away from me. Now do not disobey me. I have decided not to appoint Abu Musa."

They remained adamant on their misguidance and disobedience and they said, "We shall not accept anyone else because we would befall into that which he had warned us of."

The Holy Imam (a.s) told them about the real condition of Abu Musa and his opposition to His Eminence and said, "He is not reliable, he has separated from me and he instigated people against me and then he ran away from me till finally I gave him amnesty. We shall appoint Ibn Abbas (for arbitration)."

They refused the appointment of the Ibn Abbas. Imam (a.s) then proposed the appointment of Malik Ashtar but they remained adamant on selection of Abu Musa Ashari. The Imam had no option but to relent and accord his consent.

Arbitration Document

The two sides decided to appoint Ibn Aas from the Syrian and Abu Musa Ashari from the Iraqi side as arbitrators. And that they should compose a document and they decided that they would act according to their judgment. They wrote in the document a text that Tabari has narrated as follows:

In the name of Allah the Beneficent the Merciful. This is the agreement between Ali Ibn Abi Talib and Muawiyah Ibn Abu Sufyan. This decision of Ali will be effective on the people of Iraq and those who are in his community or ordinary believers with them. And this treaty of Muawiyah will be applicable to the people of Syria and those who are with Muawiyah. We accept the command of Allah, the Mighty and the Sublime and Book of Allah and except for the Book of Allah no decision would be applicable to us and we shall act upon whatever is present from the beginning to the end in the Book of Allah and that we shall make popular what this Book orders to enliven and we shall stop whatever it commands to be stopped. All the arbitrators, that is Abu Musa Ashari, Abdullah bin Qais and Amr bin al-Aas al-Qarshi will follow whatever decision they find in the Book of Allah. They shall act on the practice that is based on justice and equity and that upon which all shall be in agreement and no one shall be opposed to it. Both the arbitrators shall take oaths and pledges from Ali and Muawiyah and their soldiers and other reliable people also that the lives and properties of both of them will be protected and whatever these two decide in that the whole community will cooperate with them and this pledge will be incumbent on the Muslims of both parties that whatever is written in this treaty is accepted by us and I have made the decision of both the arbitrators

compulsory on all Muslims. All these people shall remove their weapons and all would observe peace. They can go wherever they like. Their lives, properties, women and children shall be secure. All shall observe peace whether present or absent and the oath and pledge of the Almighty shall be on Abdullah bin Qais and Amr bin Aas that they decide the matter of the community and that they do not once more make them involved in war and discord. It is another thing that someone may not accept their decision and the duration of this judgment shall be till the month of Ramadan and if these two arbitrators like to increase this duration they can do so with mutual agreement and if one of the two arbitrators dies the Amir of the followers shall appoint another judge in his place and that person shall be selected from just and equitable persons. And the place of the judgment of these two shall be a place that is between the people of Kufa and Syria. These judges may take the testimony of whosoever they like on the verdict and they shall write down their testimony and this verdict and those witnesses shall support them in their verdict. And they shall oppose those who intend to nullify it. O Allah! We seek Your help against the one who rejects this verdict.[99]

A group from each party signed the document and brought it into force. This agreement fulfilled the aspirations of Muawiyah and he survived the danger to his life and the lives of his followers.

The most remarkable point about this document is that it mentions nothing about the revenge of Uthman's blood. Not a slightest objection is mentioned about it. Rather it speaks of peace and amity between the two groups. I believe that this document was written without the Imam having any say in it because His Eminence had left his army men to do as they like.

The Imam's Return to Kufa

Imam left Siffeen for Kufa; we don't think that any writer is able to describe in reality the calamity that befell the Holy Imam (a.s).

Because His Eminence returned in great shock as he was aware that the falsehood of Muawiyah had become stable and strong and his position had become established. He saw that his own soldiers had become rebels because when he called them they did not harken to his call. This was a result of their involvement in mischief and hardships. Historians say that they used to abuse and kill each other. They also used to oppress each other. The most dangerous thing that arose was the problem of the Khawarij about which we shall discuss soon. It was a disease that was destroying the ranks of Iraqis and the biggest danger that came to them and had broken the unity of the Imam's army and which spread fear and terror in their ranks.

Imam (a.s) reached Kufa and saw that people were afflicted due to the loss of the lives of their dear ones in the Battle of Siffeen because those who were killed in Siffeen were many times more than those who died in Jamal.

With the Mariqeen

Narrators say: the Messenger of Allah (S) had named the people of Nahrawan as *Mariqeen* and he commanded Amirul Momineen ('a) Ali (a.s) to fight them just as he ordered fighting against the *Nakiseen* and *Qasiteen*.

The obvious fact is the method of thinking of Khawarij, deviation in the movement and obstinacy on ignorance and disobedience because they based their philosophy on bigotry and lack of contemplation and perception. Their slogan for which they sacrificed themselves was: There is no command except of Allah. However not much time passed but they began to accept that sword was necessary for rulership and they spread terror and mischief in the land, which we shall explain below.

Anyway, when Imam returned from Siffeen to Kufa they did not enter Kufa. They went to *Hurura* and became to be called *Hururis*.

On the basis of what historians state, they numbered 1200. They selected Shabth Ibn Rabi as their commander and Abdullah Kuwa Yashkari to lead them in prayers. They vacated the Imam from caliphate and entrusted the caliphate to a Shura committee of Muslims.

The Imam was infuriated at their rebellion and he dispatched Abdullah Ibn Abbas to meet them emphasizing that he must not speak or deal harshly with them till the Imam reaches them. But Ibn Abbas was compelled to debate with them and he was talking to them when Imam arrived. He prohibited Ibn Abbas from arguing with them. He said, "By Allah, this is the occasion that whoever succeeds in this shall be successful in the Hereafter. And one who talks unrightfully in it shall be blind and deviated in the Hereafter."

Then he asked them, "Who is your leader?" "Ibn Kuwa."

"What has forced you to disobey us?" "Your arbitration in Siffeen?"

"I put you under oath of Allah. When they raised the Quran and you were telling me to accept the truce did I not tell you that I knew them better than you? They are not religious and people of Quran. I have lived with them. When they were children and when they grew up. They were the worst children and the most mischievous adults. Move forward with the truth and rightfulness because those people have raised Quran as a ruse. But you refused to accept my view and told me to accept the truce. Recall what I told you and how you opposed me. And when you did not accept anything except Quran we imposed the condition on the arbitrators that they should only follow the commands of Quran. Then if they had acted according to the command of Quran I would not have opposed it. If they had refused we would also have refused to accept their decision."

This brilliant argument refuted all their doubts because they were themselves responsible for every mischief and corruption that had

taken place and in this regard the Imam has not committed anything wrong.

They asked His Eminence, “Do you think it was an act of justice to appoint some people as arbitrators over loss of human lives?”

“We did not appoint people as arbitrators, rather we appointed the Quran as arbitrators. This is the Quran which is a writing between two covers, that people speak by it.”

“Tell us why you fixed a period of respite between you and them.”

“So that the ignorant may know and the knowledgeable may investigate and perhaps the Almighty Allah may set right the affairs of this community.”

The Imam refuted all their objections and compelled them to accept as right what all he had said. Then he said to them in a kind manner, “Enter your city, may Allah have mercy on you.”

They agreed to do so and all of them entered Kufa with Imam (a.s) however they retained their beliefs and spread their view among the gullible people so that they may also start expressing these distorted beliefs. Their awe became powerful and they began to spread their fear among the people and misguided the people to depose the Imam and called them to entrust the caliphate to a consultative committee.100

The Two Arbitrators hold a Meeting

Muawiyah regained his forces and stabilized his position after the collapse that had befallen him. He sent his messengers to Imam Ali. He asked him to fulfill the arbitration and to allow the arbitrators to hold a meeting. He hurried to do that because he knew that discords and misfortunes had befallen the Iraqi troops and they had divided into tribes and parties, and he knew that Abu Musa

al-Ashari was deviated from the Imam as well. Accordingly, he intended to add another victory to his victory. The Imam (‘a) responded to him. He sent four hundred men under the leadership of Shurayh bin Hani al-Harithi. Among them there were Abdullah bin Abbas to lead them in prayer and undertake their affairs, and Abu Musa al- Ashari, who was chosen for the arbitration. And so did Muawiyah. He sent Amr bin al-Aas with four hundred men. He supplied him with sufficient information about the dull one, Abu Musa, saying: “You will face a man with a long tongue and a little reason! Therefore, do not employ your entire mind against him!”

The misguided judges[101] arrived in *Adhruh* or *Doumat al-Jandal*. Meetings and arbitrations were held there. The cunning one, Amr bin al-Aas, met the weak- minded and dull Abu Musa. He gave him three days’ time. He chose a special place for him. He gave him delicious food and drinks. He did not discuss the affair with him until he completely understood him and after bribing him. When he knew that he had dominated him, he talked with him with gentleness and leniency. He showed towards him admiration, reverence, and magnification. He said to him: “O Abu Musa, you are the chief of the companions of Muhammad (‘a)! You have an excellence and precedence over them. You see that this community has fallen into blind sedition with which there is no safety. Therefore, is it possible for you to be the blessed one of this community, that Allah may spare their blood through you? Allah says about one soul: (and whoso saves the life of one, it shall be as if he had saved the life of all mankind). What about saving of the lives of these people?”

When was Abu Musa the chief of the Prophet’s companions? When did he have merits and precedence in Islam? These words played with his soul, and he asked how he could decide the conflict.

“You depose Ali bin Abi Talib,” replied Amr, “and I depose Muawiyah bin Abi Sufyan. We choose for this community one

who has no part in the discord nor has he plunged his hands into it."

Abu Musa asked him about the person who would be nominated for the caliphate. Amr understood Abu Musa's desires and inclinations towards Abdullah bin Umar, so he said: "He is Abdullah bin Umar!"

Abu Musa al-Ashari was very delighted at that. He asked him for covenants to fulfill what he had said:

-How can I be sure of that?

-O Abu Musa, now surely by the remembrance of Allah are the hearts set at rest! Take promises and covenants until you are satisfied!

Then he gave him promises, covenants, and strong oaths, to the extent that he swore by all the sacred things to fulfill what he had said. The Sheikh who was old in age but small in mind (Abu Musa) was astonished at the cleverness that Amr bin al-Aas had. As a result he expressed his satisfaction and acceptance.

Their agreement on the time when they would meet was announced to the people. Then came the terrible hour when the course of history changed. People gathered to receive the decisive result of this arbitration for which they were waiting impatiently. The cunning person, Amr bin al-Aas, and the deceived one, Abu Musa, came to the pulpit to announce the decision they had reached. Amr bin al- Aas turned to Abu Musa and said to him:

-Rise and address the people, O Abu Musa.

-You rise and address them!

-Glory belongs to Allah! Shall I precede you while you are the Sheikh of the companions of Allah's Apostle? By Allah, I will never do that![102]

-Is there anything in your soul?

Amr took a strong oath before Abu Musa to conform to the promise he had given to him. As for Abdullah bin Abbas, he knew about Amr bin al-Aas's trick. The plot that this cunning person made manifested itself. Abdullah turned to Abu Musa and said to him: "What a pity! I think he has deceived you! If you have agreed on an affair, then advance him and made him speak before you! Amr is a treacherous man. I do not think that he has given you consent about that which is between you and him! He will oppose you when you rise among the people!"

However, the low person (Abu Musa) paid no attention to Abdullah bin Abbas' speech. He went quickly towards the pulpit. When he ascended, he praised and lauded Allah. He called down blessings upon Muhammad, and then he said: "O people, we reflected on our affair and knew that the closest thing to security, righteousness, sparing blood, and bringing together the friends is our deposing Ali and Muawiyah. I depose Ali as I take off my turban (and he took off his turban). We have appointed as a caliph a man who was a companion of Allah's Apostle ('a), and his father was also a companion of the Prophet ('a). He became prominent through his precedence in Islam. He is Abdullah bin Umar!"[103]

He lauded him with a good laudation and gave to him good qualities and noble descriptions. Abu Musa turned away from Imam Ali ('a) who was the Prophet's self and the gate of the city of his knowledge. He nominated Abdullah bin Umar, who did not know how to divorce his wife properly as his father said about him. What a bad time it was that such a low person should control the Muslims and impose his opinion on them. Anyway, Amr bin al-Aas lauded and praised Allah. He called down blessings upon the Prophet ('a) and then he said: "O people, Abu Musa Abdullah bin Qais has deposed Ali and removed him from this matter, and he is the most aware of him. Now, I depose Ali as he has done, and I appoint Muawiyah (as a caliph over you and me. Abu Musa has written in the document that Uthman was killed as an oppressed

martyr,104 and that his heir has the right to avenge his blood in any case. Muawiyah was a companion of Allah's Apostle himself, and his father was a companion of the Prophet. So he is the caliph over us. We have to obey him and pledge allegiance to him to avenge Uthman."

The dull, deceived person (Abu Musa al-Ashari) said to Amr bin al-Aas: "What's wrong with you! May Allah curse you! You are like a panting dog!"105

Amr bin al-Aas rebuked him after he had used him as a bridge to cross over. He said to him: "You are like a donkey carrying books!"

Yes they were like a dog and a donkey. They really described each other. Abu Musa set off towards Mecca carrying with him shame and disgrace after making this blind sedition and the rip which could be not mended. He left behind him the true Imam moaning due to his (Abu Musa's) silly arbitration. Through his arbitration, he recorded for the Iraqis shame and disgrace that history would not ever forget.

The Iraqis were drowned in trials and tribulations and had become certain of the misguidance in which they had fallen. Ashari fled to Mecca, taking disgrace and humility for himself and his sons106 because he had openly breached the trust of Muslims.

Poets of that time composed many satirical verses disparaging Abu Musa Ashari. Aiman bin Kharim Asadi says:

"If these people had wanted freedom from misguidance they would have sent Ibn Abbas to you.

May Allah honor his father, what a great man he is that there is none like him who could solve the difficulties of the people.

But they sent an old man from Yemen to you, who does not know the fraction one-fifth in one-sixth.

If Amr were alone before him he would have put him in such a ditch as if the goat star was among the billy goats.

Tell Ali, instead of complaining to him, the statements of a person who does not refrain from saying the truth.

O Abul Hasan, Ashari is not reliable that you deal with him in trust, because the weeds may again re-form.

Thus discuss your proximate companion as son of your uncle, Abbas is aggrieved."[107]

Muawiyah achieved victory because the Syrians returned to him and saluted him with the title of "Amirul Momineen". But the Imam's army returned in such a way that his soldiers were drowned in discord and conflicts. Some were disgusted with others and they understood the mischief that their own hands had wrought.

Imam Hasan (a.s) delivered a long sermon and invited them to affection and love. Abdullah Ibn Abbas and Abdullah Ibn Ja'far also spoke and their speeches condemned the arbitration. They motivated the people towards obedience and to give up controversies.[108] Some people accepted them and some rebelled and remained on their disobedience.

When the news of arbitration reached Imam (a.s) he was highly aggrieved and he gathered the people and addressed them with an effective speech about his pain and sorrow as a result of their disobeying his commands against cessation of hostilities and letting victory to go out of their hands. He said:

"Praise be to Allah. However severe hardships and disasters may occur I still testify that there is no God except Allah, the One. And that Muhammad is His servant and Messenger. So to say: Opposition to a well-wisher creates regret and humiliation and I had commanded you regarding these two men and this arbitration and told you of my sincere views. That if you had obeyed, it

would have proved beneficial for you. But you left everything except what you wanted. I was with you like the poet of Hawazin says:

"I commanded them on a sensitive moment but they did pay attention to it even the next afternoon."

Indeed the two persons you had accepted for arbitration have disregarded the command of Quran and delivered a verdict on their conjecture because on the basis of this they have considered unlawful what was lawful and considered lawful whatever was unlawful. At that time they breached our trust in their decision. Thus no one of them neither dispensed guidance nor spoke the right word. Allah, His Messenger and the righteous believers are disgusted of their deeds. Thus get ready for Jihad and to move forward. Report to the cantonment Monday morning, if Allah wills."[109]

Armed forces of the Imam (a.s) got ready for journey at the place the Imam had appointed. His Eminence wrote a letter to the people of Basra and sought their help. Some battalions of Basra joined his forces.

Mutiny of the Mariqeen

Imam (a.s) moved towards Syria with his troops but not much time passed when he received news of rebellion and mischief of the Kharijis and their reverting to their views.

Historians say: A group of them came out of Kufa and some people of Basra holding similar views joined them. They went to Nahrawan and camped over there. They then initiated corruption and destruction and considered lawful the shedding of Muslim blood and considered them as infidels.

A companion of the Prophet, named Abdullah bin Khabbab Ibn Arat passed by them. They rushed to him and asked his name and

then inquired about his beliefs about the Imam Amirul Momineen ('a). He praised the Holy Quran and they became infuriated and they tied his arms and took him along with his pregnant wife under a palm tree. A fresh date fell down. One of them hurried to it and put it in his mouth. They objected to it and he spat it out. Another one of them drew his sword, struck with it a pig belonging to a Zimmi non-Muslim and killed it. One of them then shouted at him, "This is mischief in the land."

The man hurried to the owner of the pig and satisfied him. When Abdullah bin Khabbab saw that, he said to them: "If you are truthful in what I see, then I feel no fear of you. By Allah, I have made no mistake in Islam. I am a believer, and you have given me security. You have said: 'There is no harm on you!"

However, they paid no attention to his speech. They brought him along with his wife. They made him lie down at the bank of the river. They put him on that pig which they had killed. Then they killed him. Then they walked towards his wife, who was shaking with fear. She knew that the ghost of death was upon her. She was looking at her dead husband. She asked them for mercy and begged them, saying: "I am merely a woman! Do you not fear Allah!"

However, they paid no attention to her asking for mercy and beseeching. They hurried towards her as dogs. They killed her and split her belly open. Then they went to three women and killed them. Among them there was Umm Sinan al- Saydawiya, a companion of the Prophet ('a). The evil of the Kharijites did not stop at this. They persecuted the people, spread terror among them, and wrought corruption in the land.110

They began to spread terror and destruction in all the areas. Imam (a.s) send Harth bin Musa Abadi to them to ask them the reason for their terrifying the innocent people and that they should accept the sanctity of the blood that Allah has prohibited.

The messenger was killed before he could convey his message.

Battle against Mariqeen

The Imam's companions did not consider it advisable to move towards Syria leaving behind them the Kharijis to wrought havoc with their families and properties. This was so because the Kharijis had absolutely no reservation against looting and plunders and they considered all Muslims as apostates and thought that it was permissible to shed their blood. So the companions suggested to the Imam that they first attack and finish off the Kharijis and only after that proceed against Muawiyah. Imam accepted their suggestion and marched with them till they came to Nahrawan. When they reached in the neighborhood to Kharijis they sent a message to them to hand over to them the killers of Khabbab and his wife. In the same way they asked first for the surrender of the murderers of Harth bin Musa and then ordered them to join the battle against Muawiyah. Only after that would their problems be solved.

They replied to the Imam: "There is no option between us except to fight it out; except that you confess you infidelity and do repentance like us."

Imam was highly affected by this and he said, "Shall I bear witness against myself that I am an infidel after my faith in Allah, and after Jihad with Allah's Messenger? If I do, then I have gone astray and I am not among the rightly guided'"[111]

Sometimes Imam gave them advice and sometimes he conveyed information till many of them came out and returned to Kufa and many joined the Imam's forces. The third group separated for battle under the leadership of the Khariji chief, Abdullah bin Wahab Rasibi who had the mark of prostration on his forehead. They comprised in all three thousand soldiers.

When the Imam was hopeless of guiding them or taking them back to the way of the truth, he mobilized his troops and commanded them not to start fighting until they begin. When the

Kharijites saw that readiness, they got ready too. As their souls and hearts were full of yearning for fighting as the thirsty yearned for water, they called each other: "Is there anyone who wants to go to Paradise?"

They all responded to that and strongly attacked Imam Ali's troops, saying: "No judgment except Allah's!" The Imam's horsemen formed two parties. One party went to the right wing and the other to the left. As for the Kharijites, they were rushing between the two parties. The Imam's companions received them with arrows. It was only an hour and they all were killed. None escaped death except nine persons.112

When the battle came to an end, the Imam asked his companions to look for Dhu al-Thadya113 among the killed. They carefully looked for him but they did not find him. They returned to Imam Ali ('a) and told him that they had not found the man. He asked them to look for him, saying: "I have never lied nor have I been accused of lying. May Allah have mercy on you! Look for the man! He is among the killed!"

They went and looked for him. One of the Imam's companions found him, and he hurried to the Imam and told him about it. The Imam said: "Allah is great! I have not fabricated a lie against Muhammad! He (Dhu al-Thadya) has a defective hand that has no bone. At the end of it there is a nipple like that of a woman's breast and there are five or seven strands of hair on it whose ends are crooked."

The Imam ordered the corpse of Dhu al-Thidiya to be brought. It was brought before him. He looked at his arm and found it pointed like a breast of a woman and there were black strands of hair on it. When the Imam saw that, he prostrated himself before Allah. Then he divided among his companions the Kharijites' weapons and animals. He returned the equipment and the servants to their owners.

...in the same way as he had done with the people of Jamal.

The battle of Nahrawan which was the result of the battle of Siffeen ended in this way. It left behind powerful effects in foundation that became apparent in the world of Islam. Like the army of Hururiya that specialized in rebellion against the government and spreading terror and corruption in the lands. This caused untold disasters in the country and mired the people in dissensions and bloodshed.

The most remarkable trait of the Khariji religious denomination was ascribing infidelity to every Muslim who did not ascribe to their dogma. They considered it lawful to shed their blood and plunder their properties.

And in my view most of the terrible cruelties that occurred in the battle of Karbala are connected to these transmogrified people as all human qualities had gone away from them because most of the people of that army were influenced by these qualities and created the most horrible circumstances.

After effects of the Battle

These battles left behind the most terrible and severe consequences and hardships. Not only the Imam was involved in it but the whole of Islamic community was surrounded by them. Because they brought an everlasting mischief to the world of Islam and created difficulties that were to endure forever. Some of them were as follows:

Muawiyah's victory

It accorded opportunity to Muawiyah, the governor of Syria to become the first of the governors to proclaim himself as the caliph. He has described his victory over the Imam in the following words: "After Siffeen I fought Ali without an army and without much difficulty and planning."[114]

As for the Imam, he was sidelined from political and military power for even though he tried to mobilize forces people refused to pay heed.

These battles dragged the Islamic caliphate towards tyrannical rulership because not the slightest resemblance to Islamic politics or logic of Quran was seen in it. Because the job of rulership had reached to Muawiyah who considered the wealth of Allah as his personal property and made servants of Allah (people) as his slaves. And he compelled Muslims to that which they did not like.

Dissipation of Imam's army

All the military powers in the army of the Imam scattered. Discord and dissension spread among them especially after the battle of Nahrawan because the spirit of fighting had died in them.

Balazari says: "Muawiyah sent Ammarah bin Uqbah to Kufa to spy on the position of the Imam's army. He wrote to Muawiyah that companions of the Imam and their pious ones were displeased with Ali. They have abandoned him to his fate. On the basis of this commanders and people of the country are destroyed for him. Enmity has developed among them and they are badly divided."

Muawiyah smiled and said to Walid bin Uqbah, "Do you consent to your brother becoming our spy?" Walid said to his brother Ammarah:

"If you think correctly O son of my mother! Ammarah will not rise up to revenge for the blood.

He resides in an area surrounded by the revenge seeking sons of Affan and he walks between the hare and the bridge.

You walk in contentment and power as if you have not any knowledge of the commander of Ibn Amr."[115]

Imam's forces were involved in mischief and corruption and the Imam inspite of his oratorical powers was unable to bring them to senses and destroy rebellion and disobedience that had become a part of their nature.

Among the factors that gave rise to rebellion among the Imam's troops was that Muawiyah wrote to a group of prominent Iraqi commanders like Ashath bin Qais and he promised them wealth and money and also promised that he would provide them with huge wealth and posts if they could perform destructive activities in the Imam's troops. They accepted his offer and by themselves they spread false rumors and misguided the public opinion and disseminated the spirit of dissension and controversies among the people116 in such a way that their propaganda had a profound effect on the troops and they became rebellious and disobedient to the Imam.

The absolute majority in the cantonment of the Imam was aspiring to obtain huge wealth and properties through their leadership (the caliph) and aimed to get as much benefit as possible while the Syrians were exactly opposed to this.

Hajjaj bin Khazine says to Muawiyah, "You have become strong with something other than with which Ali was strengthened. Because with us is a group that if you speak they shall remain silent. And if you command them they shall not question you while with Ali are such people that if he speaks they also start talking and if he is silent, they begin to question him."117

Conquest of Egypt

Hardships and troubles of the Imam did not end at an appointed time, rather problem continued to occur without any respite and that also in the most severe manner. His Eminence had yet not become free from the battle against the Mariqeen when he became involved in the internal problems of the country. Because

Muawiyah seized control of some provinces and on the other provinces he launched attacks and spread awe and terror among the people. Because he had became certain of the weakness and laxity of Imam's troops and their involvement in discords and dissensions. Therefore he decided to take over Egypt which was the heartland of Arabian lands. Muawiyah made it a morsel for his vizier and the maker of his kingdom, Amr Aas, so that he may utilize its income and wealth for himself.

Imam (a.s) had selected the great leader, Qais bin Saad Ansari, for the governorship of Egypt. He was a prominent personality of Islam and followed good policies, had a deep contemplation and farsightedness and in the days of hardship he administered Egypt with truth and justice and he solved the internal problems and spread friendship and kindness among them. Imam dismissed him and in his stead appointed the purified man, Muhammad Ibn Abu Bakr.

The condition of Egypt became serious and Uthmani claimants appeared in the land. The Imam dismissed Muhammad and appointed in his place Malik Ashtar Nakhai who was the most sober person with regard to the Imam and most serious of them. However he had just reached Qulzum when he passed away.

Historians are unanimous that Muawiyah deceived the tax collector of Qulzum. He fed poisoned honey to Malik and killed him as Muawiyah and his companion Amr Aas after that have remarked and said, "Allah has soldiers of honey."

Muawiyah prepared an army for taking over Egypt and gave it under the command of Ibn Aas. When Imam (a.s) understood this matter he retained Muhammad on the governorship of Egypt and promised to send him more troops and monetary help and he called the people of Kufa to go to Egypt for helping their brothers. But they did not accept the Imam's advice. Imam (a.s) insisted upon them and sought their help but except for some soldiers no one accepted his call, as if he were sending them to death.

Imam (a.s) sent them towards Egypt but not much time passed when His Eminence received the news that Amr Aas has taken over Egypt and the Imam's representative, that is Muhammad, had been killed by him and his corpse was burnt to ashes.

Imam (a.s) recalled the troops and delivered a sensational sermon to the people of Kufa denouncing them for their sloth and laziness in obeying his commands.

Anyway the takeover of Egypt increased the power of Muawiyah and it motivated him to wage an attack on the Iraqis in their own land.

Attacks

Muawiyah was not satisfied with his conquest of Egypt, rather be began to spread awe and terror in the cities that were under Imam's control so that people in those areas may know that Ali (a.s) had lost all power and he was no more able to defend them and prevent harm from them.

Muawiyah began to form battalions and appointed them to move forward in the interiors of provinces and spread mischief and bloodshed. Along with this he also sent out some people well-known for their malicious nature and bereft of every human quality as commanders of those battalions against partisans of Ali ('a). They conducted swift raids and attacks on some special provinces which we shall describe as follows:

Attack on Iraq

Muawiyah sent four military units to attack Iraq and the neighboring provinces and areas. So that the hearts of Iraqis are filled with fear and terror and thus whenever the Imam calls them for Jihad they should not accept. Some Iraqi provinces that were attacked are as follows:

1. *Ainut Tamr:* Muawiyah dispatched Noman bin Bashir Ansari at the head of 1000 strong battalion to Ainut Tamr where Malik Kaab was the governor. He also had an army of 1000 but he had no information about the attack of Syrian. He had permitted his soldiers family leave and they had all gone to Kufa except for a hundred soldiers who remained with him. When Muawiyah's army attacked he displayed valor in defending himself and fifty men rushed to his assistance. When Noman saw them he was shocked and fled from there because he thought that other people would follow.

When the news of this attack reached the Imam he stood up among his soldiers and delivered a sermon to them and called them to help him. Then he said:

"O people of Kufa! Whenever a group approaches you or some riders come to you, each of you lock up your house and like cockroaches enter your holes to rest. Like birds take shelter in their nests. By Allah, degraded is the one that you helped. Everyone who is pleased with you with a broken bow without an arrow he attacks with it and you remain satisfied with him. Thus evil and helplessness may be upon you that you were called and spoken to but neither you met with clear conscience nor were helpers in battle. I have become deaf to you that I cannot hear, and dumb such that I don't think and blind such that I do not see."[118]

2. *Haiyyat*.- Muawiyah sent Sufyan Ibn Auf with 600 troops to attack Haiyyat and told him that after he has attacked Haiyyat he should proceed to Anbar and Madayan and inflict plunder and torture on the people there. Sufyan departed with his troops to Haiyyat but he did not find anyone there. Then he proceeded to Anbar and there he found a military cantonment of the Imam consisting of 200 persons. He attacked and fought them and killed Ashras bin Hisaan Bakri along with his 30 companions. Then they plundered the city of Anbar and returned happily with the loot to Muawiyah.

News of Anbar reached to His Eminence, Ali (a.s) who was highly affected and very much shocked by this tragedy. Since he was indisposed he did not deliver any speech therefore he wrote a letter that may be read out to the public of that area. In the condition that His Eminence was there near to that place so that he may listen to its reading. The text of the letter is as follows:

"So to say: Know that! Jihad is a door from the doors of Paradise and one who leaves it carelessly shall be dressed in the garments of disgrace and calamities shall surround him and he shall become humiliated. He shall fall from his position and he shall be far from justice and equity. I have called you for day and night, openly and secretly for jihad against the people so that you go after them before they attack you, because no people were attacked in their homes but that they were humiliated. You pointed fingers at each other and showed laziness and my suggestion was very difficult for you. And you disobeyed my commands and disregarded my suggestions. So much so that attacks came on you from all sides. It is a pity that their riders entered Anbar and killed Ibn Hisaan Bakri, confiscated armory and killed righteous people. I have received information that a Syrian entered a house of a Muslim or a protected non-Muslim and snatched away her anklet, bracelets and necklace. Alas, the heart is dying and it is sorrowful and grief flames up that there people are putting such efforts in their falsehood while you all are so much lazy even though you are on the right. Then how bad and humiliating is the condition in which you are involved. And you are the target of every archer. They attacked you by the night and you do not launch any attack. Disobedience of Allah continues and you agree to it. If I tell you to attack your enemies in summer you say who would fight in such hot climate, give us respite till the end of summer. And if I tell you to fight them in winter you say'summer, winter all there are your lame excuses. From summer and winter? When by Allah, you are afraid of fighting. O men look-alikes! O those who think like children and those who ponder like women in bridal chamber! Alas, if I only had never seen you. If only Allah had taken me away from you. As you have filled my breast with anger and you forced

me to drink goblets of false accusations. By your disobedience you have destroyed my opinion. So much so that Quraish say: the son of Abu Talib is valiant but has no military knowledge. May Allah forgive their ancestors. Is there anyone among them more firm in fighting than me?119 I started fighting since the age of twenty and now I have passed sixty. As for the one who is not obeyed, he has no venue."120

These statements indicate the deep anger and severe despair from his companions that their hearts were full of fear of Syrians and degradation and they had accepted humility and they sat inside their homes in terror till the Imam had to spend the rest of his days in extreme difficulties.

3. *Waqsa*: Muawiyah sent Zahhak bin Qais Fahri to Waqsa to attack the Shias of Imam in that area and he gave 3000 men under his command.

Zahhak set out and plundered the wealth of people and whosoever he suspected of being obedient to the Imam he used to kill him. He continued his movement till he reached Qutqutana taking with himself fear and death. Then he moved and ended his mission at Samawa. Then he returned to Syria.

When these reports reached to the Imam (a.s) he stood among his troops and delivered a sermon and he called them to confront this oppression, however no one responded to his call. Then His Eminence said: "By Allah, I would prefer to have one Syrian instead of ten of you and to have used you like a goldsmith (with careful deliberation). I would like to face them with perception. May Almighty Allah give us patience to bear hardships and to behave nicely with you."

After that the Imam moved to Ghariyyin alone so that he may confront that oppression. Abdullah Ibn Ja'far joined him with a horse. His Eminence climbed upon it.

When people saw this condition some of them hurried to His Eminence. His Eminence (a.s) sent Hujr bin Adi with 400 men to fight Zahhak so that he may proceed to find him but could not get them and they returned.121

Attacks of Muawiyah continued on Iraq in this way without having to face any kind opposition. Muawiyah had become confident of victory as a result of the sloth of the Imam's companions.

Attack on Hijaz and Yemen

Muawiyah dispatched Busr bin Artat with 3000 men to Hijaz and Yemen. They moved towards Yathrib but did not meet any resistance from the people. Busr went upto the pulpit and in a loud voice lamented the murder of Uthman and put awe and fear in the hearts of the people.

He took the allegiance from the people of Yathrib for Muawiyah. Then he moved to Yemen where Ubaidullah Ibn Abbas was the governor appointed by the Imam. Ubaidullah fled from there and came to Kufa.

Imam (a.s) appointed in his place, Ubaidullah Harithi but Busr killed him and also put his son to the sword and he went to two children of Ubaidullah and slew them. When the news of their death reached their mother, she was devastated in their sorrow recited some well-known couplets.122

Muawiyah's rule was established on the foundation of killing of innocent people and beheading of children and spreading of terror and fear in the towns.

When this terrible news reached to the Imam, his strength gave way, his heart burst with grief and he stood among the troops and delivered a sermon. He spoke to them about the hardships and calamities that had befallen him through their hands.

"I have received information that Busr has taken over Yemen. By Allah, I think it is due to their union in falsehood and due to your disunity in your rightfulness and your disobedience of your Imam in rightfulness and their obedience and their trusts with their leaders and your breach of trust and their peacefulness in their lands and your mischief that these people shall obtain the kingdom. Because if I keep up with you as trust, I fear that their group shall take it away. O Allah, I am disgusted of them and they are disgusted of me. I am tired of them and they are tired of me. Thus give me someone better than them and give them someone worse than me. O Allah, Destroy their hearts like salt dissolves in water. O Allah, I prefer to have one thousand cavalries from the family of bin Ghanam."123

"They are such that whenever you call them they come to you like rain after a long summer."

After that he descended the pulpit124 while he was in sorrow and grief and became helpless of his companions. And they were such that their organs were slothful and their feelings empty of sensation and perception was also lost to them.

These were some of the attacks that Muawiyah wrought on Iraq and other areas of Islamic lands that were under the control of the Imam. They aimed at weakening and shaking the faith of the people in those areas from the capability of the Imam from their support in confronting oppression and it was to display the military power of Muawiyah and to strengthen the morale of the soldiers and his army that was spread in the lands.

Anyway, these attacks exposed a great part of weakness and rebellion in the Imam's troops till Muawiyah began to consider a general attack on Iraq to conquer it and destroy Imam's rule. And it was clear that if he had done so he would have found it easy. And he would not have had to face any sort of difficulty or resistance because those people had become used to a comfortable life and were fed up of fighting.

Chaos and Disorder of Khawarij

Terrible hardships descended on the Holy Imam one after the other because attacks on Muawiyah created havoc in Iraq and other areas and fear and terror filled the hearts of citizens. The Imam was not able to defend the security and save the people from oppression as his troops refused to obey him and they had announced their disobedience and rebellion. His Eminence was in no way able to exercise his will upon them.

Among those hardships was the mischief of Khawarij because His Eminence had not completely destroyed them at Nahrawan. Rather he had only annihilated a group of them, however the majority of them remained and they lived along with His Eminence and were awaiting for an opportunity to attack him. They also incited the people to shun His Eminence as they considered themselves safe from his power and were sure that he would not be able to punish them.

They were greedy for his justice and his soft heartedness had deceived them. On the basis of this they used to criticize His Eminence and object to him. One of them interrupted the sermon of the His Eminence and recited the verse of Quran:

"Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers."[125]

Imam (‘a) replied with another verse of Quran:

"Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation."[126]

Kharit bin Rashid Saami came to the Imam (‘a) with 30 persons and said, "O Ali, by Allah, I shall not obey you, I shall not pray in your leadership and tomorrow I shall go away from you."

Imam (‘a) dealt with him in a kind manner and spoke to him with logic and reasoning and left him on his condition. He did not cast him in prison, rather he left the way open for him and that man went to his tribe (Bani Naajiya) and he informed them of what had occurred between him and the Imam. After that in the night he came out to fight the Imam. Numerous disasters in the attack of Kharit and his rebellion came into being and historians have recorded them in detail.

Anyway a great responsibility in most of the terrible events that occurred in the Islamic world was on the Khawarij because they had dragged the future of the community to destruction in the most important of its historic periods. While the victory of Imam (‘a) had become certain and the defeat and death of Muawiyah was imminent and just a few moments away when Malik Ashtar and troops of Imam (‘a) were about to storm his tent, those Khawarij in the Imam’s army forced the Imam (‘a) to accept arbitration, thus destroying a victory that was very near.

Supplication of the Imam (‘a) for himself

Imam (‘a) was surrounded by terrible waves and frightful events because he saw that the falsehood of Muawiyah had become strong and his position has reached its end. And he saw himself in Kufa in such a way that Arab wolves who disliked his justice and were displeased of his equity had surrounded him from all sides and they were trying to prevent the fulfillment of his aspirations from the roots, some people were seeking power and some rebelled.

The important problem that made the Imam sleepless was the disintegration of his troops and their mutual aloofness had afflicted each of them. His Eminence was helpless even though he was having authority over them. He was aware what their future shall

be and in what they shall be involved after him; therefore he told them,

"Indeed! After me you shall fall into humiliation and sharp swords and class competition that oppressors shall consider as a practice for you. They shall disperse your unity and make you weep and fill your houses with poverty. Very soon you shall wish you had seen me and helped. You will know that what I am telling you is truth. The Almighty Allah shall not leave unpunished those who have wrought injustice or committed criminal acts'"[127]

Advice and good counsel of His Eminence did not have any effect on those people because they had gone much ahead in misguidance and their beliefs of ignorance age came back to them.

Imam became disgusted with them and he wished that he is distanced from their life and in his numerous sermons he used to say: When would the most evil of Ummah be sent? He continued to supplicate and with a sincere heart he became attached to the realm of the Lord as he got comfort from Him.

Balazari has narrated from Abu Salih that he said, "I saw Ali holding the Quran on his head, so much so, that I could hear the rustling of its pages while he was saying:[128]

"O Allah, I ask them for the sake of whatever is in the Quran but they prevented it from me. O Allah, I have become disgusted with them and they are fed up with me. They have resorted to such behavior with regard to me that had not been seen. Thus give me that which is better than them and give them someone who is worse than me and destroy their hearts like salt dissolves'"

The Almighty Allah accepted the supplications of His great devotee and after a brief period transferred him to the sanctified abode in the company of prophets and truthful ones and gave him salvation from a society that did not prefer justice and was disgusted of equity while He imposed the worst characters on them. They tried

to oppress and humiliate them and they considered the innocent as guilty and unjustly penalized those who were not guilty of any sin. They used to kill them only on the basis of false allegations. It was the time when the people woke up and realized what wrong they had committed with regard to the Imam and they saw their shortcomings, disobedience and lack of support and assistance to His Eminence and they regretted their past deeds and stance.

These were some of the after effects of those battles as a result of which the Imam was involved in so many hardships and bore terrible calamities that not His Eminence alone but the world of Islam was completely involved in them because great difficulties and problems befell the Muslims and they were drowned in a great mischief.

Imam Husayn (‘a) was present in all these terrible disasters that befell his eminent father and he knew the facts behind them and it had become clear to His Eminence how much they were averse to his father because he was sincere in his religion and he wanted to invite the people to the path of truth and justice and lead them on such a way so that no oppressed or deprived person remains in any of the Islamic provinces.

In any case, these battles actively affected the creation of the tragedy of Karbala. That tragedy did not occur except that after it the morals shattered and religious and social views were destroyed and opportunism and social disintegration became common because the wealth gathering of Quraish began to control the affairs of society and in all places created corruption and it destroyed the foundations of morals that Islam had established and it was worse of their steps and also their spreading of enmity and malice towards Ahlul Bayt (‘a), who were the source of view and understanding of this community. Till finally they openly cut into pieces their bodies in the desert of Karbala and together slew them in such a terrible manner as has no equal in the history of humanity.

Demise of the Rightful Government

Neither in the history of western lands nor in any other place was seen a ruler like Imam Amirul Momineen (‘a) in justice and purity and one who preferred the truth because His Eminence according to unanimity of historians was never inclined to his sentiments and never obeyed any selfish desires. Rather in a clear way and a perfect manner he followed in the practice of the Messenger of Allah (S). And therefore he always acted with absolute seriousness and perfect sincerity towards the Muslims. During his rule he tried his best to elevate the standard of Islam and establish the principles that served to remove every type of discrimination and injustice from among the Muslims.

The most important problem that he addressed was to establish the government funds for spending only on those ways sanctioned by religion and he did not utilize even a single penny in any other way. He never compelled them and if he had bribed the consciousness of people like how Muawiyah did, profit seekers in the army of His Eminence, like Ashath bin Qais and other military chiefs who were embezzlers and mercenaries would not have objected to him.

His Eminence exercised extreme precaution with regard to public funds. He made great efforts in this regard and bore many hardships on this way so that economic justice may be established among the people.

Abdullah bin Razeem says: I came to His Eminence on the Eid of sacrifice. His Eminence brought Harira dish for us.[129] I asked him, “May Allah have mercy on you, why have you not brought something for us from these delicacies? Because Allah has created so many good things.” His Eminence replied, “O son of Razeem, I heard the Messenger of Allah (S) say: Nothing is allowed from the wealth of Allah for any caliph except two vessels; one for himself and his family another for presenting to other people.”[130]

All those who had surrendered to selfish desires and sensualities criticized the policies of His Eminence and made every kind of effort to bring down his government and set up a regime that shall be beneficial to their political and economic interests.

It is established that Imam ('a) knew how to attract the obedience of people and how to spread his influence and power on those who criticized him. But such a thing would have been possible only when he had divided his religion into parts and had followed the way of deceit and fraud and had become like other power hungry and greedy rulers. It is natural that deviation from the truth and betrayal of the interests of the community was not acceptable to His Eminence, Ali ('a) and his high values rejected it because neither power deceived him nor the crowding of people around him increased his honor or their dispersing away from him, as he has himself said, increased his loneliness.

Imam ('a) had true faith in religion and considered it necessary that faith should dominate the hearts of the people and their thinking and it should not be that any effect of selfish interests and inadvisable hopes should exist in them. Such a kind of sincere faith was created for some of the persons who were his closest confidants like Hujr bin Adi, Malik Ashtar, Adi bin Hatim and Mitham Tammar and others like them. Those who had gained from his guidance. Those who recited the Quran and considered it indisputable and who performed the obligatory duties with care, who enlivened the Sunnah and eliminated innovations just as His Eminence has himself described that most elders of his army and community were not able to understand his aims and aspirations and did not recognize his high values in his brilliant policies that guaranteed the rights of the oppressed and recipients of injustice.

Imam ('a) observed extreme precaution in his policies and on the model of the policies of the Messenger of Allah (S) he formed his religious and moral values. Therefore he spread truth with all its meanings and in no way allowed dominance of opportunity. He

did not allow any power to the wealth collectors of Quraish who considered all people rebels.

Powers deviated from the path of truth came to confront the Imam and flamed the fire of war and stopped the movement of the Imam in establishment of justice and they created hurdles and obstacles in this path. The Imam became sad and sorrow remained in his place while some opportunist wolves attacked him. Among those terrible disasters that befell the Imam the most important was internal sorrow and the Khawarij were inciting it. They lived with him and displayed open enmity towards him and spread mischief and dissension and were waiting for an opportunity to attack him.

Conference of Mecca

Some Khawarij groups went to Mecca and held a meeting there to investigate the deaths of their partisans in Nahrawan. They discussed the terrible events current in the Muslim community and the dissension and discord that had spread in Muslim society. In their view all this was related to three persons: Imam Ali (‘a), Muawiyah and Amr Aas. After exchange of views they decided to assassinate them and in order to put this plan into effect they summoned the following people:

Abdur Rahman bin Muljim was appointed to assassinate Imam Ali (‘a). Hajjaj bin Abdullah Sareemi took up the job of killing Muawiyah.

Amr bin Tamimi accepted the duty of eliminating Amr Aas.

They unanimously decided that the assassinations shall be carried out on the 18th night of the month of Ramadan at the time when those three persons come out for the Morning Prayer. They stayed in Mecca for the month and performed Umrah in the month of Rajab. After that they set out to accomplish their respective tasks.

Valueless Opinion

Among the useless views that have come into some books is the opinion of Dr. Badi Shareef that blames the assassination of His Eminence, Ali (‘a) on the Iranians![131]

Was the Doctor aware of the lineage of Ibn Muljim that he was an Iranian? He was but a member of Murad tribe of Arabs that resided at Kufa.

Dr. Noori Jafari has remarked as follows about his views, “Who knows it might be the inclination of Iranians towards His Eminence, Ali (‘a) that these writers became inimical to them and heaped unjustified allegations on them.”[132]

The Umayyad Plot

Historians have mentioned this important event observing great precaution and they have not fully exposed the reality and what we believe to be the fact and reality is that it was not the conspiracy of the Khawarij alone. Rather the Umayyad Party had a significant role in it. The following points support our views:

1. Abul Aswad Duali in a part of his poetical composition lamenting for Imamn(‘a) has put the responsibility of the Imam (‘a) on Bani Umayyah:

“Tell Muawiyah bin Harb that may the eyes of those who rejoice at the misfortune of others not be pleased.

Did you not make us sorrowful by eliminating the best of people in the month of fasting?

You have killed the one who was the best of those who rode on quadrupeds and sailed on boats.” [133]

These couplets mean that it was Muawiyah himself who had aggrieved the Muslims by the martyrdom of Imam, who was the best of the people and he Muawiyah was responsible for the Imam's murder. It is natural that Abu Aswad did not relate this crime to Muawiyah without having become certain of this matter because he was very careful in whatever he said.

2. Qadi Noman Misri who is an ancient historian has mentioned that Muawiyah himself sent Ibn Muljim for assassinating the Imam. He says: It is said that he (Muawiyah) secretly appointed him (Ibn Muljim) for this purpose (to eliminate the Imam) and he promised him a special reward'"134

3. Among those factors that show the participation of the Umayyad party in this conspiracy is that Ashath bin Qais was backing Ibn Muljim and he was with him at the time of attack and told him, "Save yourself as the morning shall expose you." When Hujr bin Adi heard this he cried to him, "O one-eyed man! You killed him!" Ashath was the most powerful element of the supporters of Umayyads and it is this same person who forced the Imam ('a) to accept arbitration and just a few days before the Imam's martyrdom he had threatened to kill the Imam. Also he was a spy of Muawiyah in Kufa.

The conspiracy, according to historians, was carried out in extremely secret and concealed manner. Then what was the reason that Ashath should know about it and he should support him and what if there wasn't an external support for Ibn Muljim?

4. The conference of the Khawarij was held in Mecca during the Hajj season. Mecca was without any doubt, full of agents of the Umayyad party who had shifted to Mecca in order to create enmity and opposition to the Imam's government. Most probably they introduced (pointed out) the Khawarij who were the most inimical people with regard to the Holy Imam ('a) and they gave complete support to them especially that they take steps to eliminate the Imam. That which supports this view is that the Khawarij stayed in Mecca after the conclusion of the Hajj season till the

month of Rajab and after performing Umrah started on their plot and probably during this period they continued to be in contact with the Umayyad party and other groups opposed to the Imam's government.

5. That which gives certainty to that the Umayyad party had a special role in this, was that Ibn Muljim was a teacher of Quran[135] and he received stipend from the Public Treasury and he had no personal wealth. Then how could he purchase a sword for a thousand units of currency and the poison for another thousand with which he attacked the Imam? In addition to the money he gave to Quttam as dower which consisted of three thousand units of currency, a slave and a slave girl?

All these things indicate that Ibn Muljim had received monetary help from the Umayyads for assassinating the Imam.

6. Another point that lends more support to the theory that Ibn Muljim was on the payroll of Umayyads is that he had an obvious connection with Amr Aas and for a long time had been his supporter because when Amr Aas conquered Egypt, Ibn Muljim was with him and had a place of respect near him. So much so that he ordered him to stay near him.[136] It is also likely that he informed Amr Aas of his agreement with two helpers in the plot of killing him (Amr Aas), the Imam and Muawiyah. Therefore Amr Aas did not come out for the prayer himself. He sent a substitute and was saved. It was not accidental; it was as a result of the plot which had the backing of Amr Aas.

These were some factors on the basis of which it seems that the Umayyad party had a definite role in planning the Imam's assassination and its execution.

Imam's Assassination

The month of Ramadan, that is the month of the revelation of Quran arrived for the Muslims and Imam ('a) was certain that he

shall be transferred to the eternal abode during this great month. That is why he used to break his fasts with barley bread and a piece of salt. On the basis of what historians say he never had more that three morsels. His Eminence used to spend the nights of this month in worship. When the 18th night arrived, the Imam perceived the shattering calamity that was to befall him and he looked sorrowful and aggrieved. The stars were seen to be trembling and their shivering light fell on the earth; as if they were throwing a forlorn light on the face of the earth. At that time he said, "Neither have I lied nor been lied to. This is the night that I have been promised."

The Imam ('a) remained awake the whole night reminiscing about his Jihad and his great efforts in the path of Islam and his attachment and longing to meet his cousin, the Messenger of Allah (S) increased so much that he complained to His Eminence about the hardships he had suffered at the hands of the Ummah.

Imam ('a) concentrated all his thoughts and feelings for the Almighty Allah. Dawn had not yet broken upon the dark night when the Imam arose, performed a fresh ablution and prepared to leave the house. The pet geese in the courtyard came out before him and cackled loudly as they had the premonition of the impending tragedy that was to strike the lands of Arabs and Muslims.

The Holy Imam ('a) understood from their unrest that a calamity was about to befall: "There is no might and strength except by Allah. These are the petitioners that reciters of dirges shall be following them."[137]

The Imam set out for the house of God (mosque) and as per his habit awoke people for worship of the Lord. After that he stood up to pray. When he bent to prostrate for the Almighty and recite words of divine praise that filthy sinner, Abdur Rahman Ibn Muljim, attacked him shouting the slogan of Khawarij: "The rule is for God and not for you." And he hit the Imam's forehead with the sword. The blessed forehead which excessively prostrated on

the earth for the Lord, split. The strike sliced the Imam's head till his holy brain. The brain which except for the well being of the people and gathering justice for them had not been occupied with anything else.

When the Imam ('a) felt the sword, a smile appeared on his lips and his voice echoed in the vicinity of the mosque: "By the Lord of the Kaaba, I have succeeded."

O Amiral Momineen ('a)! You were the first successful one and the greatest one to gain benefit from the pleasure of the Almighty Allah. You remained with the truth from your youth and in your religion you had no hypocrisy and you did not give preference to the pleasure of anyone to that of the Almighty Allah's. You performed Jihad and fought to exalt the word of God in the earth. With his soul and being, he put his life at stake for the Messenger of Allah (S) and supported him.

You became successful and principles of your belief succeeded and you alone established the illuminated custom and you bestowed illumination to the sky of the world and fed the generations with the essence of truth and justice.

When the news of attack on the Imam spread, people rushed to the Masjid and found His Eminence lying in the Mihrab uttering the remembrance of Allah and he had lost a lot of blood. They carried him to his residence while they were all weeping bitterly and in extreme grief. They were lamenting:

The Imam of truth and justice is martyred. The father of the weak and poor is martyred.

Ladies of the house of His Eminence rushed forward to receive him lamenting; His Eminence told them to be patient.

Imam Hasan ('a) was deep in weeping. The Imam glanced at him and said: "My son, do not weep, for you shall be martyred by poison and your brother would be martyred by the sword."

Imam's prophecy proved true and not many years passed when Muawiyah had Imam Hasan ('a) assassinated through poison, splitting up his liver. And swords and spears cut up into pieces the body of His Eminence, Imam Husayn ('a) and his parts of his holy body were strewn in the desert of Karbala.

Historians say: Imam Husayn ('a) was not present in Kufa at the time of the attack on Imam ('a). He was at the cantonment of Nakhila commanding a battalion from the army that was being prepared to fight against Muawiyah. Imam Hasan ('a) sent a messenger to him and informed him what had happened to their father. His Eminence returned to Kufa while he was deep in sorrow and he found his father on the verge of death. Then he threw himself upon him while tears flowed on his countenance and he kissed his blessed father.

The great Imam made a bequest to his sons to follow lofty morals and human values and told them not to kill anyone except his murderer and not to make his assassination an excuse to create mischief and bloodshed among the Muslims like the Umayyads had done on the killing of their leader, Uthman.

Towards the Eternal Abode

Imam ('a) while reciting the verses of Quran was involved in the throes of death. The last words that passed his lips was the saying of Almighty:

"For the like of this then let the workers work." 138

At that moment his purified soul flew out and the angels of the Beneficent Lord took it'The foundation of justice on the earth weakened and the signs of religion became concealed from the eyes. That refuge for the oppressed and the deprived, and the one who bore all hardships to establish truth and justice in all the lands of his dominions passed away.

The two grandsons of the Messenger of Allah (S) stood up to perform the last rites of their beloved father. Gave bath to his holy corpse, put on the shroud cloth and in the last hours of the night buried him at Najaf al-Ashraf, his eternal abode.

Along with him was buried social justice and human values.

Historians say: When the news of Imam's martyrdom reached Muawiyah, he was overjoyed and announced the day of the Imam's martyrdom as a feast in Damascus. Because his aspirations had been fulfilled and now the possibility had developed for him that he could make his kingdom a means for killing the Muslims and to take them to slavery and force them to that which they did not like.

Effects of the Imam's Government

The Imam's government left many influences on the Islamic society. Probably the most important of them are as follows:

1. He manifested Islamic reality with all its powers in the world of politics and rulership, because in his government the Imam wanted to remove social inequalities that had appeared among the people and promote unity among them in spite of the communal and religious differences. So that all the groups are dealt with justice and equity. And no group should be accorded any preference. This policy of His Eminence made him very popular among the people. His Eminence, Ali ('a) on the basis of establishment of justice and equality, remained in that same way in the hearts of the masses. People of noble inclinations became his supporters and they looked upon him as the greatest social reformer on the earth and considered him as the most prominent well known person of his time. Ayman bin Khareem Asadi addresses the Bani Hashim and especially says about the Imam:

"Shall we consider others equal to you, while between you and them is selfish desire.

They are ground for your feet and you are the sky for their heads and eyes."[139]

2. Principles and illuminated views of the Imam continued behind the Umayyads and were also present in their own palaces and they looked at these principles with trepidation which used to challenge their power in such a way that Muawiyah ordered that the Imam should be abused from the pulpits so that his respect is reduced and that they may incite the people to disregard and forget his lofty status and position.

3. The great social justice which the Imam's government had taken up as its slogan was the main factor that caused hardships and calamities for his descendants. They were subjected to all sorts of atrocities, tortures and killings at the hands of the tyrant rulers as the Prophet had prophesied about it. Abu Ja'far Iskafi has narrated that the Holy Prophet (S) came to Her Eminence, Fatima and found Ali sleeping. Her Eminence, Fatima wanted to wake him up but the Holy Prophet (S) said, "Leave him as he shall remain too sleepless after me and my Ahlul Bayt would suffer untold hardships due to him."[140]

Fatima ('a) began to weep. His Eminence told her, "Do not weep, as he shall be with me in the lofty position near me."

Umayyad and Abbasid regimes endeavored too much to oppress the Imam's descendants because they were attentive to the rights of the oppressed and the afflicted and they had taken as their slogan the lofty principles that Amirul Momineen ('a) had taken as his slogan and struggled to establish it during his lifetime. The Imam's son, who was the most prominent and hardest effort maker in this regard was His Eminence, Husayn ('a) who set out for Jihad ready for martyrdom and despaired of life so that he may help the principles of his grandfather and father and to exalt the standard of Islam and defend its honor and bring down the flags of polytheism and apostasy and to untie the knots of slavery and servitude.

Imam (‘a) during his short tenure of rulership had an original view to confront with injustice and oppression because his great companions like Hujr bin Adi, Amr bin Hamaq Khuzai, Abdullah bin Afif Azadi and others like them who were brought up in the school of thought of the Imam stood up against the Umayyad regime and by one uprising after another destroyed their arrogance and oppression and they made them worried.

The Imam’s government was the school of confrontation and revolution and a school for creating a religious view and social understanding.

Here we conclude our discussion about the important after effects of the Imam’s government.

- 1. Ibne Athir, Tarikh 3/192
- 2. Muhammad Abduh, Sharh Nahjul Balagha 1/181
- 3. Ansaab al-Ashraaf 5/7
- 4. YaalKiftaar’ = Thick hair that grow on the neck, used as idiom
- 5. Ansaab al-Ashraaf Vol. 1, Pg. 157
- 6. Hayatul Imam Hasan (a.s.) 1/376 (Third Edition)
- 7. Ansaab al-Ashraaf 5/22
- 8. Hayatul Imam Hasan (a.s.) 1/385 (Second Edition)
- 9. Al-Ghadeer 8/288
- 10. Sharh Nahjul Balagha
- 11. Sharh Nahjul Balagha 1/108
- 12. Sharh Nahjul Balagha 16/148
- 13. Hayatul Imam Hasan (a.s.) 1/382
- 14. Surah Hujurat 49:13
- 15. Muhammad Abduh, Sharh Nahjul Balagha 4/76
- 16. Ibne Abil Hadid, Sharh Nahjul Balagha 1/180
- 17. Muhammad Abduh, Sharh Nahjul Balagha 3/96
- 18. Muhammad Abduh, Sharh Nahjul Balagha 3/76
- 19. Surah Anam 6:57
- 20. Surah Rum 30:60, Sharh Nahjul Balagha 3/73
- 21. Subhul Aashi

- 22. Al-Iqdul Farid 1/211
- 23. Muhammad Abduh, Sharh Nahjul Balagha 2/154
- 24. Sharh Nahjul Balagha 2/150
- 25. Bihar 16/26
- 26. Muhammad Abduh, Sharh Nahjul Balagha 3/70
- 27. Nahjus Sa-a'-dah Dar Mustadrak Nahjul Balagha 5/33
- 28. Al-Imamah was Siyasah 1/51
- 29. Jame as-Sa'daat 1/239
- 30. Sharh Nahjul Balagha 2/180
- 31. And in Tibrani Abdullah bin Naji has narrated it.
- 32. Ibne Asakir, Biography of Imam Husayn, Pg. 236. Tibrani in Mojam al-Kabir has explained it in this way in the account of Imam Husayn (a.s.).
- 33. Waqa'tus Siffeen, Pg. 141
- 34. 24 Th e Lif e of Ima m H us a in ('a)
- 35. Ibid, Sharh Nahjul Balagha 3/171
- 36. Majma az-Zawaid 3/117/Hadith no. 2825
- 37. Majma az-Zawaid 9/191, Tibrani, Mojam al-Kabir 3/117/H no. 2823
- 38. Ibid. Tibrani, Mojam al-Kabir 3/117/H no. 2824
- 39. Sharh Nahjul Balagha 2/286
- 40. Sharh Nahjul Balagha 10/14
- 41. Ibid. Pg. 15
- 42. Musnad Imam Zaid, Pg. 47
- 43. Hakim, Mustadrak 3/139. Tarikh Baghdad 8/340. Usud al-Ghaba 4/33. Kanzul Ummal 13/112, H. no. 36367. Majma az-Zawaid 5/186
- 44. Ansaab al-Ashraaf 3/63 (Printed Daarul Fikr, Year 1417)
- 45. Na'thal: an old foolish man
- 46. Sharh Nahjul Balagha 1/231
- 47. Ibne Athir, Tarikh 3/207
- 48. Ibne Athir, Tarikh 3/207
- 49. The text of this sermon is present in Tarikh Tabari 4/450
- 50. Abu Zar was martyred during Uthman's regime and he was not alive at the time of Uthman's murder. But the writer wanted to name the opponents of Uthman.

- 51. Al-Futuh 2/282-283 (printed Daarun Nadwah. New Edition)
- 52. Ibne Abil Hadeed, Sharh Nahjul Balagha 6/217-218 (Ismailian Edition)
- 53. Ibne Abbas has narrated from the Messenger of Allah (s.a.w.s.) that one day the Holy Prophet was with all of his wives when he said: Which of you would be the rider of that camel on which the dogs of Hawwab would bark and on the right and left of which innumerable people shall be killed'Sharh Nahjul Balagha 9/311, Ibne Kathir 6/212, Suyuti, Al-Khasais 2/232, Al-Istiab 4/1885 where it is mentioned: This tradition is one of the signs of the prophethood of His Eminence
- 54. Ibne Athir 3/210, Tabari, Tarikh 4/456-458. Tadkiratul Khawaas Pg. 65-66
- 55. Muruj az-Zahab 2/357, Tarikh 2/157
- 56. Sharh Nahjul Balagha 2/226 (Ismailiyan Edition)
- 57. Al-Imamah was Siyasah 1/60-61
- 58. Sharh Nahjul Balagha 9/319-321 (Ismailiyan Edition)
- 59. Sharh Nahjul Balagha 9/321 (Ismailiyan Edition)
- 60. Life of Imam Hasan (a.s.) 1/430
- 61. Usud al-Ghaba 2/40
- 62. Yaqubi, Tarikh, 2/157
- 63. Surah Ma'arij 70:1
- 64. Al-Aghani 12/337
- 65. Shamsuddin Abul Barakaat, Jawahirul Matalib dar Manaqib Imam Ali Ibne Abi Talib (a.s.) 2/12
- 66. Muhammad bin Zakaria bin Dinar, Waqiyah Jamal, Pg. 35
- 67. Al-Futuh 2/306
- 68. Muruj az-Zahab 2/361
- 69. Ansaab al-Ashraaf 2/269
- 70. Seer A'laamun Nubla 3/288
- 71. Al-Imamah was Siyasah 1/68
- 72. Muruj az-Zahab 2/363
- 73. Sharh Nahjul Balagha 1/234-235
- 74. Tabari, Tarikh, 4/509
- 75. Ibne Athir, Tarikh 3/243-244

- 76. Sharh Nahjul Balagha 1/255-256 (Ismailiyan Edition)
- 77. Sharh Nahjul Balagha, Ibne Abil Hadid 1/264
- 78. Sharh Nahjul Balagha, Ibne Abil Hadid 1/254, Ahkbaar at-Tiwaal, Pg. 150
- 79. Muhammad bin Zakaria bin Dinar, Waqiyah Jamal, Pg. 44
- 80. Surah Taha 20:97
- 81. Waqiyah Jamal, Pg. 45
- 82. Yaqubi, 2/159, Ansaab al-Ashraaf 2/64
- 83. Muruj az-Zahab 2/370
- 84. Tabari, Tarikh, 4/539. In Ansaab al-Ashraaf 3/59 the number of people who died is mentioned as 20000
- 85. Tabari, Tarikh, 5/244
- 86. Shaykh al-Madheerah, Abu Hurairah, Pg. 173
- 87. Ahkbaar at-Tiwaal, Pg. 117
- 88. Ar-Risalah fi Waqiyatus Siffeen, Pg. 27-30
- 89. Ibne Athir, Tarikh 3/274
- 90. Yaqubi, Tarikh, 2/162
- 91. Iqdul Farid 4/345
- 92. This is a proverb which means: Remind them of some sorrows so that they become distressed (Tr.)
- 93. Ibne Athir, Tarikh 3/277
- 94. Sharh Nahjul Balagha 1/186 (Ismailiyan Edition)
- 95. Ansaab al-Ashraaf 2/305 & 3/86
- 96. Nahjul Balagha 11/200 (Ismailiyan Edition)
- 97. Aqida wa Shariyat dar Islam, Pg. 190
- 98. Al-Fitnatul Kubra 2/89
- 99. Tabari, Tarikh, 5/53-54
- 100. Life of Imam Hasan (a.s.) 1/469-472
- 101. Suwaid bin Ghafla has narrated: I came with Abu Musa Ashari at the bank of river Euphrates during the caliphate of Uthman. Thus he narrated a tradition of the Messenger of Allah (s.a.w.s.) saying: I heard His Eminence say: Bani Israel developed discord till two misguided judges were sent to them, who were deviated and they deviated others who followed them. My community would also be like that till two judges are sent who are themselves deviated and they would deviate all those who follow them.

I told him, "O Abu Musa! Beware that you may not be one of them."

He (the narrator) says: He removed his cloak away from himself and said, "I seek Allah's refuge from it like I have removed this cloak of mine." (Nahjul Balagha 13/315)

- 102. Iqdul Farid 4/347
- 103. Tabari, Tarikh, 5/70-71
- 104. This is other than the document written after the cessation of hostilities
- 105. Ansaab al-Ashraaf 3/124-125, Al-Imamah was Siyasah 1/118
- 106. People ridiculed the sons of Abu Musa Ashari and made fun of them. For example Farazdaq heard Abu Burdah, Abu Musa's son saying: Why shouldn't I be proud when I am a son of one of the arbitrators?

  Farazdaq retorted: Know that one of the two was a fool and the other one a transgressor. So you may become the son of whichever of them you like. (Sharh Nahjul Balagha 19/353)

  A man looked at one of the sons of Abu Musa walking in vanity, so he said to him: Look at the way he is walking; as if his father had deceived Amr Aas!

- 107. The life of Imam Hasan (A.S) 1/259
- 108. Ansaab al-Ashraaf 3/129 & 134
- 109. Ansaab al-Ashraaf 3/140-141
- 110. Ansaab al-Ashraaf 3/141-142, Tabari, Tarikh, 5/81-82
- 111. Ansaab al-Ashraaf 3/143-144
- 112. Al-Milal wan Nihal 1/107
- 113. Like a breast nipple (Tr.)
- 114. Ansaab al-Ashraaf 3/156
- 115. Ansaab al-Ashraaf 3/157
- 116. Ansaab al-Ashraaf 3/157
- 117. Al-Ahkbaar at-Tiwaal, Pg. 155
- 118. In Tarikh Tabari Pg. 133-134: "And neither a reliable brother."

- 119. According to a narration he was not even twenty years old at that time
- 120. Ansaab al-Ashraaf 3/201-202
- 121. Ansaab al-Ashraaf 3/197-198
- 122. Ibne Athir, Tarikh 3/383-385
- 123. An Arab tribe famous for its valor and dynamism
- 124. Muhammad Abduh, Sharh Nahjul Balagha 1/63-66
- 125. Surah Zumar 39:65
- 126. Surah Rum 30:60
- 127. Ansaab al-Ashraaf 3/155
- 128. Ansaab al-Ashraaf 3/156
- 129. Flour mixed with milk or oil
- 130. Shamsuddin Abul Barakaat, Jawahirul Matalib dar Manaqib Imam Ali Ibne Abi Talib (a.s.) 1/283, facsimile copy at Amirul Momineen Library
- 131. As Saraa Bainal Mawali wal Arab
- 132. As Saraa Bainal Mawali and Mabadi al-Arab
- 133. Ibne Athir, Tarikh 3/395
- 134. Al-Manaqib wal Mathalib, Qadi Noman Misri, facsimile copy at Imam Hakim Library
- 135. Lisanul Mizan: 3/440
- 136. Lisanul Mizan: 3/440
- 137. Muruj az-Zahab Pg. 413
- 138. Surah Saffat 37:61
- 139. Al-Aghani 1/21
- 140. Sharh Nahjul Balagha 4/107

Caliphate of His Eminence, Hasan (‘a)

Imam Hasan (‘a) took the reins of Islamic caliphate in his hands after his father. His Eminence took over the leadership of the community in such a way that mischiefs had created a serious trouble in it. Battles and groupism had created discord in their army and no public department remained immune from the attack of the

Umayyads because the general views of the people and nobles had inclined to consider Muawiyah to be of higher rank and before the Imam's martyrdom as well as after it, they maintained close contact with Muawiyah and played a significant role in dispersing the Imam's troops at the time of the defeat of the army of Muawiyah.

Anyway, Imam Hasan ('a) after taking over the caliphate prepared for war and issued orders that a public meeting should be arranged in Kufa Mosque and the armed forces and other people attended the meet. Imam Hasan ('a) delivered an eloquent and effective sermon. He spoke of creating unity and gathering of forces and warned them of the propaganda of the Umayyad regime that was aimed to disunite the people. He called the people to join the forces to fight against Muawiyah.

When the people heard these words they were terrified and their tongues became dumb. None of them responded except the great warrior, Adi bin Hatim, who stood up and announced his complete support to the Imam and he denounced the stance of the Kufians devoid of their support towards the Imam which would lead to their imminent defeat. It became clear to the Imam and other people that the army was not prepared for war because they had given up obedience and they had stepped in the field of rebellion.

According to Shaykh Mufeed after the efforts of certain sincere supporters of the Imam some people were mobilized to go forward in battle. Most of them comprised of Khawarij, doubters and greedy elements. These elements did not have any regard for the Imam's aim because they had made embezzlement and disloyalty as their habit.

Narrators say: Imam ('a) appointed Ubaidullah Ibn Abbas as the commander-in- chief of his forces. Muawiyah had killed two of his sons so that it may make him sincere due to this. However when he faced Muawiyah's forces Muawiyah threw the rope of deceit towards him and promised him 1,000.000 Dirhams, half of

which would be payable upfront and the balance after he had crossed over to him.1

Ubaidullah's mouth watered and he gave a positive reply to Muawiyah. He deviated from the truth and joined the forces of oppression and injustice while he had 8,000 soldiers with him.2 He did not pay any heed to humiliation and embezzlement. He completely disregarded the terrible harm he had brought for the troops of his cousin as a result of which all the unity and stability of the troops was destroyed.

The breach of trust was not limited to Ubaidullah. Other commanders of the Imam's troops also defected to Muawiyah. And they left the Imam crushed in disunited troops and they left him in sorrow and pain.

The Imam's hardships and problems were not restricted to the defection of his commanders because the Imam's problems increased further and regiments of that army committed atrocious acts against the Holy Imam ('a) as follows:

1.Cruelty to the Imam

The filthy character, Jarrah bin Sinan committed cruelty on the Imam and with a spear wounded the Imam's thigh. The Imam was terribly wounded and he fell down and was taken for treatment.3

Another person, during the prayers, attacked the Imam with a sword.4 Yet another man shot an arrow at the Imam though it caused him no harm. Imam5 became certain that the Kufians were bent on killing and assassinating His Eminence.

2.Associating Infidelity with Imam Hasan ('a)

That army was also sick in its faith and religion in such a way that they alleged the grandson of the Prophet and his darling to have become infidel and left the religion. Thus Jarrah bin Sinan stood up in front of His Eminence and cried, "O Hasan! You have committed polytheism like your father did'!"[6]

This was the view of most of the Khawarij and they inculcated this same view among the troops.

3.The Great Breach of Trust

The great breach of trust that the commanders of the army committed was that they wrote to Muawiyah and guaranteed to him that whenever he liked they would hand over the Imam to him as a prisoner or assassinate him.[7] And this matter made the Imam very cautious that it may not be that he is taken a prisoner and handed over to Muawiyah and then Muawiyah does a favor to him by giving him amnesty. And this matter of Bani Umayyah doing favor to the family of the Prophet may be established as His Eminence has said regarding this in his statements after the treaty.

4.Plundering Sources and Capital of Imam Hasan ('a)

The debased persons from among the people of Kufa busied in plundering the sources and necessities of life of the Holy Imam ('a) and they pulled away the carpet from under him just as they had snatched away the cloak of His Eminence.[8]

These were some of the terrible blows dealt by that army which had taken up breach of trust as its profession.

Treaty

In front of these dark mischiefs the Imam assumed a stance of far-sightedness along with knowledge and observed that depths had been illuminated by wisdom because the Imam understood that there were two options before him, first to begin war against Muawiyah or to make peace with him.

1. He could have initiated war against Muawiyah while the Imam knew that Muawiyah would indeed be victorious. Or that he himself, his companions and members of his Ahlul Bayt who were representations of Islamic values should be eliminated and by their martyrdom Islam would have been deprived of its leaders and missionaries without any advantage accruing to the religion because Muawiyah had with all his capability given this responsibility to the Imam in a very diplomatic way that he should choose either of the two options and he had put a thousand veils on the sacrifices of His Eminence. Or that His Eminence should have become a prisoner of Muawiyah and would have had to bear the favor of Muawiyah which would have become the cause of Bani Umayyah gloating at it.

2. The next option to make peace with Muawiyah and for the sake of Islam defend its warriors and missionaries and by his treaty expose the true face of Muawiyah and tear away the thick veil that he had cast on his evil deeds. The Imam chose this second option inspite of the fact that there was a thorn in his eye and a bone stuck in his throat.9

Historians say: His Eminence gathered his troops and presented them the options of war or peace. Shouts arose from all sides: "We shall remain where we are."

They accepted humiliation and were pleased with degradation and deviated from the path of truth. Imam had become certain that they had lost all senses and perception and he was not capable to force them for his obedience and war. On the basis of this he had to accept the treaty with bitterness and displeasure.

That treaty was a bitter and unbearable one that the religious law considered it obligatory and intellect knew that it was necessary and the social conditions which were full of political problems were demanding it because if he had initiated a war his troops would have indeed been defeated and the community as a result of this would have been involved in untold calamities and there would have been no limit to it.

We have discussed in detail the circumstances of treaty, its terms, causes and the useless talks of the critics in our book, Life of Imam Hasan (‘a).

Reaction of Imam Husayn (‘a)

What is confirmed is that Imam Husayn (‘a) was in principle in agreement with his brother in opting for the treaty and it was with his advice because the conditions were such that necessitated armistice and there was no other option. However there exist fabricated traditions that go against what we have stated. And it is that Imam Husayn (‘a) was displeased with the treaty and wanted to oppose it but his brother restrained him and said: I shall put you in a house and seal it with plaster till the treaty is complete. His Eminence, Husayn (‘a) saw that loyalty demanded that he should obey his brother and not oppose him. On the basis of this he supported him in this matter. We have completely refuted and disproved this theory supported by proofs in our book, Life of Imam Hasan (‘a).

Adi bin Hatim

When the treaty was concluded Adi bin Hatim along with Ubadah bin Umar hurried to Imam Husayn (‘a) while his heart was burning in fury and he called the Imam to begin the battle and said, “O Aba Abdillah, have you exchanged honor for humiliation and accepted the minority and closed our eyes from the ma-

jority? Today you listen to us and then oppose us forever! Leave Hasan to what he thinks about peace treaty and mobilize your Shias and people of Kufa. I and my companions have taken it as our priority that the son of Hind shall not come of his own accord but that we shall strike his head with our swords."

His Eminence, Husayn ('a) said: "We have accepted it and we have made oath and covenant and there is no way we could break the pledges."10

If Imam Husayn ('a) had any option to dominate the events he would have opted to fight and confronted Muawiyah in the battle but all the options were closed for him and his brother and he saw that there was no way for them except to make peace.

Transformation of Caliphate

The Islamic caliphate underwent a change from its real function and characteristics that its maker had intended in a tyrannical and despotic rulership that not a shadow of justice existed in it and it had no resemblance to truth.

Despots from the Umayyad regimes were imposed on the community and began humiliating and suppressing them, plundering their wealth and forcing them to slavery. One of the writers says: "The end of a caliphate which was on the right path and its transfer to Bani Umayyah bore important consequences: The Umayyad clan became victorious over the Bani Hashim. Its meaning is that the nobles of Quraish, the rich people and traders became victorious over the people of principles and values.

The victory of Muawiyah brought defeat to all efforts to prevent the evil of the wealth hoarders of Quraish. It was the defeat of *Hilful Fuzool*.11 A defeat for values and principles and victory for deceit and political intrigue from the previous ones and the wealth hoarders. This defeat left a terrible effect on Islam and Muslim generations."

And also Nicholson says, “Muslims considered the victory of Bani Umayyah under the leadership of Muawiyah to be the great victory of the idol-worshippers who had been inimical to the Prophet and his companions and fought against Allah’s Messenger (S) till the Prophet exiled them. Till the time the Muslims, along with the Prophet fought in Jihad and confronted them with patience till the Almighty Allah rewarded them with victory and the foundation of Islam was laid on their shriveled faces. That was easy religion which understood both the happiness and unhappiness of the people. And the joy of the group that considered poor people as degraded, humiliated the deprived and plundered wealth was destroyed.

In any case after the treaty the Islamic world was involved in a great disaster and from the world of comfort, security and stability it was changed into a world full of injustice and oppression because the Umayyads after coming to power very fast began to commit tyranny and suppress the Muslims and forced them to that which they did not like.

The Kufians also more than others, bore many hardships and terrible calamities because the administration of the ruler made them severely accountable for their support to the Imam in the battle of Siffeen and their cruel ones like Mughairah bin Shobah and Ziyad bin Abih were selected for these functions. They initiated a terrible punishment that continued on the people without any respite. It was a time when Kufians due to their misfortune that they had got as a result of their not obeying and supporting Imam Amirul Momineen (‘a) and his son Imam Hasan (‘a). And their sending delegations and writing letters to His Eminence, Husayn (‘a) to insist him to come and save them from the cruelty of the Umayyads and emancipate them. But it is astonishing that when the Imam responded to them positively their swords were drawn upon His Eminence and they cut up his body and those of his children in the desert of Karbala.

Here comes to an end our chapter on the Demise of the Rightful Government.

- 1. Ibne Abil Hadid, Sharh Nahjul Balagha 4/27-29
- 2. Yaqubi, Tarikh, 25/214
- 3. Al-Irshad, Pg. 2-12
- 4. Life of Imam Hasan (a.s.) 2/106
- 5. Life of Imam Hasan (a.s.) 2/106-107
- 6. Life of Imam Hasan (a.s.) 2/105
- 7. Life of Imam Hasan (a.s.) 2/203
- 8. Yaqubi, Tarikh, 2/214
- 9. Hayatul Islam 1/123
- 10. Ahkbaar at-Tiwaal, Pg. 220
- 11. It is an oath that: Hashim, Zohra and Teema came to Abdullah bin Juda'n and pledged to defend oppression and oppressor and to remain with the truth (Tr.)

Muawiyah's Rule

After the peace pact the Muslims welcomed Muawiyah's rulership with terror and fear because they were aware of the reality of his affair and were cognizant of his way of thinking and his beliefs and faith. On the basis of this they feared him for their religion, life and property and that which they had dreaded happened. Thus no sooner did he gain power over the provinces that he began to spread injustice, oppression and mischief in all lands.

Historians say: He adopted such a policy for Muslims that before this they had not known it because the sign of his policy was death and destruction. As if it were an axe of destruction for all human and moral values while in his time the idol worship was revived though all the people were hateful of it.

Sayyid Amir Ali says: "With the rise of Muawiyah the oligarchic rule of the heathen times displaced the democratic rule of Islam. Paganism, with all its attendant depravity, revived, and vice and

immorality followed everywhere in the wake of Umayyad governors and the Syrian soldiery. Hijaz and Iraq groaned under the usurper's rule; but his hold on the throat of Islam was too strong to be shaken off with impunity. The wealth which he pitilessly extracted from his subjects, he lavished on his mercenaries, who in return helped him to repress all murmurings'"[1]

What is confirmed and proved is that the people did not willingly support Muawiyah in his policies. Their support was obtained forcibly from them on the point of sword. Muawiyah has himself confessed to this matter and in his statement to multitudes of crowds he has said: "By Allah! I have not achieved rulership for the sake of love you have for me, or that you are happy for my rule. Rather I have fought you with the sword. If you have seen that I have not strengthened all of your congregation, then accept less from us'"

After the treaty when the community came to him like a morsel he delivered an acerbic speech at Nakhila and spoke of his tyranny and force on the people and lack of any regard for the rights of people. He clearly declared, "By Allah, I did not fight you to make you pray, fast and perform the hajj or pay Zakat. You already perform these duties. But I fought you so that I may rule over you and the Almighty Allah has given this to me while you were not desirous of it."[2]

This speech indicates the mischievous aspects of Muawiyah because he on the basis of rulership and power indulged in bloodshed of Muslims and spread sorrow and grief in their houses.

We are compelled to investigate the political progress of Muawiyah's regime and the great disasters which were contemporary to his period because according to our belief these were the factors that led to the rising of His Eminence, Imam Husayn('a) from that aspect that His Eminence witnessed the deprivation and problems of the Muslims in which they were involved and deviation and helplessness from social defects of Umayyad regime; therefore His Eminence ('a) began his great revolution after the

death of Muawiyah. It was a revolution aimed at social awakening and as a result uprooted the Umayyad rule and destroyed all its signs indications. Some of Muawiyah's political stances were as follows:

Muawiyah's Fiscal Policy

Muawiyah in no way observed any policy that could be termed as a policy to solve economic or monetary problems. It was solely aimed at acquiring wealth for himself and hoarding it under his control and spending it according to his desires and inclinations in such a way that he gave his great wealth to those who were his partisans while he deprived his opponents from even the ordinary share to which they were legally entitled. He used to seize properties and impose unjustified taxes.

Muawiyah's regime had absolutely no sign of Islamic economics policy which was aimed at solving economic problems in the best way because Islamic fiscal policy was encouraged for increasing personal income and fighting unemployment and poverty and it considered the government wealth as the property of people which should be utilized for development and progress of the society. While Muawiyah spread poverty and needfulness among the majority of the people and confined the hoarding of wealth for a minority, who were connected to the regime. Some of the special features of his fiscal policy were as follows:

Economic Deprivation

Muawiyah imposed an oppressive economic policy in provinces that were opposed to his regime. He spread helplessness and needfulness in those provinces so that the people there may not be able to rise up in his opposition. Some of the provinces that were subjected to oppressive fiscal policies were as follows:

1.Yathrib

Muawiyah initiated the weakening of Yathrib and he did not spend anything on the people of this province because it was an area inhabited with persons opposed to his regime and many of the personalities who were critics of the Umayyads or who were aspirants for power and rulership resided therein.

Historians say: He compelled them to sell off their properties and he purchased them at a meager price. He sent his tax collectors to tax their profits but they refused and came to their governor, Uthman bin Muhammad and said: "All this money belongs to us. Muawiyah in their profits has acted with discrimination. He did not give us a single dirham or more than that till we fell to hard times and hunger has befallen us. At that time he bought over our properties at one-hundredth the value." The governor of Medina replied in an acerbic and a nasty tone.

The respected companion, Jabir bin Abdullah Ansari went to Muawiyah but he in order to humiliate him did not accord permission to meet him. Jabir returned from there. At that time Muawiyah sent 600 dirhams for Jabir but Jabir returned them and he wrote to him:

"I select contentment over wealth when the two of them come together. Just as I select the cool drinking water. Whenever I become needless I shall consider myself the ruler while there are many who are ruled but themselves are never rulers.

I shall wear the dress of modesty while I see the position of wealth and would not dishonor my respect for it."

And he told Muawiyah's messenger: "Tell him that by Allah, O son of Hind, the liver-eater, you shall not find any good thing in your scroll of deeds as I shall be the cause of it."

Poverty spread into the homes of Ansar and they were involved in such bad circumstances that none of them were able to even

purchase a camel to utilize it for their needs. When Muawiyah was going to Hajj some of the Ansar went to meet him while most of them were on foot. He said: "What has prevented you from welcoming me in the usual way of welcome."

Saeed bin Ubadah said, "Lack of mounts, poverty, hard times and your favoritism to others have prevented us."

Muawiyah said in a mocking way, "Why do you not use the camels of Medina?"

Saeed replied in such a sharp logic that it pierced like an arrow, "We slaughtered them on the day of Badr, the day we killed (your brother) Hanzalah bin Abu Sufyan."[3]

Muawiyah's policy was aimed that hunger should spread in Medina and people should be deprived from gifts and endowments. Abdullah bin Zubair wrote to Yazid in his letter: "By my life what you hold in your hand from our rights, you do not give a small part of it and you deny a great part of it'"

Muawiyah ordered the central government authority in Medina to increase the price of essential commodities so that hunger and deprivation increases. Yazid has mentioned this in his letter to the people of Medina and promised them good behavior if they submitted to his rulership. In that letter he says: "They have my covenant that I shall fix the price of wheat same as the wheat in our possession and the allowances that they claim were stopped during Muawiyah's time shall be restored to them."[4]

Muawiyah appointed as governors of Hijaz sometimes Marwan bin Hakam and sometimes Saeed bin Aas. He dismissed one and appointed the other. Both of them went all the way to subject the populace of Medina to poverty and humiliation.

2. Iraq

Muawiyah subjected Iraq to the worst of punishment because it was the original center of opposition and it was the only province discontented with his regime.

Mughairah bin Shobah, the governor of Kufa, cancelled the allowances of Kufians from the public treasury. Umayyad ruler who succeeded Muawiyah also continued this policy of injustice and oppression of Iraq and depriving the people. So much so that even the most just of them, Umar Ibn Abdul Aziz did not observe equity with regard to parity between the allowance of Syrians and Iraqis. He gave a raise of 10 dinars for the former but no raise was allowed for Iraqis.5

During the Umayyad rule different kinds of tribulations befell the Iraqis, such that the Iraqis began to organize continuous armed uprisings against the Umayyads regime.

3. Egypt

Egypt was involved in more economic suppression because Muawiyah wrote to his agent there: "Give a raise of one *Qeeraat* to each of the Copts." But his representative objected to this and said: "How can I give them any raise while it was decided that they would not be given any raise?"6

Economic hardships also spread to other Islamic lands so that people may remain involved in their own problems and thus may not be able to put up any sort of opposition to the despotic regimes.

Prosperity in Syria

While the Islamic lands were involved in hardship and deprivation, we see that Syria was living in perfect comfort and the prices of essential commodities there were the lowest because they were loyal to the Umayyad clan and were always trying for stability for their regime, therefore luxury was made widespread there. That

which supports this assertion is the letter of Yazid from which we had quoted previously.

The Syrians also were given preference over other people. Thus Malik bin Hubaira in his conversation with Haseen bin Numaira has indicated this and he says: "Hurry up so that we may give allegiance to this young man (Khalid bin Yazid) because we have brought his father to power and he is our cousin. You know our position with his father that how he had given us a position among the Arab multitudes."7

Muawiyah Employed wealth for strengthening his rule

Muawiyah used the central treasury for lending stability to his rulership and power and employed it as a weapon to make himself capable of leadership of community and the chieftainship of the kingdom.

Sayyid Amir Ali says: "The wealth which he pitilessly extracted from his subjects, he lavished on his mercenaries, who in return helped him to repress all murmurings."8

This policy was a new thing for the Muslims that none of the caliphs before that had even considered. The Umayyad caliphs after that also continued the same policy of using wealth as a means of strengthening their power.

Dr. Muhammad Mustafa says, "Of the elements of the Umayyad policy was the use of wealth as a weapon for intimidation as well as for winning loyalties because a group of people was deprived and he lavished too much on other groups so that it may be a price for their conscience and should be a guarantee for their silence."9

Shokri Faisal considers wealth as one of the two basic factors before which the Islamic society humbled in a strange manner. It was among all the factors of political mischief and the dominance of the ruling class from Quraish and also one of the factors for creating dissensions between the Arabs and non-Arabs and even among the Arabs themselves.10

Muawiyah's great bestowals to his clansmen

Muawiyah made huge bestowals of wealth to his clansmen and put them in charge of exceeding wealth11 so that it may strengthen their position and spread their dominance in the Islamic world while he spread needfulness and deprivation in most other groups of the community.

Amr Aas sanctioned the Tax of Egypt

Muawiyah sanctioned all the tax collected from Egypt to Amr Aas and made it a morsel (luxury) for him as long as he (Amr) lived. This was recompense to Amr Aas for helping Muawiyah against Amirul Momineen ('a) the standard bearer of truth and justice on the earth. We have already mentioned the details of those events in the forgone pages.

Largesse upon the supporters

Muawiyah made huge bestowals to his own supporters and those who were inimical to Imam Amirul Momineen ('a) and in this he resorted to unjustified expenditure. Narrators say: "Yazid bin Munabba came to Muawiyah from Basra and complained about his indebtedness. Muawiyah ordered that 30000 be issued to him from the Public Treasury. When he took the amount and was leaving,

Muawiyah said: Give him another 30000 for his role in the Battle of Jamal.12

Muawiyah gifted this large amount to him for his and his brothers' role in the battle of Jamal in helping the rebels who were plundering the Public Treasury. In this way Muawiyah helped and rewarded the opponents of the Imam. History has recorded numerous examples of this kind.

Purchase of Faith

Muawiyah had opened a new chapter in his economic policy and it was the buying up of people's faith, trust and consciences because delegations of Arab nobles came to him and he gave each of them a hundred thousand but gave 70,000 to Hinat, the uncle of Farazdaq. When Hinat realized this he became infuriated. He came back to Muawiyah and said, "You have humiliated me in the eyes of Bani Tamim. My origin and genealogy is correct. Am I not of old age? Am I not being obeyed among my people?"

"You are."

"Then why you gave me less than my people? And gave more to those who opposed you than those who supported you?"

Muawiyah sat in a shameless manner, "I have purchased their faiths and left you on your religion."

"Purchase my religion also."

Muawiyah ordered that the remaining cost may be paid to him.13

This harmful matter clearly shows the way those people had transmogrified and how they had sold their consciences for worldly wealth.

Deficiency of Central Treasury

As a result of these wasteful expenditures in endowing largesse for purchasing people's consciences and religion a serious shortage developed in the Central Treasury and the government was not able to even pay the rightful shares of the workers. Muawiyah was compelled to write to Amr Aas and ask for his help from tax of Egypt that he had given to him. Muawiyah's letter said, "So to say: Petitioners from Hijaz and visitors from Iraq have increased and I have nothing in excess after paying the military. So help me from the collections of Egypt'"

Amr Aas did not accept his request and he raised objection to him and reminded him of his favors on Muawiyah. He wrote the following couplets to him:

"O Muawiyah if you have become such a miser you should know that I have not received Egypt in inheritance.

I have not obtained it free. It was a condition that I demanded and I had to fight a severe battle for it.

If my collusion with Ashari hadn't been there you would have had to bear very hard times like the bleating of a hungry camel."

When Muawiyah read these couplets he was very much affected and after that he never told anything to Amr Aas regarding the taxes of Egypt.[14]

Confiscating the properties of citizens

After his wasteful expenditure and excess Muawiyah was compelled to confiscate unrightfully the properties of people to compensate shortages in his royal treasury. He confiscated the inheritance left by Hinat, Farazdaq's uncle. Farazdaq objected to this action of Muawiyah and denounced him in the following lines of poetry:

"Your father and my uncle, O Muawiyah, left inheritance and inheritance is given to a person's surviving relatives.

Then why did you take over the property of Hinat while the inheritance of Abu Sufyan is indeed your right.

If this had happened in the age of ignorance it would have been with regard to those whose inheritors are few.

If in religion there is something else, you have usurped our share or left only a little of it (like water that is left in the throat of the person who drinks it).

Am I not the most respectful of the people in my class and family with regard to the afflicted neighbors?

No one is born after the Prophet and his progeny like Hisaan who is most proximate to them among the people.

My family is besides the Pleiades and the moon and the stars are less in brilliance to it.

I am the son of a high mountain as the number of sand particles and the root of the earth is my root. So who could be equal to it?

My ancestors are numerous, O Muawiyah! They are illuminated and the wind guards around their raiments.

They were from the generations of kings and your family from Abde Shams cannot be equal to them." 15

The above couplets mean that the inheritance left by Sakhr, grandfather of Muawiyah was transferred to his inheritors while the inheritance of Farazdaq's uncle was confiscated by Muawiyah. And if this had occurred during the pre- Islamic age Muawiyah would not have been able to take it because the family of Farazdaq was of the most prominent clans of Arabs.

Agricultural Income

Muawiyah deprived the people from annual agricultural income to cover his expenditure and in this matter he resorted to severe oppression and force on the people. According to historians he extracted upto 10 million Dirhams and it became16 such an obstacle that Muslims were completely alien to it. But the succeeding caliphs also followed the same practice after Muawiyah and they forced Muslims to pay such heavy taxes.

Plunder carried out by governors and Agents

Rulership in the period of Muawiyah became a source of plundering and usurpation of wealth and a means for gathering wealth and misappropriating property.

Anas bin Abi Unaas said to Haritha Ghadani, a supporter of Ziyad Ibn Abih, when he became the governor of Surraq a province of Ahwaz:

"O Haritha bin Badr, you have become associated with rulership. So remain therein like a field mouse and indulge in breach of trust and theft.

Enjoy with the Tamim in wealth as wealth is a tongue that man speaks to it in awe.

*O Haritha, a thing that you have obtained, do not consider it valueless as your share in the two Iraqs is Surraq.*17

Also Uqbah bin Hubaira Asadi has described the oppression of government agents and their usurping of wealth in the following manner:

"O Muawiyah, we are humans, deal with us as men, we are not mountains and iron.

You have usurped our land and destroyed it. Does a tree or a trunk remain intact in it?

I find myself in a community that is destroyed and Yazid and his father rule over it.

Can we covet caliphate while we are already destroyed? Neither you nor me shall remain alive.

From arrogance of caliphate and rulership free the oppressed and slaves and come to the right path.

Observe equity among us before the troops abandon soldiery and pounce upon you." 18

Muslims bore different types of atrocities from the agents and tax collectors because they were experts in plunder and thus they did not find anything with anyone but that they used to somehow seize and appropriate it.

Tax collection

Tax collection depended upon the whims and fancies of the collectors. The agent Khana asked Amr Aas about the tax that was payable to him. Amr Aas scolded him and said, "Even if you had paid me from the earth to the sky I would not have told you the limit of your tax liability. You are our treasurers. When our expenses increase we shall increase it on you and when they reduce we shall reduce them on you'"19

These oppressive steps destroyed all the rules of justice and equality that Islam had brought.

Hoarding of Gold and Silver

Muawiyah ordered Ziyad bin Abih to collect all the gold and silver for him. Ziyad and his agents began to forcibly seize any quantity of gold and silver that people had in their possession and dispatched it all to Damascus.20 This matter made life difficult for the people and deprivation began to kill them.

Economic Progress Paralyzed

Economic progress became paralyzed in all the areas and agriculture and trades declined and the public economy became involved in decadence as a result of wasteful expenditure and excess of Muawiyah. In such a way that Abdullah bin Hamam Saluli has announced this matter and he wrote some couplets on this topic on a piece of paper threw it in the Mosque complaining about the terrible oppression and horrible injustice that Muawiyah and his agents were committing upon the people:

"Tell Muawiyah the son of Sakhar, that the province of Sawad is destroyed and no longer any Sawad remains.

I see our agents stone-hearted for ourselves because for the sake of their personal benefits they have oppressed people.

Can you do something immediately and remove corruption from your subjects? And that you may dismiss those who are always following their selfish desires

and those who are destroying the cities due to their foolishness.

As much you tell them to refrain from greed and covetousness as much they shall persist in deviation."21

Through these couplets Saluli described the economic conditions and domination of the rulers in oppressing the subjects. He has demanded the government to dismiss such officials and change their behavior because they indulged in destroying the provinces, sucking of people's blood and following their selfish desires.

Muawiyah's Justification

Muawiyah believed that the funds of Muslim community and central treasury were his personal properties and that he could utilize them in any way he liked; so much so that he says: "The earth is for the Lord and I am His representative. So whatever is taken from the wealth of God is my property and whatever I leave, it is allowed for me."22

Such a logic was absolutely opposed to the spirit of Islam and its viewpoint because Islam based the principles of economy on the foundation that government funds belonged to the Muslim Community and the government is duty bound to take care of the funds and endeavor to increase them and the ruler or others had no right to play with the economy of the nation and spend from public wealth according to their whims and desires because such an action would spread poverty and unemployment and subject the country to economic difficulties.

Islam considered poverty a social evil and an epidemic and it is necessary to confront and remove such things in every way possible. The head of the regime is not allowed to restrict anything from public wealth. The viewpoint of Islam is thus. But Muawiyah (in an inarguable manner) did not pay attention to this and he spent the wealth of Muslims according to his personal whims and desires.

These were some examples of the fiscal policies of Muawiyah which were bereft of the spirit of balance and which caused widespread poverty and deprivation in the country.

Policy of disintegration and favoritism

Muawiyah based his policy on creating disunity among the Muslims and their disintegration and made the spirit of disunity and enmity predominant among them because he believed that the regime cannot gain stability except through destroying the unity of the people and there should be widespread mutual animosity among the members of the community.

Aqqad says: Muawiyah had an excuse (intrigue) that he repeated and used it fully and became dominant in it and before his enemies in his kingdom, whether Muslims or non-Muslims he used it for them and it was based on sowing dissension and creating conflicts in the ranks of enemies and encouraging mutual enmity among them by putting doubts in their mind regarding each other. Some of them were members of his own clan and family'he could not bear to see two important persons united on something and he used to sow enmity between them so that he could overpower them."[23]

Muawiyah disintegrated the Muslims and broke the relationship of Islamic brotherhood that the Holy Prophet (S) had established and based his society on.

Oppression of Non-Arabs

Muawiyah tried his utmost to oppress and humiliate people of non-Arab origin. So much so that he wished to eliminate all of them completely. Historians say: He summoned Asnaf bin Qais and Samrah bin Jundab and told them: I see that the population of redskins has increased and that could be a problem for us in the future and may precede us. As if I can see them dictating to the Arabs on administration, therefore I have decided to eliminate half of them and keep their other half under surveillance. So that they may help in industry and keep the roads etc in perfect condition."

Asnaf and Samrah did not like this draconian step and they spoke very kindly to him and dissuaded him from this plan.24

Muawiyah established the practice of cruelty on slaves and the regimes that succeeded him spread cruelty and deprivation in-spite of the fact that they used to participate in military affairs and other government matters. The poet says regarding the oppressions done on these non-Arabs as follows:

"Whenever you see the Umayyads, Ibn Zubair or those Arab rulers, convey the message to them.

That non-Arabs are writhing in hunger and battle and they complain to the caliph."

A Khorasani person addressed Umar Ibn Abdul Aziz and requested him to deal with them with justice. He says, "O Amirul Momineen, one thousand non-Arab people are going to war without getting any allowance or livelihood and like them the *Zimmis* (non-Muslims) who have become Muslims and also pay tax.25 This was at the time when Shobi, the judge of Umar Ibn Abdul Aziz had become disgusted with the Mosque as he abhorred the rubbish of his house because people of non- Arab origins used to pray therein.26 So much so that the non-Arabs were compelled to make a separate Masjid for themselves and called it Masjid-e-Mawali.27 They used to pray in this mosque.28 Khuda Bakhsh is of the view that the factor that compelled them to recite prayers in that mosque was that they saw the bigotry of the Arabs against them and they did not permit them that to pray with them in the same Masjid while Mawali (non-Arabs) behaved very kindly with Arabs and used to invite them to the path of guidance and say: "We do not deny the differences of the people and their precedence over others and we don't consider master and slave and the nobles and lower class people as equal. Rather we say that the superiority of man is not on the basis of their parentage or genealogy, it is due to their nobility, deeds and morals and their valor. Thus anyone who does not have courage and valor is not superior even if he may be from Bani Hashim because the honorable is one

whose deeds have given him honor and superior is one whose bravery has bestowed them superiority."29

Umayyads and those people having same views did not understand this logic which is taken from the reality of Islam and its guidance. That Islam had ordered the spreading of equality and justice among all people without any discrimination between them on the basis of race.

Anyway, this policy of racial discrimination spread dissensions and enmity among the Muslims and created discord in them. And also the non-Arab Muslims become ready for every uprising against the Umayyad regime in such a way that at last they were the active power that destroyed the Umayyad rule and eliminated all their signs.

Tribal Prejudice

Along with the policy of groupism and creating dissensions that the Umayyads resorted to, they also revived tribal prejudice. Among the terrible examples of this painful confrontation was that the Umayyads incited communal discord among the people and ensured their non-interference in political matters. This has become known from Arabian poetry so that people may keep away from the cruelty and oppression that Muawiyah heaped on them.

Historians say: Muawiyah took new steps to revive the ancient tribal enmity between Aws and Khazraj. In this way he wanted to devalue them and that their respect in the Islamic and Arab world may be lost. Also he created bigotry among the Yemenites towards the Egyptians so that he may incite the fire of mischief among them and there should be no unity between among them to speak up or to cause harm to his regime.

Muawiyah's officials acted upon the destructive policies of Muawiyah. For example Ziyad bin Abih used to make tribes fight

each other and enflame the fire of mischief among them so that they may remain involved in it and may continue under his power. Falhauzen says: Ziyad knew how to make tribes fight against each other and keep them under his power and he incited them to work for him and he encouraged them in this way'"30

Historical sources contain many examples of different types of tribal battles that Muawiyah and his agents created and which spread enmity and malice among Muslims and Islam. People were involved in great problems due to them and all fruitful activities were made to serve Muawiyah's aims. He opposed the call of the Prophet (S) that had invited people to brotherhood and mutual affection.

Policy of intimidation and violence

Muawiyah ruled the people with policy of intimidation and violence and considered their destiny and value to be worthless. After the treaty he announced that he had fought Muslims only to obtain rulership and power and shed their blood and he completely disregarded all conditions he had accepted from Imam Hasan ('a) and declared that he would not fulfill any of them. He openly expressed his arrogance and cruelty when he said, "We are such an age that if we give respite to someone he would become elevated and if we suppress anyone he shall fall into oblivion'"31

His agents and governors also acted upon this deceitful manner. Utbah bin Abu Sufyan delivered a sermon in Egypt and said: "O you most humiliated people! I have kept my nails for you so that the evil doers among you may be reformed. And I wanted that you all should be reformed if your corruption still remains on you. Then except for criticism of government and denouncing it, you did not intend anything else. By Allah, we shall break whips upon your backs. Thus if you could cure your pain, what could be better than it? And if it is not so, the sword would be after you. What wisdoms we had but your hearts did not understand them

and the advises that we gave were met with your closed ears. If you continue in your disobedience, I am not miserly in punishing'"[32]

In another sermon to Egyptians he says, "O people of Egypt! You must not be like a sharpened sword with which the Almighty Allah has slaughtered one that was Uthman. Thus creating mischief and trampling the prophetic practices and putting yourself in the terror of falsehood after having attached yourself with truth. That by Allah I shall trample you in such a way that after that no life shall remain in you till you forget even what you know."[33]

The sentences of his sermons indicate the level of his animosity to the community and his complete disregard to all its values and aims.

In the same way one of those governors who had become deniers of truth and justice was Khalid Qasri who gave a speech in Mecca and threatened the society with destruction and annihilation and he said, "O people, it is necessary for you to obey and move with the congregation and beware of doubts, by Allah if anyone is brought to me who criticizes his leader, I shall crucify him in the sanctuary (Ka'ba)'"[34]

This condition was found in all agents and governors of the Umayyad regime. Walid bin Yazid says:

"Forget the memory of Sa'ad as we are more in number and wealth.

We are such that we became rulers of people by force and consider punishing and humiliating them as lawful.

We take them towards degradation and humiliation and except for misfortunehave nothing else for them."[35]

These couplets show to what extent he considered the community as lowly. Therefore he, along with rulers of his family, ruled peo-

ple by force, humiliated them and led them to the pit of destruction.

And also there is the statement of Abdul Malik Ibn Marwan who delivered a sermon in Yathrib before the children of Emigrants and Helpers and he said: “Know that, I solve the problems of this community only with the sword so that you come to the path. You have remembered the first of the Emigrants but you have not acted like them. You order us to observe fear of Allah but you neglect your own selves. By Allah, if after this anyone commands me piety, I shall kill him’”[36]

This address indicates the transgression of that criminal because he had no option remaining for solving the problems of the community except bloodshed and spreading injustice and intimidation. However spreading of justice, comfort and prosperity among the people was something that neither he thought about nor other Umayyad rulers had in their imagination.

Considering the poor people as despised

The Umayyad regime in all its periods, based its rule on wreaking injustice on the poor and considering the weakened section of people to be despised. Historians say: Bani Umayyads permitted poor people to enter government offices only after all the people had been dealt with. Ziyad bin Abih asked Ajlan, the sentry of his court: “How do you behave with the people?”

“First I accord preference by family status secondly by their elegance and thirdly by their manners.”

“Whom do you admit last?”

“Those whom even God does not accord importance.” “Who are those people?”

"Those who wear summer clothes in winter and warm clothes in summer."37

This policy destroyed the principles of justice and equality that Islam had brought because is not supportive of any discrimination between Muslims and it considers them equal like the teeth of a comb.

Policy of Deceit and Intrigue

Muawiyah based his rulership on the foundations of deceit and intrigue and in none of his political activities there was any shade of rightfulness because a sleeping and stagnant conscience does not understand truth and does not perceive reality. History has recorded many examples of his intrigues and some of them are as follows:

1. When Muawiyah had the great leader, Malik Ashtar poisoned, he glanced at the people of Syria and said, "Ali had sent Ashtar to Egypt, then pray God to protect you from him."

People of Syria imprecated Malik in every ritual prayer38 and when Muawiyah received the news of his passing away he informed the Syrians that his death was due to their prayers because they belonged to the party of God. After that he whispered to Amr Aas, "God has an army of honey."39

2. From the intrigue and frauds of Muawiyah was that when the Imam ('a) sent Jubair Bajali to him and called him to pay allegiance, Muawiyah summoned Sharehbil Kandi who was the most prominent personality of Syria and instructed a group of confidants that each of them should separately meet Sharehbil and remind him that Ali had killed Uthman. When Sharehbil arrived, Muawiyah informed him about the arrival of Jubair and that he was asking to pay allegiance to Ali but he had not paid him allegiance in order to first know the view of Sharehbil because the Imam had killed Uthman.

Sharehbil asked for some time to consider the matter. When he came out every person of that group met him separately and informed that Imam was responsible for Uthman's murder. Sharehbil did not doubt their truthfulness and he hurried back to Muawiyah and said, "O Muawiyah, where are the people? Indeed Ali has killed Uthman. By God, if you give him allegiance, we shall throw you out of Syria and kill you."40

Muawiyah told him in a deceitful manner, "I shall not oppose you. I am nothing but a citizen of Syria'"

Through such frauds he established the foundations of his power and based his kingdom on them.

3. Another kind of his fraud with the people of Syria was that he wrote a letter to Qais bin Sa'ad, a leader of his time, and promised him governorship of Iraq and governorship of Hijaz to any person from his family who liked it if Qais supported him. Qais replied him negatively in harsh words but Muawiyah told the people of Syria that Qais had given him allegiance and told them to pray for Qais and forged a letter and saying that Qais had sent it to him. After that he read it out for the people of Syria as follows:

"So to say: Indeed the murder of Uthman was a terrible disaster in Islam. And I have pondered on myself and my religion and saw that it is not possible for us to back that community which has killed the sanctified, righteous and pious Imam of Muslims. We seek Allah's forgiveness for our sins and that we have entered into a peace pact with you and I would like to battle those who have killed the oppressed guiding Imam. Thus let me know how much money and how many men you require so that I may send them to you immediately'"41

In this undesirable manner Muawiyah deceived the people of Syria and sent them to fight the successor of Muhammad and the gate of his knowledge.

4. Deceit and fraud was one of the elements of Muawiyah's nature and character, and principles that shaped his policy in such a way that his son, Yazid was surprised when people paid allegiance to him and praised him and he told his father, "O chief of believers, we don't know whether we are deceiving the people or the people are deceiving us?"

Muawiyah replied, "You may deceive whomsoever you want. Show yourself to be deceived by him till you obtain what you want. At that time you would have deceived them."42

Muawiyah breathed with cunning and fed it to the people of his kingdom till a generation came into being and these qualities became a part of their nature.

Spread of opportunism

Muawiyah's regime took steps to spread opportunism and benefit-seeking among the people while Islam has taught the importance of truth and selflessness. While in the view of most people it was not having any value. Among their qualities was their waywardness and unrestrained character. Historians have narrated that: Yazid bin Shajrah Rahawi came to Muawiyah and when he was listening to Muawiyah's address, a stone hit and injured him but he did not pay any attention to it and showed no reaction. Muawiyah asked him, "What has happened to you?"

"What, O Amirul Momineen ('a)?" "Why are you bleeding in your face?"

"I was so engrossed in the address of chief of believer that I did not notice anything else till the chief called my attention to it."

Muawiyah was astounded and he said, "He has done injustice that has made you of those having an allowance of one thousand and taken you out of the row of the people of Siffeen."

At that time he ordered that 500,000 Dirhams should be paid to him and he increased his allowance by a thousand.43

This phenomenon was predominant in all the periods of Umayyad power. Just as historians have stated that Ismail bin Yasar was a supporter of Ibn Zubair but when the Merwanids emerged victorious over the clan of Zubair, Ismail switched his loyalties and joined the party of Marwan.

One day he had gone to meet Walid and he made him wait for hours. When he was given permission he entered weeping. Walid asked the reason for his lamentation. He said, "You kept us waiting while I and mother have joined the Merwanids."

Walid excused himself but he continued to cry in that same way. Walid comforted him. At that time Walid ordered that he be given a nice present. When he came out a person who knew him followed him and asked about his claim of loyalty to the Merwanids that since when had he become a partisan of Merwanids?

He replied, "Our enmity to Merwanids is same as the enmity of our father Yasar at the time of his death till he cursed Marwan bin Hakam to obtain the proximity. And it is the same thing that encouraged his mother also that in order to obtain Allah's proximity, instead of reciting the rosary (praising God) she used to curse the progeny of Marwan."44

Historians have recorded numerous examples of such frauds that were common in that time and without any doubt it was the consequence of Umayyad policies that they were raising their generations on selfishness and deviation from the truth.

Insult and Unrestrained Behavior

Muawiyah was famous for his insulting manners and unrestrained behavior. Ibn Abil Hadid says: "During the time of Uthman, Muawiyah was well-known for unrestrained nature and he

committed every kind of infamy. He had been careful to some degree during the time of Umar due to his fear but he still used to wear silk and brocade and used gold and silver utensils and he used to ride on saddles decorated with gold while he used to don silk and brocade garments. At that time he was a young man having the arrogance of youth and its effects and was intoxicated with power and rulership. Books of biography say that he used to imbibe wine in Syria during the period of Uthman'

In the same way he used to listen to songs and rock and swing and gave rewards to singers and musicians. It was nothing wrong in his view. And his son, Yazid also was affected by this and he was always intoxicated with wine and he was absolutely unrestrained. All subsequent caliphs of Bani Umayyah followed these manners.

Jahiz says: Yazid, that is Muawiyah's son, never passed an evening without intoxication and never started a day without a drink. Abdul Malik bin Marwan drank (wine) once a month and he did not perceive whether he was in the sky or in water' Walid bin Abdul Malik drank alternate days and Sulaiman bin Abdul Malik drank once in three days. Hisham drank every Friday eve. Yazid bin Walid and Walid bin Yazid were always listening to songs and music and drinking wine. However Yazid bin Walid was always in one of the two conditions. He was either ecstatic in songs and music or intoxicated with alcohol. Marwan bin Muhammad drank every Monday and Friday night.45

In the year 119 A.H. Hisham bin Abdul Malik appointed Walid as the Amir of Hajj (leader). He carried dogs with him hidden in caskets. One of the boxes containing a dog fell down'In the same way he carried domes in order to renovate the Ka'ba and fixed them on the Ka'ba. He also brought with him quantities of wine. He wanted to fix the dome on top of the Ka'ba and to sit inside it. However his companions warned him and said, "We shall not be able to save you and ourselves from the people." So he decided not to perform that antic.46

During the caliphate of Walid bin Yazid when Ali bin Abbas came to him while he had brought Ibn Shuray from Kufa. And he told Walid without any preface that, "By Allah, we have not been sent but to ask you about the Book of Allah and the Sunnah of His Prophet'"

Ibn Shuray smiled and said, "If you asked me about them you would find me ignorant."

"I have been sent to you to ask you about Qahwa (wine). Tell me about wine." "O Chief of believer, ask me whatever you like."

"What do you say about water?"

"I don't know. I am ignorant about it."

In the same way he continued to ask him about different drinks till he reached to wine: "What do you say about wine?"

"Ah! It is my life!"

"You, by Allah, are my life!"47

Walid sent message to his deputy in Kufa and instructed him to send all shameless poets to him so that they may entertain him. This was at such a time when people were taunting him for waywardness in all parts of his kingdom. He wrote to his governor in Khorasan and asked him to send him musical instruments. A poet contemporary to him ridiculed him as follows in his composition.

"O trustful one of God! Good news to you! Good news to you! Good news to you! Those camels on which were loaded goods and commodities in excess. Those asses of theirs on which wine is loaded and on which a drum is affixed.

In this world it is all for you and in Paradise also you shall have all comfort."48

Pleasure seeking and vain past times became dominant in the society and the people surrendered themselves to transgression and sinful deeds became their habit such that it is narrated that an old man was brought to Hisham bin Abdul Malik while singing girls, wine and harp were in his company. Hisham said, "Hit the drum on his head." That old man began to cry. A person from the audience said, "Be patient." The old man said, "Do you think I am crying because of the beating? I am weeping because he has considered the harp so lowly that he is calling it 'drum'".[49]

The manners and customs of the Umayyads followed the manners and customs of Muawiyah. Singing and music and every type of unrestrained behavior had spread in all areas so that the foundation of the community may be destroyed and their religious and social views may become distorted.

Spread of Unrestrained behavior in Mecca and Medina

Muawiyah intentionally spread profanity and unrestrained behavior in the two holy places so that their sanctity may be destroyed and their honorable position in society and in the hearts of the people may be eliminated.

Alaili says: "Umayyads used to encourage the view that unrestrained behavior was lawful in the holy places of Mecca and Medina because a group of poets and eunuchs among whom was Umar bin Abi Rabia were hired so that the two centers of Mecca and Medina may be introduced in an inappropriate way so that they may not seem capable of religious leadership."

Asmai has said, "I entered Medina but except for eunuchs I did not see anyone else and people were narrating stories and relating jokes."[50]

Gatherings of music and songs became common in Medina and the governor also attended these programs and participated in them actively. In this way the spirit of morals was completely disintegrated and people became aloof from those lofty values that Islam had brought.

Considering religious values unimportant

Muawiyah considered all religious values unimportant and he ignored all the laws that Islam had brought. On the basis of this he used vessels of gold and silver and considered usury lawful. He used perfume in the condition of Ihram and trespassed laws.[51]

Most of the Islamic laws in the major period of Umayyad rule were rendered useless. Thus Kumayt, the poet of Islam says regarding this:

"The laws were not applied because we are in such a community which is having a contrary belief.

Are you and we followers of a book so that we may act according to it?

As if these were foolish ones who commanded and prohibited according to the Book of God.

We see rulers of evil character that how long they have ruled and the pain and problems of the people also prolonged.

We have not seen worse examples of injustice than the oppression of our rulers."[52]

Muawiyah considered light the commandments of Islam and looked upon them with disdain.

Narrators say: When he became victorious it was said to him: "Why do you not reside in Medina as it is the town of (Prophet's) Migration and the tomb of the Prophet is situated there? "He replied, "In that case I shall become deviated and not be of the rightful ones."53

All the Bani Umayyah caliphs followed this stance of Muawiyah. For example, Yahya bin Hakam asked Abdullah bin Ja'far: "Why did you leave the dirty town (city of Prophet)?"

The son of Ja'far objected to this and he cried, "Muhammad (S) had called it "Tayyabah" (Purified) and you call it "dirty"? You have separated in the world and therefore you shall also be separated in the Hereafter."

Yahya said, "By Allah, if I die and am buried in the sacred land of Syria it is more preferable to me than being buried in Medina."

The son of Ja'far said, "You have preferred the neighborhood of Jews and

Christians to the neighborhood of Muhammad (S) and the Emigrants."54

Joining Ziyad with his lineage

An example of Muawiyah's disregard for Islamic values is relating Ziyad bin Ubaid Rumi to his lineage without a legal proof merely on the basis of the sole testimony of Abu Maryam the wine-seller, a thing that does not prove lawful relationship and by this act he had gone against the statement of Holy Prophet (S) when he said, "The child is related to the father and stoning is decreed for the fornicator."

Muawiyah adopted this tactic for political aims and to strengthen his rulership and power'a curious matter with regard to this is that Nasr bin Hajjaj in the presence of Muawiyah spoke angrily to

Abdur Rahman bin Khalid bin Walid about Abdullah, slave of Khalid bin Walid. Muawiyah ordered his sentry to remove the two as long as the court was in session.

When the session concluded Muawiyah ordered to get him a stone and placed the lapel of his cloak on it. Then he allowed the two persons to enter. They presented their quarrel to him regarding Abdullah. Then Nasr told Abdur Rahman, "My brother and father have made a bequest to me that he (Abdullah) is born through him."

Abdur Rahman replied, "He is my slave and the son of slave and maidservant of my father was born on his bed."

Muawiyah issued his judgment in the matter and said, "Take this stone and give it to Nasr bin Hajjaj because Muhammad (S) has said: The son belongs to the father and the stone is for the fornicator."

Nasr glanced at him and said, "Why did you not issue this judgment in the case of Ziyad?"

Muawiyah said, "That was the order of Muawiyah and this is the command of Muhammad (S)."[55]

Objection of Imam Husayn ('a)

Imam Husayn ('a) objected to Muawiyah for taking Ziyad as his brother because it was absolutely against the command of Muhammad (S). Imam Husayn ('a) sent a memorandum to him containing many crimes that Muawiyah had committed. It was mentioned in that denouncement: "Did you not claim that Ziyad the son of Sumaiyyah born on the bed of Ubaid Thaqif is the son of your father while Muhammad (S) has said: The son belongs to the father and the fornicator is to be stoned. You have willfully abandoned the practice of Muhammad (S) and followed selfish desires without any guidance of Allah."

This action of Muawiyah caused great anger and unhappiness to the righteous and religious people as we have described in detail in our volume titled, Life of Imam Hasan (‘a).

Muawiyah’s Animosity towards the Prophet

Muawiyah was very inimical towards the Prophet (S) in such a way that during his caliphate, he did not recite Salawat on His Eminence for forty Fridays. Some of his friends asked the reason for this. He said, “Nothing prevents me from his remembrance except that some people begin to feel greatness (proud).”56

Once he heard the Muezzin recite: “I witness that there is no God except Allah and that Muhammad is the Messenger of Allah (S).” He could not remain quiet and he said, “May Allah bless his father! O son of Abdullah! You had great courage and you did not like for yourself but that your name should be with the name of the Lord of the worlds.”57

Among the indications of Muawiyah’s malice towards Holy Prophet (S) is the matter that Matraf bin Mughairah has narrated:

“I went to Muawiyah along with my father. My father used to visit him often and upon returning speak about Muawiyah and his intelligence, and he used to be astonished at him. Finally when he returned one night he did not even eat his dinner and I found him depressed. I waited for a while thinking that this depression was only because of something related to us. At last, I asked him, ‘Why do you look so aggrieved tonight?’ he replied, ‘Today I am coming from the worst infidel and the vilest person.’ I asked, ‘Who is that?’ My father replied, ‘Today, I told him (Muawiyah) in private: O Master of the faithful! You have reached an age when it would have been better if you had acted justly and nicely and looked at your brothers (i.e. Bani Hashim) with kindness and improved relations with them. By Allah! Today they have nothing,

which you may fear and you shall always be praised due to this good deed and rewarded by Allah.' Muawiyah said, 'Alas! Alas! How can I hope for the endurance of remembrance? See, a man of the Teem tribe (i.e. Abu Bakr) became a ruler. He acted justly and did what he should have done, till he finally died, and with him his memory also perished; just his name, Abu Bakr remains. Then a man from Adi tribe (i.e. Umar) became the ruler. He struggled for many years till he finally died and his memory also ended, except that just his name is mentioned as Umar. But see how the name of Ibn Abi Kabsha58 is called out five times a day: "I testify that Muhammad is the Messenger of God." Now after this which deed of mine and name shall endure? By Allah, there is none except Him, except that they shall be buried (destroyed).'"59

This matter shows the shaky religious belief of Muawiyah and it is that it was nothing but a thin veil that he had put over himself. It shows that same inclination towards the period of ignorance and being affected by it to the utmost limit.

Apostatic tendencies were present in most of the Umayyad rulers. Walid in one of his drinking bouts denied the Day of Judgment and raising up of the dead:

"Turn the goblet on the right and not to the left.

Give it to drink and at that time when it is incensed with aloe wood. A wine that is first placed in a pitcher.

It is laced with Perfume of bondmaids and camphor of dignity. I am sure that I shall not be raised to be sent to Hell.

I raise people so that they may mount the ass of religion. And leave to destruction those who aspire for Paradise." 60

Many of the Bani Umayyad governors also bore apostatic beliefs. For example Hajjaj addressed Allah in presence of a crowd and he said, "Is your Prophet higher or your caliph?" He meant to say that Abdul Malik was greater than the Prophet.61

In the same way he used object to those who visited the Prophet's tomb. He used to say, "Woe be those who go around the wooden planks and decayed body. Why don't they circumambulate the palace of Abdul Malik, chief of the believers? Do they not know that the caliph of all is better than his or her Prophet?"62

In this way the machinery of Umayyad regime was involved in insulting the Prophet of Allah (S) and in ridiculing his Prophethood.

Transforming the realities of Islam

Muawiyah encouraged transforming of the illuminated realities of Islam that established for all the communities movements of Jihad and movements for making the future. And he encouraged Muslims not to protest against the oppression of oppressors and calamities of tyrants. It was the slogan of the great companion of Abu Zar Ghiffari who had truly understood Islam and who raised the banner of protest against the Umayyad regime when he demanded Uthman and Muawiyah to act with justice with the oppressed and downtrodden people and distribute the wealth of the nation among the poor and deprived sections of the community.

Muawiyah intended to destroy this religious view and shatter this responsibility. Therefore he instituted groups of tradition forgers who considered social protest an innovation and he ordered them to forge traditions and attribute them to the Prophet, the great freedom-giver of humanity making it compulsory for people to accept without protest all sorts of injustices at the hands of tyrant rulers. Some examples of such forged traditions are as follows:

1. Bukhari through his chain of narrators has quoted from the Messenger of Allah (S) that he said to his companions, "After me you shall see that they have restricted some things for themselves and you shall see some things that you consider wrong." They asked, "O the Messenger of Allah (S), what do you command us

in this matter?" He replied, "Give to them their rights and ask your rights from the Almighty Allah."[63]

2. Bukhari has narrated through his chains of narrators that the Holy Prophet (S) said, "You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of." They asked, "What do you order us to do, O Allah's Apostle? (under such circumstances)?" He said, "Pay their rights to them (to the rulers) and ask your right from Allah." [64]

3. Muslim has narrated through his chain of narrators that Salama b. Yazid al-ju'afi asked the Messenger of Allah (may peace be upon him): Prophet of Allah, what do you think if we have rulers who rule over us and demand that we discharge our obligations towards them, but they (themselves) do not discharge their own responsibilities towards us? What do you order us to do? The Messenger of Allah (may peace be upon him) avoided giving any answer. Salama asked him again. He (again) avoided giving any answer. Then he asked again-it was the second time or the third time-when Ashath b. Qais (finding that the Holy Prophet was unnecessarily being pressed for answer) pulled him aside and said: Listen to them and obey them, for on them shall be their burden and on you shall be your burden.[65]

4. Bukhari through his chains has narrated from 'Arfaja who said: I have heard the Messenger of Allah (may peace be upon him) say: Different evils will make their appearance in the near future. Anyone who tries to disrupt the affairs of this Ummah while they are united you should strike him with the sword whoever he be.[66]

Muawiyah's Behavior with Ahlul Bayt ('a)

Muawiyah tried his utmost to reduce the respect and value of Ahlul Bayt ('a)[67] while they were the heritage (memento) and the

perceptive nerve of this community. He employed the most terrible means to distance them from the field of Islamic life. He employed the following means for his purpose:

1. Control over Preachers

Muawiyah put preachers in all areas under his control so that he may distance the people from Ahlul Bayt (‘a)68 and that they may spread misguided statements and reduce their importance and accord strength to the Umayyad regime.

2. Using the centers of Education

Muawiyah transformed the centers of education like the school and instructions classes in order to feed the children and youth enmity and malice towards Ahlul Bayt (‘a) so that a generation of opponents may come into being.69 It was a very important machinery which imprinted the hearts of the youth with malice towards the progeny of the Holy Prophet (S).

3. Fabricating Traditions

Muawiyah established special networks for forging traditions and these were the worst networks devised to destroy Islam. He instructed them to fabricate traditions and attribute them to the Holy Prophet (S) so that the value of Ahlul Bayt (‘a) may be decreased. The prominent members of this group of tradition fabricators were as follows:

1. Abu Huraira Doosi

2. Samra bin Jundab

3. Amr bin Aas

4. Mughairah bin Shoba

These persons fabricated thousands of traditions and attributed them to the Holy Prophet (S) such that on the basis of the policy of

the regime they are divided into some groups and they are as follows:

First Group: Fabrication of traditions in praise of companions so that they may be equaled in rank to the Ahlul Bayt (‘a). Imam Muhammad Baqir (‘a) has pointed out more than a hundred ‘traditions’ in this group that are of this type:

A. Umar is a ‘Mohaddas’, that is one with whom the angels speak.

B. Tranquility speaks from the tongue of Umar

C. An angel brings inspiration to Umar

D. Angels are ashamed of Uthman.70

And numerous traditions like these have been fabricated in praise of companions. Ibn Arafa Muhaddith alias Naftuyya says: Most traditions fabricated in praise of companions were fabricated during the Umayyad period in order to get into their good books as they were of the view that they shall be able to humiliate the Bani Hashim’71

In the same way traditions were concocted to mimic similar statements of the Messenger of Allah (S) in praise of the Holy Ahlul Bayt (‘a). For example the saying that: Abu Bakr and Umar are two chiefs of aged people of Paradise. This blatant fabrication was in confrontation of the Prophet’s statement that is Mutawatir (widely related): Hasan and Husayn are two chiefs of the youths of Paradise.72

Second Group: Fabrication of traditions that denounce the purified progeny and reduce their value. Muawiyah gave 4000 dirhams to Samra bin Jundab so that he may deliver a sermon before the Syrian people and state a tradition purporting to say that the following verse of Quran is regarding Ali (‘a):

“And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what

is in his heart, yet he is the most violent of adversaries. And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making." 73

Samra bin Jundab related this matter to them and he took away a great prize from the Public Treasury of Muslims'74

Among the statements fabricated by those people is a 'saying' of the Holy Prophet (S) with regard to the family of Abu Talib that: "The family of Abu Talib is not my well-wisher. My well-wishers are the Almighty Allah and the righteous believers."75

Amash has narrated that when Abu Huraira came with Muawiyah in the year of congregation (year 41 A.H.) to Iraq he went to the Kufa Masjid and when he saw that a large number of people have come to welcome him, he kneeled down on the ground and slapped his cheek saying: "O people of Iraq, do you claim that we attribute falsehood to the Messenger of Allah (S)?76 And I shall burn myself in fire (of Hell)? While I have heard from the Messenger of Allah (S) that he used to say: "There is a sanctuary for every Prophet and my sanctuary is in Medina from Eir to Thoor. Thus whoever creates a disaster therein shall be cursed by Allah, the angels and all the people. By Allah, I testify that Ali has committed a disaster therein."

When this statement of Abu Huraira reached Muawiyah he rewarded him and accorded him great respect and also made him the governor of Medina.77

There are other fabricated traditions of the same kind that cast aspersion on the purified progeny. The same purified progeny which was the source of belief and perception in the world of Islam.

Third Group: Fabrication of traditions in praise of Muawiyah for purifying the blemish of confronting Islam by him, his father and his family and for concealing that which has been related by the

Prophet in their denouncement. Some of these 'traditions' are as follows:

1. The Holy Prophet (S) said: "Muawiyah bin Abi Sufyan is the most forbearing and forgiving person of my community."78

2. The Holy Prophet (S) said: "My confidant is Muawiyah bin Abi Sufyan."79

3. The Messenger of Allah (S) said: "O Allah! Teach Quran to him (Muawiyah) and protect him from divine chastisement and admit him into Paradise'!"80

4. The Holy Prophet (S) said: "Whenever you see Muawiyah on my pulpit delivering a sermon,81 you must accept (what he says) as he is my trustee in this nation."82

Other fabricated traditions indicate Muawiyah's mental confrontation against Islam and it is that he endeavored to eliminate and destroy the religion.

Fabricated Traditions Regarding Imam Husayn ('a)

Among the traditions fabricated against Imam Husayn ('a) is that they narrated that His Eminence went to meet Muawiyah on Friday while Muawiyah was on the pulpit reading a sermon. A person from the audience said to Muawiyah: Allow Husayn to address from the pulpit. Muawiyah said: "Woe be to you. Leave me, so that I can express praise and glory." After that he praised and glorified the Almighty and he glanced at Husayn and asked, "O Aba Abdillah! I ask you, am I not a son of Meccan valley?

"Yes, by the One who sent my grandfather as the herald of glad tidings." "O Aba Abdillah, I ask you, am I not the maternal uncle

of the believers?" "Yes, by the One who sent my grandfather with prophethood."

"I ask you, O Aba Abdillah, am I not the scribe of revelation?"

"Yes, by the One who sent my grandfather as a warner."

After that Muawiyah came down from the pulpit and Husayn ascended the pulpit and praised and glorified the Almighty Allah in such a way as none from the previous and latter ones had ever done. Then he said: "My father from my grandfather and my grandfather from Jibraeel and Jibraeel from the Almighty Allah has narrated that below the leg of the Throne of the Arsh (Heavens) is a green leaf of lilac and it is inscribed on it: There is no god except Allah and Muhammad is the Messenger of Allah (S). O Shias (partisans) of Amirul Momineen ('a) none of you shall come on Day of Judgment but that the Almighty Allah shall admit him or her to Paradise.

Muawiyah asked him, "O Aba Abdillah, I ask you, who are the Shias of Amirul Momineen ('a)?" His Eminence replied, "One who does not talk ill of the two Shaykhs, Abu Bakr and Umar and who do not speak ill of Uthman and who do not speak ill of you, O Muawiyah."

Hafiz Ibn Asakir has remarked in connection with this 'tradition': "This tradition is alien and I don't see its chain of narrators reach upto Husayn."[83]

Muslim people became involved in great turmoil due to these concocted traditions. 'Traditions' that became to be recorded in books of tradition and many Muslims thought that they are authentic. Therefore they began to regard Muawiyah as a respectable personality and they included him in the first group of companions of the Prophet who were very much steadfast in their religion. While if they had really learnt of the reality of these 'traditions' they would have become disgusted with him as Madayani has said.[84]

The fabricated traditions were not restricted to praise of Muawiyah and devaluation of Ahlul Bayt (‘a). They were also fabricated on the subject of religious legislations and in this sphere they mixed in them controversial and absurd matters and showed the reality of Islam in unfavorable light and destroyed the beliefs of Muslims.

Imprecation of Imam Amirul Momineen (‘a)

Muawiyah was in the forefront in enmity to His Eminence, Imam Amirul Momineen (‘a) and he openly announced curse and imprecation on His Eminence, in private and public gatherings and ordered all his officials and governors to speak ill of His Eminence among the people. Invoking curse on Imam (‘a) became widespread in all areas of Islamic lands. Muawiyah himself delivered a sermon to the people of Syria and told them:

“O people, the Messenger of Allah (S) told me, ‘After me you shall become the caliph. So select the holy land (of Syria) as there are righteous people over there’, and I selected you. So curse Abu Turab.”85

The people of Syria imprecated the Imam in response. Muawiyah also spoke to these beasts and said, “What do you think of a man that is Ali ñ who did not do good to his brother, Aqil? O people of Syria, Abu Lahab the uncle of Ali Ibn Abi Talib (‘a) is denounced by the Quran.”86

Historians say: Whenever Muawiyah read the sermon he used to conclude it on the statement: O Allah, Abu Turab has apostisied from Your religion and has gone off from Your path. Thus You curse him severely and involve him in a painful chastisement.”

They used to utter such nonsense from the pulpits.87 And when Muawiyah appointed Mughairah bin Shoba to the governorship of Kufa, the most important instruction he gave him was that he should not allow any shortcoming in speaking ill of the Imam (‘a), invoking blessings on Uthman, finding defects in Ali’s supporters

and in distancing them. Mughairah remained the governor of Kufa for seven years and during this period he did not give up the criticism of Ali and speaking ill of His Eminence.88

By this Muawiyah wanted to distance the people from their regard towards His Eminence. And that a distance be created between the principles of His Eminence and the people; principles that even pursued Muawiyah in his palaces.

Dr. Mahmud Sabhi says: "The Imam had become a lifeless body that neither he prevented their power nor he personally threatened them. This matter (of speaking ill about Imam) was not a thing except that the principles of His Eminence in rulership and his political view after his passing away also like during his lifetime made life dark and difficult for them."89

Imam ('a) was the standard bearer of human justice and the greatest example of this religion.

Jahiz says: "Whenever prominence and superiority in Islam is mentioned, whenever we speak of fighting for and defending Islam, whenever we talk of religious knowledge and whenever people argued among themselves about piety, no one was ever able to recognize anyone with all these qualities except Ali."90

Hasan Basri says, "By Allah, yesterday a man passed away from among you who was the thrower of an arrow from the arrows of Allah, the Mighty and the Sublime. (He conveyed divine messages). Thus after the Prophet (S) he was the captain of this nation and one having its superiority and excellence and the closest relative of Muhammad such that neither was he disgusted of the command of Allah nor embezzled the wealth of God. He presented his endeavors to the Quran and the Quran in return admitted him to the fruit laden orchards and blooming gardens. Yes! He is Ali Ibn Abi Talib ('a)."91

The curses that Muawiyah and his governors laid on His Eminence made apparent the excellences of His Eminence because the

Imam became an illuminated page of history for the people and became known in the society. His Eminence's first voice raised the rights of people and established social justice on the earth. They survived centuries and eons and those regimes that were opposed to Imam, be they Bani Umayyah or Bani Abbas were all destroyed and no sign or influence of them remains today. Imam alone was that person who remained on the heights of the fort of greatness and nobility. Because he was the first standard bearer of humanity and its lofty and greatest leader. The brief rule of His Eminence became an example of ideal government for the eastern ruler and the official foundations that continued to serve as the torch of guidance for those who want to form a government based on justice and truth and to build the future of nations while Muawiyah's regime remained as an example of breach of trust, mercenary groupism and oppression on people and considering them lowly.

Concealing the Merits of Ahlul Bayt ('a)

Muawiyah with all his powers tried to conceal the merits of Ahlul Bayt ('a) and he made their greatness distant from the view of Muslims and he prohibited the spreading of sayings of the Prophet in their praise.

Historians say: After the treaty, Muawiyah went for Hajj to the House of Allah and he passed by a group of people. They stood up to pay respect to him but Ibn Abbas did not stand up in his honor.

Muawiyah looked at him and asked, "O Ibn Abbas, what has stopped you from rising up like your companions have stood up? Is it the effect of some anger about the battle of Siffeen? O Ibn Abbas, my cousin, Uthman was killed unjustly."

Ibn Abbas replied him logically, "Umar bin Khattab was also killed unjustly and he entrusted the affair to his son. His son is

here," so saying he pointed towards Abdullah Ibn Umar.

Muawiyah replied to him without any logic,

"A polytheist had killed Umar'"

Ibn Abbas said, "Who killed Uthman?"

Muawiyah said, "Muslims killed him".

Ibn Abbas took control over the reins of Muawiyah's reasoning and said, "This matter further refutes your argument. If Muslims killed and abandoned him, it is nothing but right."

Muawiyah could not afford a reply and he took up the matter that in his view was more important than Uthman's blood and said: "I have written to all provinces and prohibited the mention of good qualities of Ali and his Ahlul Bayt ('a), so restrain your tongue, O Ibn Abbas."

Ibn Abbas shot an arrow of reply full of logic and eloquent proof to Muawiyah,

"Do you prohibit us to recite the Quran?" "No"

"Do you prohibit us its interpretation?" "Yes."

"Then, shall we read it and do not accept what Allah means to say in it?" "Yes."

"Now what is more incumbent on us? Reading or acting upon it?" "To act upon it."

"How can we act upon it if we don't know what Allah has meant to say in it?"

"Ask about it from one who interprets it in such a way that it is different from what you and Ahlul Bayt ('a) interpret it."

"Indeed, the Quran is revealed on our Ahlul Bayt ('a). Now shall we ask about it from the progeny of Abi Sufyan and progeny of Abi Muit?"

"Read the Quran but do not talk about what Allah has revealed about you and the

Messenger of Allah (S) has said regarding you and do narrate other things."

Ibn Abbas eyed him with ridicule and recited the statement of the Almighty Allah:

"They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse."[92]

Muawiyah cried at him, "Leave me! And restrain your tongue from me. If you want to do it, do it secretly and do not say anything to anyone openly'"[93]

This conversation proves the depth of the mediums employed by Muawiyah to oppose Ahlul Bayt ('a) and to conceal their merits.

Muawiyah's malice with regard to the Imam reached such a level that at the time of victory of Amr Aas over Muhammad bin Abi Bakr in Egypt and his killing when Amr Aas obtained Muhammad's letters and mementoes the most important of them beings letters sent to him from Imam Ali ('a) which were best political documents, he (Amr Aas) sent them to Muawiyah and when he saw them he told those who were around him, "We do not say that these are from the letters of Ali bin Abi Talib, but we say that these are from the letters of Abu Bakr that were with him."[94]

Preventing the Remembrance of Imam ('a)

The Umayyad regime committed such excess in their enmity to Imam Amirul Momineen (‘a) that they proclaimed that every newborn child who is named ‘Ali’ must be eliminated. This news reached Ali bin Rubah who was terrified and he said, “If anyone calls me Ali I shall not leave him, because my name is ‘Ulay’ (with vowel ‘O’ on ‘Ain’).”95

Historians say: Scholars and traditionists restrained from mentioning the Imam and narrating traditions from him due to the fear of Bani Umayyah. Whenever they intended to relate something from him they used to say, “Zainab’s father has reported’”

Narrated Moammar from Zuhri from Akrama from Ibn Abbas that the Messenger of Allah (S) said, “Allah, the Mighty and Sublime, prevented rain over the Bani Israel due their ill behavior with regard to their prophets and their discord in their religion and Allah subjected this community to yearly famine and prevented rain from them due to their enmity to Ali Ibn Abi Talib (‘a).”96

Moammar said, “Zuhri narrated to me a tradition during one of his illnesses that I had not heard before or after that; he narrated from Akrama and when he recovered from his illness he regretted relating to me that tradition. He said. “O Yamani, hide this tradition and do not narrate it in my name because they (Bani Umayyah) do not forgive anyone who praises Ali or mentions him.”

Moammar asked, “Then why did you, along with them speak ill of Ali while you had heard what you heard?”

Zuhri said, “It is enough, they made us participate in their important affairs and we followed them in their selfish motives’”97

Muslims became involved in terrible circumstances due their devotion to the Imam and in this regard they resorted to utmost precaution in this matter.

Shabi says: “What can we do about Ali? If we befriend him we lose our world and if we hate him we lose our religion.”

The poet says, “Devotion to Ali (‘a) is a terrible blow that its memory makes us shudder.”

These were some of the calamities that Muslims bore due to their love for Ahle

Bayt (‘a) which is a part of their religion.

Behavior with Shias

During the time of Muawiyah, Shias in all areas were made targets of oppression and they were subjected to terrible tortures because Muawiyah dealt with them in the most atrocious manner and took severe revenge from them with cruelty and rode the mount of his regime on the bodies of their sacrifices. Thus Imam Muhammad Baqir (‘a) has mentioned examples of atrocities of Umayyads on Shias of Ahlul Bayt (‘a) in all provinces and he says, “Our Shias were being killed in all towns and their limbs were being cut off merely on suspicion. Anyone who remembered our devotion and leadership was cast into prison or his property was destroyed or his house was ruined.”98

Also a Shia man with regard to difficulties and calamities that Shias bore has remarked in the following way to Muhammad bin Hanafiyyah, “We were so much involved in calamities because of our devotion to you that people were killed in it, testimonies were made redundant and we became helpless in cities and bore tortures till I decided to go away from my motherland and continue to worship till the day of meeting with Allah. However, this would have become a cause for me to have remained ignorant of the position of Progeny of Muhammad and I also decided to rise up in with the Khawarij as their and my view about the rulers is same. They rose up and they were killed.”99

Muawiyah did not refrain from any kind of atrocity in order to obtain the security of his regime and power. Shias were the most potent danger for his regime. Therefore he employed the most severe methods to eliminate them. Some of the steps that Muawiyah took in this regard are as follows:

Mass Killings

Muawiyah went to extremes in shedding the blood of Shias and ordered the chief military executioners to pursue the Shias and execute them wherever they might be. Thus Busr bin Artat after this proclamation killed 30000 persons. These were in addition to those who were burnt to death.100

Samrah bin Jundab put to sword 8000 people from the citizens of Basra.101

Ziyad bin Abih was the most atrocious of the killers in this matter. He used to cut off their limbs and gouge out their eyes and employed such various kinds of tortures on Shia people that it is not even possible to describe them all due to their severity and cruelty.

- 1. Ruhul Islam, Pg. 296
- 2. Life of Imam Hasan (a.s.) 2/262, Sharh Nahjul Balagha 16/46
- 3. Ansaab al-Ashraaf, Vol. 1, Part 2/73
- 4. Al Imamah was Siyasah 1/177
- 5. Iqdul Farid 6/220
- 6. Life of Imam Musa bin Ja'far (a.s.) 1/302
- 7. Tabari, Tarikh, 5/535-536
- 8. Ruhul Islam, Pg. 296
- 9. Ittijahaatul Shi'r Al-Arabi, Pg. 27
- 10. Shukri Faisal, Al-Mujtima-aatul Islamiya fi Qarnil Awwal, Pg. 50
- 11. Al-Fakhri, Pg. 104-105

- 12. Al-Iqdul Farid 2/68
- 13. Life of Imam Hasan (a.s.) 2/159-160, Al-Kamil, Ibne Athir 3/468
- 14. Ahkbaar at-Tiwaal, Pg. 222
- 15. Ibne Athir 3/468, Diwan-i-Farazdaq, 1/502-503
- 16. Tarikh Tamaddun Islami 1, Part 2/276
- 17. Ash-Shi'r wal Shu'ara, Pg. 494-495
- 18. Khazaanatul Adab, 2/260
- 19. Tarikh Tamaddun Islami 2, Part 4/359
- 20. Life of Imam Musa bin Ja'far (a.s.) 1/301. At-Tamaddun al-Islami 2, Part 4/359
- 21. Al-Islam wal Hizaaratul Arabiyya 2/149-150
- 22. Life of Imam Musa bin Ja'far (a.s.) 1/301
- 23. Muawiyah fil Mizaan, Pg. 64
- 24. Al-Iqdul Farid 3/413
- 25. Tabari, Tarikh, 6/559. Al-Kamil 5/51
- 26. Ibne Sa'ad, Tabaqat 6/251
- 27. Tabari, Tarikh, Events of year 254
- 28. Al-Hizaaratul Islamiyya 1/43
- 29. Al-Iqdul Farid 3/410
- 30. ad-Daulatul Arabiyyah, Pg. 207
- 31. Nihayatul Arab 6/7
- 32. Mubarrad, Tahzeebul Kamil 1/17
- 33. Al-Iqdul Farid 4/137
- 34. Tabari, Tarikh, 6/464
- 35. Life of Imam Musa bin Ja'far (a.s.) 1/307, Ibne Athir 5/282
- 36. Ibne Athir, Tarikh 45/391-392
- 37. Nihayatul Arab 6/86
- 38. Sharh Nahjul Balagha 6/76
- 39. Biharul Anwar 3/591, with a little difference
- 40. Sharh Nahjul Balagha 2/71-73
- 41. Sharh Nahjul Balagha 6/60-62
- 42. Mubarrad, Kamil 1/305
- 43. At-Taaj fi Akhlaaqil Mulook, Pg. 111-112
- 44. Al-Aghani 4/410
- 45. At-Taaj fi Akhlaaqil Mulook, Pg. 258-259
- 46. Tabari, Tarikh, 7/209-210

- 47. Nihayatul Arab 4/93, Iqdul Farid 4/456-457
- 48. Tabari, Tarikh, 7/224-225
- 49. Tabari, Tarikh, 7/203-204
- 50. Sammawal Maani fi Samma waz Zaat, Pg. 30
- 51. The sources of this event are mentioned in the second part of Life of Imam Hasan (a.s.)
- 52. Al-Hashimiyaat, Pg. 111
- 53. Qadhi Noman Misri, Al-Manaqib wal Mathalib, Pg. 70
- 54. Ansabul Ashraf, Vol. 1, Part 1
- 55. Tabari, Tarikh, 8/131. Al-Iqdul Farid 6/133-134
- 56. An-Nasaaih al-Kafiya Pg. 116
- 57. Sharh Nahjul Balagha 10/101
- 58. A derogatory title given by the Quraish infidels to the Messenger of Allah (s.a.w.s.)
- 59. Sharh Nahjul Balagha 5/129-130
- 60. Risaalatul Ghufran, Pg 304
- 61. Maqrizi, An-Niza Wat-Takhasum, Pg. 43
- 62. Sharh Nahjul Balagha 15/242
- 63. Bukhari, Sahih 9/59
- 64. Bukhari, Sahih 9/59
- 65. Bukhari, Sahih 9/59, Sahih Muslim 3/1474-1475, Tr. No. 1846
- 66. Bukhari, Sahih 9/59, Sahih Muslim 3/1479 Tr. No. 1852
- 67.
- 68. Life of Imam Hasan (a.s.) 2/161, Second edition
- 69. Life of Imam Hasan (a.s.) 2/161, Second edition
- 70. Life of Imam Hasan (a.s.) 2/161, Second edition
- 71. An-Nisaih al-Kafiya, Pg. 89
- 72. Life of Imam Hasan (a.s.)
- 73. Surah Baqarah 2:204-205
- 74. An-Nisaih al-Kafiya, Pg. 64
- 75. Ibne Abil Hadid, Sharh Nahjul Balagha 4/64, Vol. 11/42 & Vol. 12/88
- 76. Faqihul Islam, Allamah Shaykh Mahmud Aburiya in the book, Abu Hurairah Pg. 236
- 77. Sharh Nahjul Balagha 4/68

- 78. Tatheer al-Jinaan (printed at the end of As-Sawaiq al-Mohreqa, Pg, 12)
- 79. Tatheer al-Jinaan, Pg. 13
- 80. Al-Bidayah wan Nihayah 8/120-121
- 81. This 'tradition' was fabricated to counter the authentic tradition of the Messenger of Allah (s.a.w.s.) in which he said: Whenever you see Muawiyah reading a sermon from my pulpit, cut off his head. Biharul Anwar 33/196, Tr. No. 481
- 82. Tarikh Baghdad 1/259, but on Vol. 2, Pg. 181 it has come: "kill him"
- 83. Ibne Asakir, Tarikh, 14/113-114
- 84. Ibne Abil Hadid, Sharh Nahjul Balagha 11/46
- 85. Ibne Abil Hadid, Sharh Nahjul Balagha 4/172
- 86. Ibne Abil Hadid, Sharh Nahjul Balagha 2/172
- 87. An-Nasaaih al-Kafiya Pg. 87
- 88. Tabari, Tarikh, 5/253
- 89. Nadhariyatul Imam Ladai ash-Shiaul Ithna Ashariya, Pg. 282
- 90. Al-Islam wal Hizaaratul Arabiyyah 2/145
- 91. Ibne Maghazali, Manaqib, Hadith no. 69
- 92. Surah Taubah 9:32
- 93. Life of Imam Hasan (a.s.) 2/349-351, Kitab Sulaym bin Qais, Pg. 164-165
- 94. Sharh Nahjul Balagha 6/72
- 95. Tahdhib at-Tahdhib 7/319
- 96. Sharh Nahjul Balagha 11/14
- 97. Ibne Maghazali, Manaqib, 141-142, Hadith no. 186
- 98. Ibne Abil Hadid, Sharh Nahjul Balagha 11/43
- 99. Ibne Sa'ad, Tabaqat 5/95
- 100. Ibne Abil Hadid, Sharh Nahjul Balagha 2/10-17
- 101. Tabari, Tarikh, 5/237

Eliminating Great Shia Thinkers

Muawiyah indulged in the elimination of prominent Shia personalities and their thinkers in such a way that he took a group of them to the killing fields and filled their houses with sorrow and grief. Some of such personalities were as follows:

1. Hujr bin Adi

Hujr bin Adi raised the banner of protest and in defense of rights of oppressed people he took up arms and he defeated the aim of the Umayyad rulers who had taken the destinies of the people as their playthings and changed them into their personal fiefdoms and destroyed everything'

Hujr considered death as nothing serious and ridiculed life and relished the taste of martyrdom for faith and became a defender of the religion of Ahlul Bayt ('a).

Hujr bore terrible difficulties and calamities when he saw that the administration of the regime was openly abusing Amirul Momineen ('a) and forcing the people to become aloof from His Eminence. Thus he spoke up against it and denounced the rulers of Kufa.

Ziyad bin Abih declared that it was lawful to kill Hujr. He got him arrested and with a group of his supporters dispatched him as a prisoner to Muawiyah. They were stopped at 'Maraj-e-Azra' till the order of their execution was issued from Damascus. Executioners appointed for this job carried out their duty and his body fell to the ground smeared in the blood of martyrdom and greatness so that it may illuminate the path of life for the people without injustice and rebellion.

Protest of Imam Husayn ('a)

When Imam Husayn ('a) received the news of Hujr's martyrdom he was devastated with sorrow. He wrote a letter of protest to

Muawiyah pointing out his ill deeds and he also reminded him of the most terrible and atrocious action of his with respect to Hujr and his companions. Imam Husayn (‘a) also flayed the crimes and innovations that Muawiyah had committed:

“Are you not the one who killed Hujr, brother (a member of the tribe) of Kinda, (and his companions) those who prayed, the worshippers who condemned oppression, regarded as great sins the heresies, and did not fear the censure of any censurer? Unjustly killed them out of aggression after your giving them a strong oath and sure covenants that you would not punish them according to an incident (that had happened) between you and them nor according to malice you had harbored against them.”[1]

This letter of protest contains the following points:

1. A severe objection against Muawiyah’s killing of Hujr and his companions without any crime committed by them or their having spread mischief in the land.

2. It praised the brave qualities of those martyrs, the brave ones of them as all had objected to injustice and considered seriously rising up against oppression, innovations and evils that Muawiyah’s regime had initiated. They were of those who hastened to the field of Jihad for establishment of truth and to confront falsehood.

3. That memorandum stated that Muawiyah had previously made agreement with Hujr and his companions that he would ensure them security and that he would not go back on his word and he would cause them no harm. But Muawiyah disregarded the promise and did not fulfill it in the same way as he violated the terms of his treaty with Imam Hasan (‘a). Rather he violated each and every term as he has announced in his address at Nakhila.

Hujr’s murder was a great disaster in Islam and objections continued to be raised against Muawiyah due to this from all parts of Islamic lands and we have described them in detail in our book on Imam Hasan (‘a).

2. Rushaid bin Hijri

In the days of great calamities that Shias bore under the son of Sumaiyyah (Ziyad) Rushaid Bin Hijri was involved in the most terrible adversities because Ziyad sent his officials to him and when he came to him he cried to him. “Did your friend (His Eminence, Ali) tell you what we shall do with you?”

Rushaid replied with truthfulness and faith to him, “You would cut off my hands and my feet and that you would crucify me.”

That dirty man ridiculed this and said, “By Allah, I will prove his prophecy wrong. Set him free.”

His men released him but that rebellions Ziyad regretted it, and he told them to arrest him again. Then he shouted to him, “We can find for you nothing better than what your friend said. You will bring about evil to us if you remain alive. Cut off his hands and feet.”

The executioners at once amputed the limbs of Rushaid but he did not care for the pain that afflicted him.

Historians say: He spoke about the evils of Bani Umayyah and caused awakening in the people for revolution which angered Ziyad greatly and he ordered that Rushaid’s tongue be cut off.2 The tongue which was demanding truth and justice and which was protesting in favor of the rights of the poor and deprived.

3. Amr bin Hamaq al-Khuzai

Among the martyrs in the path of religion was Amr bin Hamaq al-Khuzai. The Prophet prayed for him: “O Allah! Make him enjoy his youth.” The Almighty Allah answered the plea of His Messenger and even when Amr reached the age of eighty not a single hair of his beard was seen to have grayed.3

Amr learnt the mannerisms of Ahlul Bayt (‘a) and benefited from their sciences and became a prominent Shia personality.

As a result of the great mischief that had started due to the rulership of that tyrant Ziyad and their pursuit of Amr, Amr became sure that the regime was after his life. So he, along with a friend, Rufa bin Shaddad fled from Kufa and took shelter in a cave and after that he went to Mosul.

The police became tense and they set out in search of Amr. But Rufa was able to escape and they could not lay their hands on him. They took Amr as prisoner to Abdur Rahman Thaqafi the governor of Mosul. He reported the arrest to Muawiyah. Muawiyah ordered that he be executed with nine stabs of dagger because he had stabbed Uthman Ibn Affan.

Executioners began to stab him but he passed away in the very first stab. At that time they severed his head and sent it to the tyrant at Damascus. He ordered that it be taken around in Syria.

Historians say: It was the first severed head in Islam that was taken around in different areas. After that Muawiyah ordered that it be taken to his wife Amina, daughter of al-Shareed who was in one of Muawiyah’s prisons. The head was brought and put into her lap while she was inattentive and had no information about her husband’s affair. She was shocked and on the verge of death. After that she was taken from the prison to Muawiyah. A dialogue ensued between her and Muawiyah which proves Muawiyah’s baseness and his disregard for Arabian Islamic values. That is good behavior to ladies and not punishing them for the actions of their husband.

Imam Husayn's Memo

Imam Husayn (‘a) was greatly affected when he learnt of Amr’s murder and he wrote a memo to Muawiyah enumerating his evil

deeds and his atrocities that the community of that time was bearing. This memo was especially about Amr:

"Are you not the one who killed Amr bin Hamaq, companion of the Messenger of Allah (S), may Allah bless him and his family, the righteous servant (of Allah)? Worship exhausted him, and so his body became weak and his face yellow. That was after you had given him security and given to him some of Allah's promises and covenants, to the extent that if you gave them to a bird, it would come to you from a peak of a mountain. Then you killed him showing audacity to your Lord and making light of that covenant."4

Muawiyah violated his covenant that he had made at the time of treaty that he would not harm this respected companion of the Prophet.

4. Awfa bin Haseen

Awfa bin Haseen was of the righteous Shias in Kufa and one of the famous and prominent personalities there. He was a severe critic of Muawiyah who made the people aware of his evil deeds and atrocities. And when the son of Sumaiyyah (Ziyad) learnt of this he ordered his policemen to arrest him. As soon as Awfa came to know about it he went into hiding. One day when Ziyad was watching a parade, Awfa passed before him. Ziyad was not sure about his identity so he inquired about it and Awfa's name was mentioned to him. He issued orders for his arrest.

When Awfa was brought to him, he asked him his view regarding his policies. Awfa criticized and objected against Ziyad. Ziyad issued orders that he be executed and the executioners attacked him with their swords and he fell down lifeless.5

5. Hadhrami and his companions

Abdullah Hadhrami was a companion of Ali (‘a) and one of his sincere partisans. He was also a military officer about whom the Imam said during the battle of Jamal, “O Abdullah glad tidings to you as you and your father are from the police of al-Khamees because the Messenger of Allah (S) informed me about your name and that of your father’s that you two shall be from al-Khamees police.”6

When Imam Ali (‘a) was martyred, Abdullah was devastated at the tragedy. He left Kufa and built a monastery cell for himself so that he may worship therein. He was joined by a group of his Shia friends there in worship.

Ziyad ordered that he should be brought to him. When he was brought, Ziyad issued an order for his execution and he was executed unjustly.7

The tragedy of Abdullah was like the tragedy of Hujr bin Adi because both of them were innocent and they were killed unjustly for no fault of theirs except that they were devoted to the Progeny of the Messenger of Allah (S).

Objection of Imam Husayn (‘a)

Imam Husayn (‘a) was devastated at the news of the killing of Hadhrami and his righteous companions. He protested against it by sending a memorandum to Muawiyah. His letter included the following: “Did you not have Hadhrami killed when Ziyad wrote to you complaining that he was a Shia of Ali and you wrote to him: Kill anyone who is on the religion of Ali? And Ziyad killed him and as per your order had him cut into pieces while the religion of Ali is same as the religion of his cousin (S) which has enabled you to occupy the position that you are now in, and if he hadn’t been there, the greatness of your father and you would have had to bear difficulties of two journeys, journey of winter and journey of summer.”8

This letter of protest clearly explains that it was Muawiyah who issued orders to kill anyone who followed the religion of Ali (‘a) inspite of the fact that it was the same religion of the Holy Prophet (S). It also shows that Ziyad, after having them killed had them cut into pieces in order to take his revenge from them for their devotion towards the Progeny of the Messenger of Allah (S).

6. Juwayriyya Abadi

Among the famous companions of Imam Ali (‘a) was Juwayriyya bin Mushar Abadi. During the terrible circumstances through which the Shias lived during the reign of Ziyad in Kufa he was pursued and then orders were issued to have his limbs amputed and then to have him crucified on a short trunk of palm tree.9

7. Saifi bin Faseel

Saifi bin Faseel was a person of a solid Islamic faith who showed an unmatchable example of firm faith because he spoke up against the tyrant Ziyad in his very presence. When he was brought Ziyad shouted at him, “O enemy of God, What do you say about Abu Turab?”

“I don’t know who Abu Turab is.”10

“You very well know him, do you not know?” “Yes, I know him.”

“He is only Abu Turab.”

“Never, he is Abul (father of) Hasan and Husayn.”

The police chief of Ibn Ziyad scolded him and said, “The Amir is saying that he is

Abu Turab and you refute it!”

That great brave man cried at him and ridiculed his chief saying, "If the Amir is saying something wrong, should I also say it? Shall I testify falsely like he has falsely testified?"

Pride and arrogance of the tyrant was defeated and he didn't know what to reply. At last he said, "This has increased your crime."

Then he ordered his men, "Get me the cane." They brought the cane to him. He asked: "What do you say?"

The brave and fearless man with a firm determination and without any worry said, "It is the best statement that I said with regard to the right of a person from the believing servants of God'"

That blood-shedder told his executioners, "Beat him so hard that his shoulder falls down."

They rushed to him and beat him so hard with their sticks that he fell down. At that time he told them to stop the beating and asked him, "Good! What do you say about Ali?"

That cruel man thought that the torture would take him away from his faith, therefore he said, "By Allah, even if you cut me into pieces by swords and knives I would not say anything other than what you have already heard."

The murderer lost his temper and he screamed, "You must invoke curse on him or I shall cut off your head."

Saifi shouted at him, "By Allah, in that case before that you cut off my neck if you don't want anything else. I am satisfied with the Lord, but you shall be an unjust oppressor."

At that time he ordered that Saifi be bound in chains and shackles and thrown in a dungeon.11 And after that he was sent along with Hujr bin Adi and was martyred with him.12

8. Abdur Rahman Anzi

Abdur Rahman Anzi was one of the best Shia men. Ziyad's mercenaries arrested him. He asked them to allow him to go and meet Muawiyah in person. May be he would give him amnesty. His captors agreed to his request and sent him in captivity to Damascus. When he arrived before the tyrant, Muawiyah asked him, "Well, O brother of Rabia, what do you say about Ali?"

"Leave me and do not ask me that, as it is better for you'" "By God, I shall not release you'"

That brave-hearted man began to narrate the merits and excellences of the Imam and praised the status and position of His Eminence: "I testify that he is the one who remembers Allah in excess and commands rightfulness and establishes justice and restrains people from sins'"

Muawiyah became infuriated and reiterated the excuse of Uthman that may be he would speak ill of him and become liable for capital punishment. So he asked him, "What do you say about Uthman?"

He told him about his views about Uthman and Muawiyah boiled with rage and screamed at him, "You have killed yourself!"

"Rather I have killed you, is there no one present from the tribe of Rabia?"

Abdur Rahman thought that his clansmen would defend him and rush forward to have him released. However, none came to his help and when Muawiyah became assured that he had none for his defense he sent him to Ziyad, the tyrant, and ordered him to have him executed. Ziyad in turn sent him to Qassun Naatif[13] and had him buried alive."[14]

This valiant personality raised the standard of truth and took up the hammer of demolishing the forts of oppression and in the way

of defense of the most sanctified matter of Islam, reached martyrdom.

These were some of the martyrs among the prominent personalities of Shias who had taken up the torch of freedom and illuminated the path for other revolutionaries who destroyed the grandeur of Umayyad regime and who endeavored for its destruction.

Prominent Shia Personalities who bore tortures and sorrows
Muawiyah subjected a large group of prominent Shias to intimidation, threats and terror. Some of them were as follows:

a. Abdullah bin Hashim Mirqal

b. Adi bin Hatim Tai

c. Sa'sa bin Sauhan

d. Abdullah bin Khalifa Tai

Muawiyah subjected these senior members of Shia community to severe persecution and his mercenaries pursued them hard and intimidated them. We have described in detail there terrible circumstances in our volume titled, Life of Imam Hasan ('a).15

Intimidation of ladies

Muawiyah did not rest content merely by torturing and hurting Shia men. He also made ladies targets of his oppression and subjected them to the most terrible fear and had them terrorized. He ordered his governors to send some of them to him and they complied with his commands. Among the ladies who bore the brunt of his evil were:

1. Zarqa binte Adi,
2. Ummul Khair Barqiya,
3. Sawdah binte Ammarah,

4. Ummul Baraa binte Safwan,
5. Bukara Hilaliya,
6. Arwa binte Harith,
7. Akarsha binte Atrash, and
8. Daramia Hajooniya.

Muawiyah behaved with them with the worst type of behavior and exhibited great pride and arrogance to them and insulted them and expressed his power to take revenge from them instead of taking into consideration their weakness and helplessness. We have described in detail in our volume on Imam Hasan (‘a) how he insulted them in public.16

Demolishing Shias houses

Muawiyah proclaimed to all his governors to have the houses of Shia people demolished and they diligently followed these commands17 leaving the Shias of Ahlul Bayt (‘a) shelterless while they had no justification for these merciless actions except that they wanted to distance the people from the power of the Messenger of Allah (S).

Depriving Shias from Public Treasury

Among the atrocities that the Shia were involved in the tenure of Muawiyah was that Muawiyah had written to each of his governors regarding the stipulation of allowances of people: “Take care, that if you have a proof that anyone of them is devoted to Ali and his Ahlul Bayt you must remove his or her name from the register of stipends and cancel their allowance.”18

His governors willingly took upon this task of scrutinizing the registers to see if any Shia name appeared therein. If they found any such name they immediately removed it from the register and cancelled the stipend of that particular person.

Testimonies of Shias not accepted

Muawiyah tried his best to abuse the Shias and render them valueless socially. Therefore he ordered his governors not to accept the testimonies of Shia people19 in any legal matter or judicial affair so that they may be abased and suppressed and their humiliation is maximized.

Banishment of Shias to Khorasan

Ziyad bin Abih decided to purge Kufa of Shias and thus have them scattered. So he banished 50000 Shias to Khorasan, an eastern province of Iran.20

By this act Ziyad hit the first nail into the coffin of Umayyad regime because the group of those exiles to Iran spread Shiaism in the lands till finally that province became the center of revolt against the Umayyads under the leadership of Abu Muslim Khorasani which brought the downfall of Umayyad rule.

These were some of the calamities on Shias during Muawiyah's rule that they were subjected to various tortures and intimidation. The terrible disasters that befell them were the most important of the factors that led to the rising of Imam Husayn ('a), because His Eminence raised the banner of revolution so that he may release them from their afflictions and difficulties and return to them peace and security.

- 1. Life of Imam Hasan (a.s.) 2/372-373. Kishi, Rijal 47, Tr. No. 97
- 2. Safinatul Bihar 1/522, Sharh Nahjul Balagha 2/294
- 3. Al-Isabah 3/53
- 4. Life of Imam Hasan (a.s.) 2/382, Ikhtiyar Ma'rifatur Rijal, Pg. 47, Tr. No. 97
- 5. Ibne Athir, Tarikh 3/462, Tabari, Tarikh, 5/235-236

- 6. Ikhtiyar Ma'rifatur Rijal, 6/Tr. No. 10. Al-Ikhtisas, Pg. 7. Biharul Anwar 42/151, Tr. No. 18
- 7. Ilalush Shara-I, Pg. 212 & 216, Biharul Anwar 44/3 & 9
- 8. Biharul Anwar 44/213
- 9. Ibne Abil Hadid, Sharh Nahjul Balagha 2/290-291
- 10. The Umayyads had given this derogatory title to Imam (a.s.) which was the name of a bandit. This matter is mentioned in Tarikh Siyasi Daulat Arabi. And also in Al- Aghani 13/168 it is mentioned: Ziyad used to insult the Shias and he used to call them by the title of 'Turabiya' (Tabari, Tarikh, 5/277)
- 11. Tabari, Tarikh, 5/266-267
- 12. Life of Imam Hasan (a.s.) 2/371
- 13. Qassun Naatif is a locality near Kufa
- 14. Tabari, Tarikh, 5/276-277
- 15. Life of Imam Hasan (a.s.) 2/377-403
- 16. Life of Imam Hasan (a.s.) 2/404-423
- 17. Sharh Nahjul Balagha 11/43
- 18. Sharh Nahjul Balagha 11/45
- 19. Life of Imam Hasan (a.s.) 2/386, Sharh Nahjul Balagha 11/44
- 20. Tarikh Shaoob al-Islamiya Pg. 123

Allegiance of Yazid

Muawiyah concluded his life in the world by committing the greatest sin in Islam and the most heinous act in history because without any sort of hesitation or fear he imposed his evil-minded son, Yazid as the future caliph of the Muslim community so that he may destroy their religion and world and present them with perpetual calamities and problems.

Muawiyah resorted to various types of uncivil means to assure that his kingdom is inherited by his clan.

Jahiz believes that Muawiyah emulated the Persian and Byzantine kings and changed the caliphate into a kingdom like that of the Sasanids and the Ceasers'Before we begin the account of allegiance and events contemporary to Yazid's period we shall present in brief his biography based on books of history written since his time to the present age, that are full of his dispraise.

Birth of Yazid

Yazid was born in the year 25 or 26 A.H.1 and surrounded the earth with the flame of hell fire, and its flaming and divine fury and evil had surrounded him. He was the most despicable creature that was ever found on the earth as if he was created to misbehave with and oppress the people. These were the signs of decadence of character, social injustice and inappropriate pretexts for suppressing the community and defeating their aims that continued in all times:

Shaykh Muhammad Jawad Mughniya says: "Yazid was the name of Muawiyah's son, but for the Shias it has become a symbol of corruption, oppression, shamelessness and unrestrained behavior and an example of disbelief and apostasy, because wherever there is mischief and corruption, there is the name of Yazid and wherever there is good, truth and justice, the name of Husayn would be existing there."2

It is narrated from His Eminence, the Holy Prophet (S) that he saw Muawiyah wearing a black cloak and he was walking in an arrogant way looking on both sides of his feet. The Prophet said, "What a day would come on our community through you and what a bad day shall be for our family from you. The issue that is going to come from your loins would ridicule the verses (signs) of Allah and consider lawful our unlawful which Allah, the Mighty and the Sublime has made unlawful."3

Yazid's Upbringing

Yazid grew up in the desert among his maternal uncles from Bani Kilab who were Christians before the advent of Islam. He spent his time with youths having no qualms about committing any sort of deeds and he was influenced by them a great deal because he made merry with them and played with dogs.

Alaili says: "It is likely or almost certain that Yazid's training was not purely Islamic; it was in other words, purely Christian because there is no doubt that his crimes, shamelessness and disregard for morals is seen to be absolutely un-Islamic and no one considered them to be having any connection with Islamic values or beliefs. Nothing else could be imagined."[4]

In our view, Yazid's upbringing was purely in keeping with the system of the period of ignorance and absolutely bereft of any kind of resemblance to religion, because he grew up into a person of shameless nature in sensual preoccupations and his committing of evils and sinful deeds show that our view is not baseless.

Yazid's characteristics

As for his physical characteristics. He was wheat- complexioned and there were pock marks on his face.[5] In the same way he was fat and plump having thick hair.[6]

As for his sensual qualities: He had inherited from his grandfather, Abu Sufyan and his father, Muawiyah, cruelty and shamelessness.

Sayyid Amir Ali says:

"As cruel and treacherous as Muawiyah, he did not, like his father, possess the capacity to clothe his cruelties in the guise of policy. His depraved nature knew no pity or justice. He killed and tortured for the pleasure he derived from human suffering. Addicted to the grossest of vices, his boon companions were the most abandoned of both sexes'"[7]

He was evil natured and shameless and devoid of every Islamic value and his most prominent personal qualities were fondness for bloodshed and misbehavior with others because in the first year of his brief rule he destroyed the purified progeny of the Holy Prophet (S), in the second year he had Medina plundered for three days and got killed 700 Emigrants and Helpers and 10,000 from Arabs, non-Arabs and companions of companions.

Yazid's fondness for Hunting

One of the prominent qualities of Yazid was that he was extremely fond of hunting because he used to spend a better part of his time in that preoccupation.

Historians say: Yazid was very fond of hunting and he was always occupied in that activity. He used to have his hunting dogs put in tethers of gold and dressed in clothes woven with gold thread. He appointed for each dog a special servant to take care of it'"[8]

Fondness for Monkeys

According to the unanimity of historians Yazid was very fond of playing with monkeys. He had a monkey as a pet whom he had named as Abu Qais so that he may give him the last drops of wine that remained in his cup. He used to say: "He is an old man of Bani Israel who turned into a monkey due to his sins."

He used to mount this monkey on a wild female donkey and make him race with horses. One day the donkey carrying the monkey went ahead of the horse. Yazid was overjoyed by this and he recited the following couplets:

"O Abu Qais, take care of your rein, for if you fall no one would save you. Because all are competing with their mounts, and the horse of the chief of the believers shall be a single female donkey."

Then one day he sent him to participate in a race but he fell down due to the wind and died. Yazid was devastated by this tragedy and he commanded that the monkey be dressed in a shroud and given a proper burial. In the same way he ordered that people of Syria must give him condolence on this sad demise. He himself composed a dirge for the departed pet monkey as follows:

"So many prominent and noble persons came to give condolence to us regarding Abu Qais. He was a senior member of the family and the most powerful and most beautiful leader of the people.

May God not make that grave distant in which you are interred. There is beauty in it and the beard of a goat."9

Yazid's fondness for monkeys became well-known for the people till they gave him a title on this matter. A man from Tanukh says in his disparagement:

"Yazid, lover of monkeys, became fed up with our company, thus he became attached to monkeys.

Curse be on the one who became our caliph while his closest friends were monkeys."10

Habitual Alcoholism of Yazid

Another prominent trait of Yazid was his alcoholism and he was a habitual drunkard. He indulged in this vice so much that never was he seen to be sober and he was never free of intoxication and in a normal condition. Among his 'poetic masterpieces' regarding wine are the following couplets:

"I say to friends that have come together to drink and the singers and musicians are busy singing. Take your shame from these bounties and enjoy yourself as howsoever anything may prolong it, it would come to an end at last."11

One day after the martyrdom of Imam Husayn (‘a) he stood drinking in such a way that Ibn Ziyad was on his right. Then he said,

“Give me a cup to drink so that my inside is also quenched. Then turn back and in the same way serve a drink to Ibn Ziyad.

And he is our confidant and trusted one, because he has completed our victory and Jihad.”12

During the period of Yazid a great transformation had come over the Islamic society because the relationship of the society with religion had become weak and a large part of Muslims were drowned in sensual activities and vices. And this transformation was not confined to that region. It was spread in all Islamic lands where vices, sensual pleasures and wine drinking had become common and the way of thinking of people regarding Islamic values had changed.

Independent Muslim poets in most of their periods have composed poetry ridiculing Yazid’s love of wine. Ibn Arada Shayer says,

“O Bani Umayyah the end of your regime is a body that is lying in shock and awe.

Its death is near and besides its bed is a cup of wine that when you see it you will find it laced with blood.

And a singing girl is crying in intoxication and sometimes she sits besides him and sometimes she gets up.”13

Anwar Jundi says,

“Its sinful soul is created with deceit, its eyes were fond of obscene things.

Thus he and his cup remained together for a long time and the two lived shamelessly in a single bedcover.”

Bolus Salamah says,

"Be kind to this king as he has become attached to beautiful maids rather than Allah.

A thousand "Allaho Akbars" in the view of Yazid are not better than a single draught of wine.

Fresh grape juice boils in wine while no hand has touched it or pure water is mixed in it."[14]

Yazid was at the forefront in imbibing wine and he always remained intoxicated.

So much so that some historical sources state that he died as a result of excessive intake of alcohol. He drank so much that something burst inside his body and he died.[15]

Yazid's Cronies

Yazid had selected a group of base character people and he used to spend his red nights with them drinking and enjoying music and dance. This most important crony was the obscene Christian poet, named Akhtal. The two of them always drank together and listened to songs and music. Whenever he went on a journey he used to take him along.[16] When Yazid died and caliphate reached Abdul Malik and he called him to himself, he entered without taking permission, wearing a fur cloak and a gold chain around his neck and wine was dripping from his beard.[17]

Muawiyah's advice to Yazid

When Yazid's vices and unrestrained behavior became notorious, Muawiyah summoned him and advised him to keep his vices and evil habits concealed so that his social respect is not destroyed. He told him:

"O my son, how you are indulging in shameless deeds without any restraint and falling into sensual desires? Your value and status shall be destroyed." Then he recited the following couplets:

"Spend your day in obtaining respect and honor and avoid the company of your friends.

Till the dark night falls and the eyes of your adversaries wear the kohl of sleep. Then you can do whatever you like in the dark of the night as night is the day of clever ones.

How many sinners there are whom you think are pious while they spend the night in strange preoccupations?"18

Defense of Yazid by Muhammad Izzat Druze

Among the writers of this age having Umayyad inclinations is Muhammad Izzat Druze who has regrettably has gone to great lengths in defending the evils of Umayyad rulers. So much so that he has justified all the oppressions and corruptions that are reported about them. He has defended Muawiyah from being accused of committing those sins that are blemish on humanity and he considers him free from those defects and in this regard he has said as follows: "I consider Muawiyah, companion of the Messenger of Allah (S), scribe of His revelation as one who feared the Almighty and who is reported to be a pious and religious person, that he would accept that his son should go out of these limits and that he had encouraged him in those things, we consider him blameless for it. Rather we also think that even Yazid was quite unlikely to have committed these things'"19

This is really ridiculous and funny because Druze has not looked at the obvious matters in which no rational and sane person has any doubt as the old adage goes:

"It shall not even be logically correct that when it is a clear day you need a proof for it."

The heinous crimes that are reported about Muawiyah like the killing of Hujr bin Adi, Rushaid Hijri, Amr bin Hamaq Khuzai and other believers like them, cursing the purified progeny and oppressing the people, imposing Yazid as caliph on them and other sinful deeds that he committed all go on to prove these factors alone were responsible for changing the face of Islam and deviating it from the right path. However Druze and other people like him have closed their eyes to reality. Therefore they have presented the Umayyads to be religious. Those who, on the basis their political steps and administration, themselves have proved that they were enemies and opponents of Islam.20

Muawiyah accepted the wanton behavior of Yazid

Muawiyah was very fond of his son, Yazid, therefore he accepted his transgression and sinful activities and he did not try to rein his wanton behavior.

Historian say: Muawiyah was informed that his son was in an inebriated condition. He set to investigate the matter and see his position, while he was heard reciting the following couplets:

"I say to the friends who have received the glass of wine and the sounds of music are enjoyed by them.

Enjoy the blessings to the full as everything has to go away.

Do not let go of a pleasure for the sake of tomorrow as no one know what would happen tomorrow.

The best life is that in which the night that has passed permits while the mishaps sleep."21

Muawiyah returned to his place and he did not show himself to Yazid, and he said,

"By God, neither was I before him nor did I spoil his pleasure."

Yazid's Malice to the Holy Prophet (S)

Yazid's soul was replete with enmity and malice to the Holy Prophet (S) because the Holy Prophet (S) had killed some members of Yazid's clan. When Yazid massacred the purified progeny at Karbala he sat elated on the throne of his authority and was shaking his legs as he had taken revenge from the Holy Prophet(S). At that time he expressed the wish that his ancestors had been there to see how he has revenged their death. Then he recited the couplets of Ibn Zabari:

"If only my ancestors who died in Badr had been alive and seen how their opponents (Ahlul Bayt of Prophet) were suppressed, they would have screamed in joy: O Yazid! May your hands never tire!

We have killed their leader and in this way took revenge of Badr. And I won't be eligible to be called the descendant of the fighters of the Ditch (*Khandaq*) if I had failed to take revenge from Muhammad and his relatives."[22]

Yazid's Malice to Emigrants

Yazid was deeply inimical to the Emigrants because they had helped the Holy Prophet (S), fought the Quraish and killed their stalwarts. They also did not have any regard for Bani Umayyah, when Uthman was killed among them, they did not defend him. After that they paid allegiance to Ali and on his side went to Siffin to fight Muawiyah. After the martyrdom of His Eminence, they were most important elements of opposition to Muawiyah. Yazid

was always infuriated at them and he asked Ka'ab bin Ja'eel to talk ill of them. But he did not agree to it and he said:

"Do you invite me to polytheism after having faith? I shall not denounce the community that helped the Messenger of Allah (S). But you may be able to have your wish fulfilled through a Christian man among us having a (daring) tongue of the bull, that is Akhtal."

Yazid summoned Akhtal and asked him to condemn the emigrants. He agreed at once and began to recite the following couplets:

"May God curse the Jews in Salisal and Sarar.23

A community that whenever they are in mirth you would find their eyes red in intoxication.

Leave alone nobility as you are not fit for it and take up your spade, O Bani Najjar.

The riders know your ancestors or children of every ploughman.

The Quraish have taken away all the virtues and decadence lies under the turbans of emigrants."

Akhtal began his poem with the denouncement of Jews as he considered them near to the Emigrants because they lived with them in Yathrib and he found fault with the emigrants because they used to till the land and practice agriculture as they did not possess a noble ancestry and royal descent. He alleged that they were frightened of warfare and associated every good virtue to the Quraish and every defect to the Emigrants!

These caustic remarks infuriated Noman bin Bashir who was one of the Umayyad governors. He became very angry and he went to Muawiyah, took off his turban and asked, "O Muawiyah, do you see decadence here?"

"No, I see good and nobility. What happened?"

"Akhtal has alleged that there is decadence under our turbans."

Noman looked at Muawiyah and said:

"O Muawiyah, you do not restore to us our rights, in that case by the right of 'Azd' where turbans are kept you will have to confess.

Should the slaves of Aragim speak ill of us? What would the Aragim give you in return?

I don't want any revenge less than cutting off his tongue. So remember it that in their stead, wealth is not cause of happiness."[24]

Muawiyah asked, "What do you want?" "I want his tongue."

"You can have it."

Akhtal learnt of it and he rushed to Yazid and sought his refuge saying, "This is the same news that I feared."

Yazid assured him and he came to his father and apprised him of the situation and told him that he has given security to Akhtal. Muawiyah said, "Nothing could be done against one guaranteed safety by Abu Khalid (that is Yazid)". Then he forgave him.

Akhtal gloated over Yazid's support for him and he ridiculed Noman saying:

"O Aba Khalid, you have saved me from a great disaster and defended me from being cut to pieces.

And cooled the fire of Noman from me after he had been determined to punish me.

But when he looked at the son of the noble lady with me he despaired and turned away because he realized that he could not achieve anything."[25]

These were some conditions and attitudes of Yazid that show his wanton behavior and his distorted nature and that to what extent he was involved in sinful deeds and evil and how far he was from every meritorious deed'from the ridiculous conditions of time and it was nothing but the blunders of the times that such a wanton and wayward man should be the ruler and Imam of Muslims.

Mughairah's invitation for Yazid's allegiance

The first man to pay this deplorable allegiance was the one-eyed man of Thaqif, Mughairah bin Shoba, the sinful evil beast in Islam.26 Burkleman has called him with the title of an opportunist who had no regard for any promise or covenant.27 He was one of the five cunning men of the Arabs.28 He devoted his life to conspire against Muslims and always endeavored to fulfill his selfish desires.

According to historians his call for Yazid's allegiance was based on the fact that Muawiyah planned to remove him from the governorship of Kufa and to appoint Saeed bin Aas29 in his place. When Mughairah learnt of this, he traveled to Damascus to submit his resignation from his position so that his dismissal may not earn him disgrace. He gave a lot of thought to this matter and at last concluded that the best way to remain in his present post was to meet Yazid and encourage him for caliphate so that he may intercede with his father regarding him.

That deceitful man met Yazid and praised and honored him falsely and expressed his loyalty to him. Saying, "The elders of Muhammad (saws) and the famous men and elders of Quraish have gone away. Only his (Muhammad's) children remain. As you are the most superior, more enlightened and knowledgeable of them in the matter of practice (Sunnah) and politics. And I don't know what prevents the chief of believers (Muawiyah) to arrange this allegiance for you'?"

Yazid took this suggestion seriously, praised Mughairah's loyalties and asked him,

"Do you think this is possible?" "Yes"

Yazid hastened to his father and informed him about what Mughairah had said. Muawiyah was very pleased with this and he summoned Mughairah. When he appeared, he incited Muawiyah to take steps for taking allegiance for Yazid. He said, "O Chief of believers, you have seen the bloodshed and controversies after the murder of Uthman while your successorship is ready in Yazid. So take allegiance for him so that if something happens to you, he shall be a refuge for the people and a successor for you. There shall neither be bloodshed nor mischief."

These words were taken in all seriousness by Muawiyah and he cunningly asked him for his advice in achieving all this. He asked, "How would you do this for us?"

"I shall take care of the Kufians and Ziyad should take the responsibility of Basra. After these two provinces no one would oppose you."

Muawiyah liked his idea and thanked him. He let him continue in his post and told him to return to Kufa and put the plan into action.

When Mughairah came out from Muawiyah's meeting he told his entourage, "I have put Muawiyah's foot in such a stirrup that its aim is aloofness from the community of Muhammad and I have made such a crack in it that it shall never be filled." Then he illustrated his argument by quoting the following lines of a poet:

"Be witness to people who entreat like me. And through me aim at your angry enemies and opponents."

Mughairah created such a crack in the community of Muhammad for his selfish motives that its cure was not at all possible and he

brought upon the nation the most terrible disaster.

Mughairah set out for Kufa carrying with him mischief and ruin for the people of that area and all the Muslims. As soon as he reached Kufa he called a conference of Umayyad governors and kept before them the subject of Yazid's allegiance. They agreed to his opinion in that matter. He sent a group of them to Damascus and sent Abu Musa with his two sons with them. When they arrived to Muawiyah, they encouraged him to conclude the allegiance of Yazid. He lauded them and advised them to keep the matter confidential. Then he turned to Mughairah's son and asked, "How much did your father pay to purchase their consciences?"

"Thirty thousand Dirhams."

Muawiyah smiled and jokingly said, "Their religion has no value for you." Then he granted them a further thirty thousand Dirhams.30

They accepted the allegiance and agreed to one who himself had shaky conscience and who considered it a marketable commodity.

Granting Immunity to Muawiyah

A group of historians and writers have defended Muawiyah and they have justified this action of his in taking allegiance for Yazid which was the most terrible disaster for the world of Islam. Some of them are as follows:

1. Ahmad Dahlan

One of the staunchest defender of Muawiyah, Ahmed Dijlan says, "Muawiyah saw the might of his splendor (that is Umayyads) and firmness of their party spirit to such an extent that if after him the caliphate were to go out from them, a mischief would appear and

a controversy would present itself for the community. So for the sake of maintaining national unity he wanted the caliphate to remain among them. Therefore he pondered upon it deeply as to who was the most powerful of them. And he found it to be Yazid, because be was of mature age and during the lifetime of his father had commanded armies. He possessed awe in the eyes of military generals. He was powerful and his words were effective. If the caliphate had been given to anyone else it would have caused a conflict, as especially he had control over the Public Treasury. If caliphate had been entrusted to someone other than him, it would have created controversies and conflicts. Thus he decided to entrust caliphate to Yazid so that it may ensure peace and amity in the nation. It was the reason why Yazid became the heir apparent. Muawiyah didn't know what Allah would bring about after that'"[31]

A handful of dust for the like of those who have accepted an evil like nepotism and made them justify it. Should the caliphate, which was supposed to be the shadow of God on the earth, go to the Umayyads and that Muawiyah should keep the selfish motives etc. in his view while they were of those who opposed the Prophet of Islam and fought wars with him? They tortured every person who accepted Islam. Then how can the caliphate be in their control? If reason and logic had remained supreme and religion had remained dominant, they would have been at the end of the caravan of Muslims, unworthy of any kind of precedence.

2. Dr. Abdul Munim

Among those who have justified the action of Muawiyah regarding taking of allegiance for Yazid are Dr. Abdul Munim Majid who says: "It seems that the aim of Muawiyah in bequeathing the caliphate to Yazid was to remove the conflict from the Islamic community and it was foresight regarding future mischiefs as had occurred after Uthman. Also he may have wanted to solve the problem that the Prophet had left unsolved and that was the perpetual domination of Islam. Muawiyah had no other option be-

cause the Bani Umayyah were not ready to accept the caliphate of anyone else and they used to be infuriated in this matter."[32]

This view is not having any kind of balance because Muawiyah in taking allegiance for Yazid not only failed to unite the Muslims, he further increased conflicts among them and mischiefs that were to haunt them forever from the aspect that during the days of Yazid the community had to undergo various kinds of calamities whose intensity fails description. In such a way that the grandson of Abu Sufyan made every endeavor to destroy Islam and trample upon all its sanctities and values, and he massacred the purified progeny which on the basis of widely reported statement of the Messenger of Allah (S) was equal to Quran. Also in the incident of Harra he wreaked havoc on the people of Medina such that the forehead of humanity perspires just by thinking about it. Did Muawiyah, by this act, established unity among the Muslims and integrated their ranks?

The view of the above writer is ridiculous when he says that the Holy Prophet (S) left the matter of caliphate unsolved and Muawiyah arrived and solved this problem by taking allegiance for Yazid!

The Holy Prophet (S) did not leave any matter unsolved for the Ummah, rather he provided absolute and clear cut solutions for all the problems that were to arise ever. The most important matter that he addressed was the question of caliphate and he entrusted it to the most superior man of his community, the gate of the city of his knowledge, His Eminence, Imam Amirul Momineen ('a). Senior companions and other people present on the day of Ghadeer with His Eminence pledged allegiance to him but those people did not like that prophethood and caliphate should be in the same family. Therefore they kept the Ahlul Bayt ('a) of the Prophet from caliphate. This became a cause for Yazid and other deviated person like him who by their behavior proved that they had no connection to Islam and they had no connection to religion, to take authority of Muslims in their hands.

3. Husayn Muhammad Yusuf

Of those who have defended the fervor of Muawiyah in appointing Yazid as heir apparent is Husayn Muhammad Yusuf. He has, without any justification issued statements in this matter and he concludes his discourse as follows: "Muawiyah's position can be summarized to that he was in his own view a jurisprudent (Mujtahid) and when he called the community to pay allegiance to Yazid be had the well-being of people in his mind because no defect is proved in it. Yazid used to send some people to Muawiyah to canvass for him and show himself to be the one best qualified among the sons of companions. Thus if Muawiyah were correct in his selection he would get two rewards and if he erred in it he shall get one reward. Beyond this no one has any right to say anything else in this matter because deeds are dependent on intention. Whatever one intends, in the same way he or she is."[33]

Indeed, it is really regretful that these people have gone out of their way to justify this mammoth crime of Muawiyah which involved the world of Islam in mischiefs and calamities... when did Muawiyah apply juristic consideration to impose his son as caliph on Muslims? Because he employed every kind of intrigue and intimidation and compelled the Muslims to have that allegiance imposed on them under the great force of arms'

Muawiyah did not resort to jurisprudence in this matter, rather he responded to his heart felt desires he harbored with regard to the welfare of his son without there being in it any sort of consideration for the well-being of the community.

These were some of the supporters of Muawiyah in taking allegiance for Yazid who have such strange views foreign to Islam and absolutely devoid of any logic and completely away from truth.

Opinion of Hasan Basri

Hasan Basri has condemned the allegiance for Yazid and he considers it to be the most terrible of evil deeds of Muawiyah. He says, "Muawiyah had four such defects that each one alone is sufficient to make him be regarded as evil:

a) Obtaining power over the community through foolish people, till he operated the caliphate without their counsel while there existed among them companions and virtuous persons.

b) Appointing of Yazid as caliph after him while he was a drunkard and alcoholic. He wore silk and played the drum.

c) Making Ziyad as his brother while the Messenger of Allah (S) has said, "The child belongs to the father and the adulterer must be stoned."

d) Killing of Hujr and his companions. Woe be on him for murdering Hujr and his companions.[34]

Statement of Ibn Rushd

Ibn Rushd, the great Muslim philosopher believes that the taking by Muawiyah of allegiance for Yazid changed the course of Islam and destroyed the rule of the righteous in Islam.

He says: "The conditions of Arabs during the time of the righteous caliphs (Khulafa Rashideen) was to the side of correctness just as Plato has described his government in his book, The Republic. A democratic government which shall be an ideal for all governments. However, Muawiyah demolished its great foundations. He turned it into a kingdom of Bani Umayyah and the power of their cruelty. In this way he opened avenues of mischiefs which continue to this day in our land of Andulasia."[35]

All thinkers and philosophers of the Islamic Ummah from the days of Muawiyah till date have dissented from the allegiance of Yazid and objected against it and considered it an open oppres-

sion on the community and something which was against public opinion.

Muawiyah's Motives

Motives that impelled Muawiyah to impose his drunkard son as caliph on Muslims: The most important of them was his extreme affection to his son and he was very fond of Yazid. He has expressed this matter to Saeed bin Uthman when the latter asked Muawiyah to leave off Yazid and instead appoint him (Saeed) as the next caliph. Muawiyah derided him and said, "By Allah, if Ghuta[36] is full of people like you even then Yazid shall be most preferable for me'"[37]

His fondness for his son had blinded him and he deviated from the truth. He himself says, "If I had not been so fond of Yazid, I would have obtained salvation and betterment'"[38]

He was certain that appointing Yazid was a most terrible sin that he has committed and he clearly mentioned this to his son, "I will not face God with anything worse than appointing you as a caliph!"[39]

Muawiyah committed a heinous crime on the community by transferring caliphate to a cruel ruler who did not take into any consideration choice and desire of the

Ummah. Thus Muawiyah was responsible for a very serious crime.

Diplomatic tricks for obtaining allegiance

Muawiyah resorted to the following diplomatic antics in order to obtain the oath of allegiance for his worthless son:

1. Use of Poets

In those times, the poets formed the most influential group that existed and Muawiyah bestowed them with unprecedented wealth so that in return they may begin to praise and glorify Yazid and make him imbued with lofty virtues and excellent qualities. Some of those poets are as follows:

Ajaaj: Ajaaj praised Yazid excessively and he said regarding him:

"Even if people stagger and swerve in their position, you shall not deviate from the religion of Musa and the Holy Prophet.

You were a sword of God that never loses its sharpness; which sometimes rises on the heads and sometimes beheads."40

These couplets mean to say that Yazid was a follower of Prophet Musa and His Eminence, Muhammad and that he was the cutting sword of God which is waved upon the saints and favorite people of God!

Ahwas: The poet, Ahwas, composed a panegyric in praise of Yazid and said:

"He is that blessed king who rules over the kings and his awe is so immense that it can destroy the mountain.

All the wealth of Balkh and Tigris reaches him. And Euphrates and the area it irrigates and the Nile, all of it belongs to him."

His awe was such that heads humbled before him and mountains pulverized in his fear. This was the same who remained intoxicated with wine, whose favorite pastimes were playing with goats and dogs and who did not leave a single evil deed.

Miskeen Darami: Miskeen Darami was among the poets on the payroll of Muawiyah who had been instructed to encourage anyone from Bani Umayyad and rich personalities of Syria who may

be present in Muawiyah's court to pay allegiance for Yazid. Thus Miskeen arrived to Muawiyah and when the court was full of people he recited in a loud voice:

"If they call me Miskeen, I am the son of such a group whose support and defense I do.

I wish I knew what Ibn Aamir and Marwan say and what Saeed says.

O sons of the Caliphs of God! Think deeply on this. The Almighty puts caliphate wherever He likes.

If your Lord vacates the western pulpit Yazid shall be the chief of believers.

It is a blessing for the bird to fly and in the effort of the effort-maker. So everyone should move and make effort.

Thus you shall in the same way be superior to all people and delegations shall come to you one after another.

And the tent of rulership is raised upon you like this and you keep its ropes and pegs taut."[41]

These were some poets who indulged in concocting excellence for Yazid and who praised him unreasonably in order to conceal his vices and defects even though everybody was cognizant of those things.

Doling out wealth to prominent persons

Muawiyah doled out generously huge amounts to influential people of his time to obtain their assent to the imposition of his drunkard son as caliph over Muslim people.

Historians say: He gave Abdullah Ibn Umar a hundred thousand Dirhams and he accepted them.42

This son of Umar became a staunch supporter of allegiance for Yazid. He even had the audacity to raise objection to Imam Husayn ('a) for his uprising against the drunkard Yazid. We shall discuss this matter in greater depth in the forthcoming chapters.

Correspondence with Governors

Muawiyah wrote to all the governors and officers in the Islamic countries regarding his decision to take allegiance for Yazid and he commanded them to carry out the following commands:

a. To announce the news among multitudes of people regarding the decision of the Damascus regime about taking allegiance for Yazid.

b. Order the orators and other channels of propagation to praise Yazid and concoct excellences for him.

c. Send delegations consisting of prominent Islamic people to him (Muawiyah) so that their views regarding the allegiance of Yazid may be ascertained.43

Governors began to carry out the commands and to announce his decision regarding the taking of allegiance for Yazid. In the same way they ordered the speakers and others to eulogize Yazid wrongfully.

Delegations from Islamic countries

Local governments in Islamic countries contacted the thinkers and presented to them Muawiyah's decision regarding the entrusting of heir-apparency of caliphate to his son, Yazid and asked them to go to Damascus at once in order to inform Muawiyah about their

opinion. Delegations departed for Damascus and in the forefront of these delegations were the following:

1. Iraqi delegation, under the leadership of the Iraqi leader, Ahnaf bin Qais.

2. Medinite delegation, under the leadership of Muhammad bin Amr bin Hazm.[44]

Delegations arrived in Damascus to express their opinion as per the orders of the ruler of Syria and Muawiyah accorded them a warm welcome and honor.

Conference of Islamic Delegations

Delegations from Islamic lands held a conference in the Umayyad court in Damascus so that they may express their views in connection with the taking of allegiance for Yazid.

Muawiyah inaugurated the conference with glorification of Islam and necessity of obedience to those who are in authority (rulers). After that he presented the merits of Yazid and his superiority. He spoke of Yazid's political expertise and invited them to pay allegiance to him.

Supporters of Allegiance

A group of Umayyad chiefs hastened forward to register their support for Muawiyah and they openly encouraged and praised him for his decision to take allegiance for Yazid.

They were as follows:

1. Zahhak bin Qais

2. Abdur Rahman bin Uthman

3. Thawr bin Maun Salmi

4. Abdullah bin Asam

5. Abdullah bin Masadah

Muawiyah had ordered these people beforehand to voice their support for him and object to anyone who opposes his move.

Speech of Ahnaf bin Qais

Ahnaf bin Qais, a leader of Iraq and the chief of the Tamim tribe ñ regarding whom Maysun, Yazid's mother said: "If there had been nothing in Iraq except him, it would have been sufficient for you."45 Stood up to speak and came forward. He recited the praise of Allah. After that he turned to Muawiyah and said, "O Allah, have mercy on the chief of believers! People have lived their life in the period of Ignorance and the present age of knowledge. Yazid, the son of the chief of believers is the best successor and you too have tasted sweet and bitter days.

Thus O Chief of believers, think upon it that whom would you entrust the matter of caliphate after you? So, you must oppose the order of all those who order you. The view of those who give ideas to you must not deceive you and it may not cause some problem to you. See the congregation and learn about the kind of obedience that is shown keeping in mind that the people of Iraq and Hijaz are not in agreement with this matter. As long as Hasan is alive, they would not give allegiance to Yazid'"

Ahnaf's speech created a wave of anger and displeasure in the Umayyad party. Zahhak bin Qais objected to this and denounced the people of Iraq and spoke ill of Imam Hasan ('a). He suggested to the Iraqi delegation to become sincere towards Muawiyah and to accept his invitation regarding allegiance of Yazid.

Ahnaf did not pay any attention to him and he stood up again and proffered counsel to Muawiyah and asked him to honor the covenant that he had made incumbent upon himself and entrust the caliphate after him to Imam Hasan (‘a) under the terms of treaty, one of the most important terms of which was the return of caliphate to Imam Hasan (‘a) after Muawiyah. Ahnaf also warned Muawiyah of war if he did not fulfill the terms of the treaty.

Failure of the Conference

After the discourse of the great leader, Ahnaf bin Qais the conference broke into an open failure and arguments erupted between the members of delegations and organs of the Umayyad party. Yazid bin Muqaffah thundered at the opponents fully utilizing the strength of his ferocity:

“This is the chief of believer”, said he indicating to Muawiyah, “Thus, if he passes away, it is this one”, he said pointing to Yazid, “And this is for one who does not accept it,” he said gesturing to his sword.

Muawiyah liked this statement very much and he said, “Please be seated as you are the chief of orators and most respectable of them.”

Ahnaf bin Qais paid no attention to him. He glanced at Muawiyah and advised him to refrain from taking allegiance for Yazid and not to give preference to anyone over Hasan and Husayn (‘a).

Muawiyah turned away from him and remained firm on his view which was absolutely opposed to Islamic behavior.

Anyway, the conference did not conclude on the note that Muawiyah had desired and planned. Because it was now confirmed for him that some of the Islamic groups were not in agreement with him regarding the allegiance and they were not pleased with his decision.

Muawiyah's Journey to Medina

Muawiyah decided to undertake a journey to Medina which was the centre of attention for Muslims and sons of companions who comprised the party opposed to Muawiyah resided there. They did not consider Muawiyah as their friend and they

considered Muawiyah's taking allegiance for Yazid to be an attack against the intention of the Ummah and it was considered a deviation from the Islamic Shariah which did not permit Yazid to take up authority over the affairs of the Muslim community because he was famous for having unrestrained behavior and bad character.

Muawiyah traveled to Medina in official manner and bore the hardships of the journey in order to transfer the caliphate to a tyrant ruler, in whom cannot be seen even the shadow of truth and justice.

A closed door meeting

As soon as Muawiyah reached Yathrib he ordered that the following people be summoned at once: Abdullah bin Abbas, Abdullah bin Ja'far, Abdullah bin Zubair and Abdullah bin Umar. A confidential meeting was arranged with them so that His Eminence, Hasan and Husayn ('a) may not be present there. Because Muawiyah had given oath to His Eminence, Hasan ('a) that after Muawiyah the caliphate shall be transferred to him. Then how could be have held meeting with him and what he would have told him?

Muawiyah ordered his sentry not to permit anyone else to enter till he had concluded his talk.

Muawiyah's Speech

Muawiyah initiated his talk with the recital of God's praise and glorification and invoking blessings for His Prophet. After that he continued, "So to say: I have advanced in age, my bones have become weak and my end has come near. Very soon I shall be summoned and I would have to respond. I have decided to appoint Yazid as my successor. And you are the four Abdullahs46 from Quraish. The excellent ones and sons of the excellent ones. And nothing prevented me from inviting Hasan and Husayn for the meeting except that they are sons of Ali, even though I have a good opinion about them and am fond of them. So give a positive reply to the chief of believers, may God have mercy on you'"

Muawiyah did not resort to threats and intimidation with them so that he may turn their blessings towards himself and this matter may not remain unknown to them and they may not raise their voices of dissent against him.

Speech of Abdullah bin Abbas

The first to speak up to Muawiyah was Abdullah bin Abbas. After praise and glorification of the Almighty he said, "So to say, know that! You spoke and we lent our ears and you said and we heard. Indeed, the Almighty Allah, hallowed be His praise and hallowed be His Name ñ chose Muhammad for His messengership and selected him for His revelation and He accorded excellence to His creatures. Thus the most excellent of the people is one who obtains excellence from him (Muhammad). And the most deserving of them for the post of Caliphate is the chosen one in relation to it. And it is incumbent for the Ummah to accept its Prophet as the Almighty Allah had selected him for them. Because Allah had chosen Muhammad through His knowledge and He is the Allknowing. I seek the forgiveness of the Lord for myself and for you."

Call of Ibn Abbas is clearly advocating the return of Caliphate to Ahlul Bayt ('a), who were the nearest people to the Prophet and

his closest relatives, because caliphate is continuation of the position of Prophethood and the Ahlul Bayt (‘a) of His Eminence are most qualified to occupy his position.

Speech of Abdullah bin Ja’far

Abdullah Ibn Ja’far began to express his view and after praise and glorification of Almighty said, “So to say: If the matter of caliphate is to be conducted in compliance with Quran, relatives in the Book of Allah are also having precedence over each other. If this is (appointment of caliphate is performed according to the practice of the Messenger of Allah (S), the progeny of the Holy Prophet (S) shall be deserving of attention. And if it is conducted according to the manners of the two Shaykhs, Abu Bakr and Umar, then who from the people is most superior and most perfect and more deserving of this matter than the progeny of the messenger? By Allah, if after your Prophet they had been given authority, the caliphate would have been established in its proper place due to their rightfulness and truthfulness. In that case the Almighty Allah would have been obeyed and the Satan would have been disobeyed and among the people two warring parties would not have engaged in a tussle. Thus, O Muawiyah, keep Allah in mind, as you became the ruler and we became subjects. So pay attention to your subjects as tomorrow you shall be answerable to it. And as for what you said about our two cousins and that you did not invite them (for this meeting) you should know that by Allah, you have not acted aright. This matter cannot be lawful except through them. You know very well that the two of them are sources of knowledge and greatness ñ you say if you like or don’t say it ñ I seek divine forgiveness for myself and for you too’”

This speech, full of call to the people to truth and sincerity because it specified Ahlul Bayt (‘a) for caliphate and leadership and it prohibited them to keep caliphate away from them just as the other caliphs had acted and it resulted in the community being involved

in difficulties and defeats and had to bear the most severe hardships and most unbearable events.

Speech of Abdullah bin Zubair

Abdullah bin Zubair also delivered a speech and after praise and extolling of the Almighty Allah spoke as follows: "So to say: This caliphate is restricted to the Quraish as they have obtained it through their illuminated greatness and their preferable deeds along with the nobility of the ancestors and the excellence of the descendants. O Muawiyah, fear Allah and do justice as this is Abdullah bin Abbas, the Prophet's cousin and this is Abdullah bin Ja'far at-Tayyar cousin of the Prophet, I am Abdullah bin Zubair cousin of the Prophet and he left Ali, Hasan and Husayn after him. You know very well who and what they are? So, O Muawiyah, fear Allah as you are the judge between us and yourself'"

Ibn Zubair specified this group for caliphate and instigated them to rise up against Muawiyah and to destroy his plans.

Statements of Abdullah bin Umar

Abdullah bin Umar spoke up after this and opened his statement with divine praise and benediction upon the Messenger of Allah (S). Then he went on to say: "So to say: This caliphate is neither the kingdom of Hercules, nor of Caesar or Choesroe that the sons may receive it in inheritance from their father. If it had been thus I would have stepped forward after my father. By Allah, he did not include me among the six members of the Shura Committee for the fact that caliphate is not a specified condition, rather it is restricted to the Quraish for anyone who is deserving of it from those whom Muslims choose for themselves among the most pious and the most popular people. Thus if you want the youths of

Quraish, by my life! Yazid is from them and you should know that he does not have any consequence for you near Allah."

The speeches of four Abdullah's did not express their personal views, rather in a truthful way they displayed the view of the absolute majority of Muslims that did not like the caliphate of Yazid and were not satisfied with it.

Muawiyah's Discourse

The speeches of that group fell heavy on Muawiyah. He could not find any way to obtain their concurrence. On the basis of this he began to praise and eulogize his son and said, "I said and you said; that the fathers have gone and the sons remain, my son, in my view is more preferable to me than your sons. Inspite of this if you speak to my son you would find him a good speaker'This matter belonged to the family of Abde Manaf because they are of the clan of the Messenger of Allah (S). And when the Messenger of Allah (S) passed away from the world, Abu Bakr and Umar ruled over the people without having sources of rulership and caliphate. However the two of them acted in a good way and then the rulership reverted to the clan of Abde Manaf and it shall remain in this way till the Day of Judgment. The Almighty Allah has taken you out of it, O Abdullah Ibn Zubair and Abdullah bin Umar. But these two cousins of ours, if Allah wills, shall not be kept out of view'"[47]

Muawiyah's meeting with them came to an end in such a way that Muawiyah failed in it completely. Because it became obvious to him that the community has firmly decided not to accept the allegiance of Yazid'After that Muawiyah left Medina. None of the available historical sources show him making any mention about meeting the grandsons of the Messenger of Allah (S) and it is very likely that he did not meet them at all.

Consternation of Muslims

Upon learning about the decision of Muawiyah to impose his son as caliph over the Muslims, they became very much worried. Among the Muslims, the people of Medina and Kufa were more anxious because they were aware of the reality of Yazid's character and were cognizant of his attitude against Islam.

Thomas Arnold says, "Muawiyah's decision to consider legitimate hierarchic transfer of caliphate was a dangerous change in the life of Muslims as they were only used to allegiance, the consultation committee and the initial administrative systems in Islam. They were not cognizant of anything away from those systems and from all aspects, they and specially in Mecca and Medina where people had attachment with the traditions and the first practices of the Prophet, they felt that the Umayyads, instead of safeguarding piety and simple life of the Prophet, had changed caliphate into a temporal rulership influenced by worldly matters as a sign of their own greatness and selfishness."[48]

Muawiyah's steps for imposing his son, Yazid as a ruler over Muslims brought dangerous change in the life of Muslims. They had no idea that such a thing would ever come to pass by the use of force and weapons.

Opposition group

Nobles and reformers of the world of Islam announced their absolute rejection regarding the allegiance of Yazid and he was not accepted as the ruler of Muslims. Here we shall mention some prominent personalities who voiced their opposition to Yazid's allegiance:

1. His Eminence, Imam Husayn ('a)

In the forefront of opponents of allegiance for Yazid was His Eminence, Imam Husayn ('a) who considered Yazid as unworthy and he did not like his bad traits and he described him as a drunkard

and hunter and that he obeyed the Satan and left the obedience of the Beneficent Lord, he created mischief, trespassed the limits of religious law, restricted the war booties for himself and made unlawful things lawful and ruled the lawful as unlawful.49 If he were such a base man, how could he (Husayn) give his allegiance and consider him a ruler of Muslims? When Walid summoned Imam Husayn ('a) to give allegiance for Yazid, Imam told him,

"O Chief, we are the Ahlul Bayt ('a) of prophethood and mine of messengership and place of going and coming of angels. The Almighty Allah initiated the creation with us and He shall end it with us. Yazid is a transgressor, a drunkard, killer of sanctified people, and one who commits sins openly. A person like me cannot give allegiance to a man like him."

All the members of the family of the Holy Prophet (S) followed their great leader in not accepting the allegiance for Yazid and they did not dissent from the Imam.

Fiscal Deprivation

Muawiyah imposed fiscal embargo on the Prophet's family in order to punish them for their refusal to pay allegiance to Yazid.

He deprived them from their share from the Public Treasury for a whole year,50 but this matter did not serve as any obstruction from their determination to refuse allegiance for Yazid.

2. Abdur Rahman bin Abi Bakr

Among those who opposed Yazid's allegiance was Abdur Rahman bin Abi Bakr. He labeled him as Hercules; as whenever a Hercules died another Hercules used to take his place.51

Muawiyah sent 100,000 Dirhams to him in order to bribe him but he refused them and said, "I will not sell my religion."52

3. Abdullah bin Zubair

Abdullah bin Zubair did not accept the allegiance of Yazid and he described him as follows, "Yazid the transgressor, Yazid plays with monkey and dogs, Yazid remains intoxicated and Yazid the wild hunter."[53] And when the provincial regime of Medina tried to compel Abdullah to pay allegiance for Yazid, he fled to Mecca."

4. Mundhir bin Zubair

Mundhir bin Zubair did not accept Yazid's allegiance and he denounced him and delivered a speech to the people of Medina regarding Yazid's transgression and said, "He rewarded me 100,000 units of currency but it does not restrain me from telling you about his real condition. By Allah, he imbibes wine! He remains intoxicated till he leaves off prayers."[54]

5. Abdur Rahman bin Saeed

Abdur Rahman bin Saeed refused to give allegiance to Yazid and he spoke about his evil traits as follows:

"You are not from us (you aren't a Muslim) and your maternal uncle is also not a Muslim. O one who forgoes the prayer due to sensual desires!"[55]

6. Abis bin Saeed

Abis bin Saeed also did not accept Yazid's allegiance and when Abdullah bin Amr bin Aas called him to pay allegiances he told him, "I know him better than you; you have sold your religion in exchange of your world."[56]

7. Abdullah bin Hanzalah

Abdullah bin Hanzalah was the toughest opponent of Yazid and he was of those who rebelled against him during the incident of Harrah (Plunder of Medina). He addressed the people of Medina and said, "By Allah, we did not rise up against Yazid except when we feared that stones shall rain upon us from the heavens. He (Yazid) is one who commits incest, drinks wine and omits prayers. By Allah, even if I had no one else on my side I would have fought him with ferocity solely for the sake of Almighty'"[57]

He recited a war song on that occasion as follows:

"Keep away from those who create mischief, commit transgression, rebel and keep away from truth and signs of guidance.

As the Almighty Allah does not keep anyone away from His mercy except those who disobey Him."[58]

Attitude of the Umayyad clan

The Umayyad clan also objected to Muawiyah regarding allegiance for Yazid but their objections were not based on religious or social considerations. It was due to their personal interests because Muawiyah had given the caliphate to Yazid and deprived them from it. Some of such dissenters were as follows:

1. Saeed bin Uthman

When Muawiyah took the allegiance for Yazid, Saeed bin Uthman went to Muawiyah and cried, "Why have you appointed your son, Yazid as the heir apparent? By Allah, my father was better than his father and my mother was better than his mother and I am better than him. We made you the ruler and did not depose you. Whatever you have achieved is due to us'"

Muawiyah made excuses and said, "What you have said that your father was better than his father is correct. By God, Uthman was better than me and as you have said, your mother is better than

his mother. It is sufficient for the woman to be in the house of her people and her husband may select her and make her children pure. As for what you say that you are better than Yazid let me tell you that by God, I shall not be pleased that in the place of Yazid I be given an ocean full of gold. And as for your claim that you have appointed me as ruler and not deposed me, you should know that whoever gave me the rulership was better than you, that is Umar bin Khattab. And you allowed me continue and I was not a bad ruler for you. I stood up to take revenge on your behalf and killed the murderers of your father and appointed the caliphate in your clan. We enriched your paupers and elevated your debased ones'"

Yazid also spoke up to him and made him reconcile by allotting to him the governorship of Khorasan.[59]

2. Marwan bin Hakam

Marwan bin Hakam denounced the allegiance for Yazid and his precedence to him because he was as senior member and leader of the Umayyad clan more qualified for it. Thus he said to Muawiyah, "O Son of Abu Sufyan! Act aright and refrain from appointing lads to leadership. And you should know there are people equal to you in your community and they possess the power to oppose you."

Muawiyah responded to him in a deceptive manner and told him, "You are like the chief of believers after him and you shall be his helper in every difficulty. I have given you authority on your community and allotted you a huge share from taxes. We welcome with honor your arrival and we acknowledge your favors."[60]

Marwan had said to Muawiyah, "You have made it a dynastic rule and taken allegiance for your descendants."[61]

3. Ziyad bin Abih

Ziyad bin Abih did not like Muawiyah's taking of allegiance for Yazid who well known for his unrestrained behavior, shamelessness and sinful deeds. Historians say: Muawiyah wrote a letter to him calling him for the allegiance to the heir- apparency of Yazid as he was not better than Mughairah bin Shoba.

When he read Muawiyah's letter he summoned a trustworthy confidant of his and said: I wish to share a confidential matter with you which I cannot confide to the text of letters. Go to Muawiyah and tell him: "O chief of believers, your letter regarding such and such matter reached me. Then what shall I tell the people if we call them for the allegiance of Yazid while he plays with dogs and goats, wears colorful clothes, always remains drunk and spends the nights in company of singing girls while there are present, among the people persons like Husayn bin Ali, Abdullah Ibn Abbas, Abdullah bin Zubair and Abdullah bin Umar? Or you tell him to follow the morals and manners of these personages for a year or two so that I may present the matter to the people."

The messenger set out to meet Muawiyah and delivered Ziyad's message to him. Muawiyah was very much infuriated and he began to scold him and said, "O son of Ubaid! It has come to my knowledge that a reader has read out to him that the chief after me shall be Ziyad. By God, I shall turn him back to his mother Sumaiyyah and his father Ubaid."[62]

These were some critics from the Umayyad clan and others who opposed the action of Muawiyah in appointing his debased son Yazid as the caliph over Muslims.

Seeds of dissent among the Umayyads

Muawiyah began to create disunity among the Umayyads in order to prepare a favorable atmosphere for his son, Yazid. He dismissed Saeed bin Aas, his governor at Medina and in his stead ap-

pointed Marwan bin Hakam. Then he dismissed Marwan and appointed Saeed in his place again and ordered him to ruin the house of Marwan and confiscate his property. Saeed did not carry out Muawiyah's orders. Muawiyah again deposed him and appointed Marwan as the governor for the second time and ordered him to seize Saeed's property and to demolish his house.

When Marwan decided to carry out the orders Saeed came to him and showed him Muawiyah's letter regarding him and Marwan refrained from carrying out Muawiyah's orders. Saeed wrote a letter to Muawiyah and condemned his action. He wrote as follows:

"On the basis of this, Amirul Momineen ('a) in this work of his resorted to patience upon that you don't like for your filthy friends, and his forgiveness and creating enmity among us and creating malice that sons inherit, it is the result of it."63

Umar Abu Nasr has remarked as follows regarding Muawiyah's policy of sowing discord among members of his clan: "The reason for this policy of his to create discord among his relatives was that he feared they may gain dominance over Yazid after him. So he used to use some of them to attack others so that they may always remain needful of his attention and favors."64

Postponing the Allegiance

Muawiyah postponed the official acceptance of allegiance for Yazid to the future so that hurdles and obstacles in his way shall be removed and the path may become easier.

Historians say: After meeting with the four Abdullahs of Quraish in Yathrib, Muawiyah became certain that they had views opposed to him. Hence he postponed all his activities in that matter and decided to perform this task at a later date.65

Assassination of Muslim personages

Muawiyah realized that it was not possible that his entrusting of caliphate to his son can be accomplished while there remained alive those lofty personalities in the Islamic society who were widely respected by the Muslim populace. Therefore he decided to have them assassinated so that the ground is prepared for him and no obstacle remains for him. On the basis of this he began to assassinate the following persons:

1. Saad bin Abi Waqqas

Saad held a high position among many Muslim people because he was one of the members of the Shura committee and he was the conqueror of Iraq. His prominence was unbearable for Muawiyah therefore he got him poisoned and killed.66

2. Abdur Rahman bin Khalid

Syrians held Abdur Rahman bin Khalid bin Walid in great regard and were extremely fond of him. When Muawiyah asked them whom he should appoint as the caliph after him they proposed the name of Abdur Rahman bin Khalid. This was very hurtful to Muawiyah but he concealed his feelings.

Abdur Rahman fell ill. Muawiyah ordered a Jew physician who was under his patronage to come and treat him, and to administer a lethal substance to him. The doctor came and administered a poisonous substance to Abdur Rahman and he died as a result of it.67

3. Abdur Rahman bin Abi Bakr

Abdur Rahman bin Abi Bakr was one of the most important members of the opposition to Muawiyah's proposal to take allegiance for his son, Yazid. He raised objection against Muawiyah in this regard. Muawiyah dispatched him a hundred thousand Dirhams but he declined saying, "I do not wish to sell my religion for the

world." But not much time passed but that he died all of a sudden in Mecca.68

According to historical sources the cause of is death was that Muawiyah had got him poisoned.

4. His Eminence, Imam Hasan ('a)

Muawiyah committed a heinous sin and crime in Islam because he undertook the assassination of the grandson of the Messenger of Allah (S) and his beloved one, that is His Eminence, Imam Hasan ('a) as he had signed an agreement with him that in event of his (Muawiyah's) death, Imam Hasan ('a) shall be the caliph.69

That tyrant in order to establish the Umayyad rule and to make it dynastic did not restrain from committing this crime. Major Osborne has described him as a deceitful person absolutely bereft of any kind of good emotion because he did not refrain from any action in order to fulfill his selfish desires. Murder was one of his ways to get rid of his enemies. He devised a plot to have the Prophet's grandson poisoned just as he had done in the case of Malik Ashtar, the commander of Ali ('a).

That tyrant searched for persons who can best carry out this assassination of the Prophet's grandson. So that he may select one of them for the job. He did not find anyone more capable than Judah, the daughter of Ashath who could carryout this terrible deed because she was from a family which was by nature deceitful and which had made evil and intrigue its habit. Thus a poison obtained from the King of Rome was sent to Marwan bin Hakam and he was ordered to coerce Judah with bribes and offer of her marriage with Yazid if she liked.

Marwan conferred with Judah secretly and she was pleased with the proposal. She took the poison and administered it to the Holy Imam ('a) one day at the time of breaking his fast of a very hot

day. When poison entered into the Imam's body his liver burst into pieces. The Imam glanced at his unlucky consort and said:

"You killed me! May Allah kill you. By Allah, after me you shall not get anything. He (Muawiyah) has deceived you and he has ridiculed you. The Almighty Allah shall expose you and him."

The Prophet's grandson became restless with the pain of the poison while his face had become withered and the complexion had yellowed till finally the imminent end came behind him. We have already written the details of the passing away of the Holy Imam ('a) and events of his time in our book, Life of Imam Hasan ('a).

Official Announcement for Allegiance

After the assassination of the grandson of the Messenger of Allah (S) and the beloved one of His Eminence the ground was cleared for Muawiyah because he destroyed all those whom he feared and the circumstances turned in his favor and there was no visible opposition for his plans.

He wrote to his governors to, without any delay, take allegiance for Yazid and compel the Muslims to accept it.

The governors hastened to force the people for allegiance and all those who dared to oppose were subjected to the most terrible punishment.

With the opponents in Medina

Medina raised its head against allegiance of Yazid and their leaders among whom the foremost was His Eminence, Imam Husayn ('a) absolutely refused to pay allegiance. The local conditions were reported to Muawiyah. He decided to travel to Yathrib to personally reassure the opponents and if they still refused they could be forced to pay allegiance.

Muawiyah moved to Medina in an official caravan while a great military force was surrounding him. When he arrived he was welcomed by a group of his opponents. But he did not respond with cheerfulness, instead he scolded them.

On the next day Muawiyah summoned Imam Husayn (‘a) and Abdullah bin Abbas. When they arrived he welcomed them with honor and inquired from Imam Husayn (‘a) about the well-being of his nephews and nieces (children of Imam Hasan) and the Imam responded accordingly. After that Muawiyah began his discourse and mentioned the Holy Prophet (S) in words of glorification and praised His Eminence. Then he presented the matter of Yazid’s allegiance and mentioned lofty titles and praiseworthy qualities regarding his son and he invited the two gentlemen to pay allegiance for Yazid.

Statements of His Eminence, Imam Husayn (‘a)

At that time the chief of nobles began to speak and after due praise and glorification of the Almighty Allah said: “So to say: O Muawiyah! However the talker may praise the Holy Prophet (S) he cannot describe a part of the whole. But the brief description you presented (about Yazid) and restrained to praise the Holy Prophet (S) in detail, I have understood it! Alas, alas, O Muawiyah! The tongueless morning has exposed open darkness and the sun has astounded the lights of lamps and you have committed excess, so much so that you have exceeded the ordained limits. You have restricted it so much that you have emptied it and you have restrained so much that you resorted to miserliness and you have committed so much injustice that you have crossed the limits. You have not given the rightful share to the one who deserved it. Till the Satan had taken the greater profit and complete share and I noticed that you, in raising the position of Yazid, spoke about him, it was only because you wanted to put the peo-

ple into doubt about him. As if what you are informing and describing is some unknown thing and praising the unseen things as if you have you received it from some special knowledge? While Yazid himself on the basis of his views and intellectual capacity proves it. Thus look at Yazid, what he has inculcated in himself. Like making dogs fight and racing of pigeons, listing to songs and music of various kinds. You shall find Yazid involved it.

Leave off what you are trying for him. You have no need to meet the Almighty with more than these sins with His community. By Allah, you have always practically acted with wrongfulness to oppress and you have gone much ahead in it. So much so that you have filled the water skins to full capacity. (It is the limit!) while there is only a short while between you and your death. On that day you shall openly see what you have done and you would not be able to escape.

I see that after this you will object to me and deprive us from the inheritance of our father. By Allah, the Messenger of Allah (S) has left inheritance to us in the capacity of a father. And you have brought it for us. The same thing that you have used as the argument against one who stood up at the time of passing away of the Messenger of Allah (S). And he also accepted it. And his faith made him stick to justice. At that time you brought arguments and performed tasks and you said: It happened in this way and it shall happen in that way, till finally the matter reached you ñ O Muawiyah, from the path whose aim was someone other than you. O people of understanding, take lesson from this.

Do you remember about the leadership of that man over the people whom the Messenger of Allah (S) had specified as the leader? It was the same thing. That day for Amr Aas from the companionship to the Prophet and allegiance to him was a merit. That day the work was not done. So much so that those people were displeased with his leadership and disliked his precedence. And they returned his matters to him that the Holy Prophet (S) said: O group of Emigrants, after this day no one other than me shall be

the ruler upon you. Then how is it possible that something that was abrogated by the Prophet, in the most important laws and the most preferable of work upon which all are unanimous that it is correct (that is caliphate) you are arguing by it? And how have you considered a Tabii (companion of a companion) as a companion while there are around you those who do not themselves consider themselves companions. They do not consider religion and their proximity to religion as reliable. You are passing by deceived and committing excess in it. You desire to hide the doubts from people so that whoever remains in it may gain from his world and you shall be unfortunate in your hereafter as this is an open loss and I seek the forgiveness of Allah for myself and for you'"

Imam, in his discourse exposed all the misgivings of Muawiyah and he closed all his ways of dominance and made him responsible for the great step regarding forcing Muslims to the allegiance of his son. In the same way he mentioned the matter of caliphate and questioned the position that was restricted to the Prophet's Progeny was taken away from them and the community kept it away from Ahlul Bayt ('a), its real place?

Muawiyah was perplexed at the Imam's statements and there was no way of escape for him. He asked Ibn Abbas, "O Ibn Abbas! What is this?"

"By Allah, this is the progeny of the Messenger of Allah (S) and a member of the folks of the blanket (Kisa) and from the purified Progeny. So desist from what you intend to do as you are making it a medium for reassuring the people, till the time the Almighty Allah issues His command. And He is the best of the deciders'"[70]

At the time the chief of the nobles stood up and left Muawiyah infuriated in such a condition that he realized he could not deceive Imam Husayn ('a) and cannot take allegiance from him.

Pressurizing the Opponents

Muawiyah left Medina for Mecca in such a condition that he was thinking deeply about the matter of opponents. Thus he decided to employ intimidation and force. When he reached Mecca he summoned Imam Husayn (‘a), Abdullah bin Zubair, Abdur Rahman bin Abi Bakr and Abdullah bin Umar and put the matter of Yazid’s allegiance before them again and they declared their refusal to accept it.

He glanced at them angrily and said, “I am telling you that whoever commits a mistake is excused. I used to stand among you to deliver sermons and one of you used to stand up and in presence of people falsify me. I used to bear it and forgive. Now, I intend to speak about a matter which by God, I remember. If one of you speaks a word to refute me, in this place where I am, I won’t say a word against him but that before that the sword will be pulled over his head. Thus no one would say anything to me except at the risk of his life’”

At that time he summoned his security chief and told him, “Put two guards each having a sword, over each of these people. Then if anyone of them tries to utter a single word to support or refute me, hit him with the swords. Then he emerged and those persons also came out with him. He ascended the pulpit and praised and extolled the Almighty. After that he said,

“These are leaders and prominent persons of the Muslims, such that nothing is accomplished without their participation. They have expressed their willingness to give allegiance to Yazid. Then, in the name of God, all of you also pay allegiance’”

People gave him allegiance. After that he mounted his horse and left Mecca.[71]

Muawiyah thought that the matter of caliphate had been confirmed in favor of his son and the kingdom had become established in his posterity while the fact was that he had pulled destruction towards his kingdom and incited the people to revolt against his son.

Attitude of Imam Husayn (‘a)

The reaction of Imam Husayn (‘a) was that he acted with severity and absolutions with Muawiyah because His Eminence invited the Muslims openly to rise up against Muawiyah and he warned them of his destructive policies which indicated the destruction of Islam.

Delegations of Islamic countries

Delegations arrived to Imam Husayn (‘a) from all the countries of Islamic lands and they complained to him about the injustice and oppression that had afflicted them so that His Eminence may give them refuge and save them from it.

Spies informed the local regime about the congregations of people in Medina and their frequent consultations with Imam Husayn (‘a). At that time Marwan was the governor of Medina. He became extremely fearful of the circumstances.

Marwan’s Memorandum to Muawiyah

Marwan dispatched a memo to Muawiyah stating therein his fear of the Imam’s movement and the coming and going of people to the Imam. The text of that memo was as follows: “So to say: More and more people are coming to meet Husayn (‘a). By God, I see from his side difficult times for you.”72

Muawiyah’s Reply

Muawiyah ordered him not to take any kind of step against the Imam and wrote to him as follows: “Leave Husayn alone till he

has left you alone and his enmity towards you is not exposed and he does not express his true feelings and motives. remain before him concealed and in ambush like moisture remains concealed, if Allah wills. And peace be on you'"[73]

Muawiyah became fearful of the changed circumstances therefore he ordered

Marwan not to give any kind of trouble and harm to His Eminence.

Marwan's Opinion Regarding Exiling the Imam

Marwan suggested Muawiyah to remove the Imam far away from Medina and keep him under surveillance in Syria so that he is prevented from communicating with the people of Iraq. However Muawiyah did not like the proposal and he replied to Marwan, "By God, you want to become free of him and put me into trouble. If you have borne with patience on this, you have been patient on something that I am unhappy with it, but if you do ill to him, you would have broken off relations with him'"[74]

Muawiyah's Letter to Imam Husayn ('a)

Muawiyah became worried of the Imam's movement and consultations of people with him. He wrote a letter to His Eminence which is narrated in two versions:

1. Balazari has quoted it as follows: "So to say: A matter regarding you has been reported to me, which if true, I don't think you will turn away from it. If it is wrong you would be among the fortunate ones if you remain away from it. You are beginning with

your future and for the command of Allah you are turning your attention. Thus do not compel me to break off relations and do ill for you. If you do not like me, I also do not like you. And whenever you take steps against me, I shall also take steps against you. So, O Husayn, refrain from creating discord among Muslims and turning them to mischief in the name of God'"[75]

2. Ibn Kathir has quoted the letter of Muawiyah as follows: "Whoever has given allegiance for God and vowed, it is better for him to fulfill it. I have received news that people of Kufa have invited you to create discord. The people of Iraq are those whom you have tested and they have destroyed your father and brother. Thus for the sake of God remember the terms of treaty as whenever you shall move against me, I shall move against you."[76]

This letter, on the basis of the concluding sentences contains the following points:

1. Muawiyah has asked Imam ('a) to observe the terms of treaty and not rise up with arms against him, while the Imam ('a) was indeed following the terms of treaty. Muawiyah on the other hand had failed to honor every term of treaty.

2. Muawiyah was aware of delegations of Kufa who had invited the Imam to rise up against him, because he has called them as people of discord and that previously they had been disloyal to His Eminence, Ali ('a) and His Eminence, Imam Hasan ('a).

3. Openly threatening the Imam that whenever he rises up against Muawiyah he would be dealt with, with a strong hand.

The Imam's Reply

The Imam sent an important letter of memorandum to Muawiyah in reply to his letter. In that document the Imam ('a) reiterated that Muawiyah was himself responsible for all the disasters and tragedies that had spread in all areas of Islamic lands. Among these were bloodshed of innocent people upto the destruction of

peace and making the community face calamities, which are the most obvious proofs that have confirmed the evils of Muawiyah. The text of the letter was as follows: "So to say: I received your letter in which you stated that you have been informed of some matters which you have denied and I except for them are most deserving in your view. And know that, that except for Allah no one guides to righteous deeds.

As for what you have stated that you have learnt about me, indeed none but the flatterers, tale-tellers and mischief maker in the society have conveyed you this information and the misleaders have lied. I neither want to wage war against you nor have I created an opposition to you. I am fearful in this matter regarding you from the Almighty Allah and that I should make helpless you and your companions, that is the same group of rebels and the party of oppressors in that matter.

Are you not the killer of Hujr bin Adi, the brother of Kinda and his companions who were pious worshippers and thank- givers? Who did not like injustice and considered innovations as serious matters. They performed enjoining of good and prohibiting sinful deeds and they did not fear the denouncing the sinful people. You killed them wrongfully in an oppressive manner in spite of the fact that you had promised and vowed their security. Is this not an act of defiance before God and considering divine laws unimportant?

Are you not responsible for the killing of Amr bin Hamaq Khuzai, the companion of the Holy Prophet (S), pious servant of the Lord who had become physically weak due to extreme piety and abstinence and whose complexion had paled due to the same thing? You had him killed after you accorded him oath of security and guaranteed him such safety that if a bird had understood it would have come down from the mountain peaks.

Have you not claimed regarding Ziyad bin Sumaiyyah who was born on the bed of Ubaid Thaqif and proclaimed that he was the son of your father? While the Messenger of Allah (S) has stated:

The child belongs to the father and the fornicator has to be stoned. You have willfully omitted the practice of the Messenger of Allah (S) and followed your selfish desires without any guidance from the Almighty Allah. At that time you imposed him on Muslims so that he may kill them and cut off their limbs, gouge out their eyes and impale them on date trunks. As if you are not from this community and they are not from you.

Are you not the killer of Hadhrami? Ziyad wrote to you about him that he was on the religion of Ali ('a) and you wrote to him to kill anyone who is on the religion of Ali. Killed him as per your orders and Ziyad had him cut up into pieces in spite of the fact that the religion of Ali is the same as the religion of his cousin (the Prophet) which has enabled you to occupy the position that you are now in, and if he hadn't been there the greatness of your father and you would have had to bear difficulties of two journeys, journey of winter and journey of summer'

In your letter you said: 'Think about yourself, your religion and the Ummah of Muhammad and do not create discord in the community and from involving them in mischief, while I did not consider anything as a greater mischief than your authority upon them. And I do not consider anything greater than this for myself, my religion and the Ummah of Muhammad that I should openly confront you. Thus if you do it, it would be nearness to Allah and if you refrain from it, I shall seek divine forgiveness for my religion and petition Him for divine opportunity in activities.

You have inter alia said: If I rise up against you, you would also act against me and if I take a step against you, you would step against me. So do what you can against me as I am hopeful that your deceit would not cause us any harm though there is no one more harmful than you, because you are bent on your ignorance and become greedy to break the covenants. By my life, you have not fulfilled any condition and by killing these persons after having accorded them guarantee of safety and oaths of security you have broken your covenant. Thus you had killed them in spite of

the fact that they did not wage any war or killed anyone. You killed them only because they narrated our merits and considered our right important. And you did that due to the fear that if you did not kill them, before they could do it you die or that before they fall into hardship, they should die.

So, O Muawiyah, good news to you for retaliation and be sure of the accounting (in the hereafter). You should know that there is a book of Allah which does not leave any big or small act but that it shall be accounted for. And the Almighty Allah would not overlook how you have taken people into confidence and wrongfully implicated and killed the holy men and you exiled them from their homes to alien lands and forced people to give oath of allegiance to your young drunkard son who plays with dogs. I do not see you except that you are harmful for yourself and you have destroyed your religion and deceived your subjects and gave ear to the talks of foolish and ignorant persons and harassed the pious and religious people. Was-Salaam."[77]

We don't think any other political document describes more clearly any regime as awful as that of Muawiyah and the bloodsheds and the harassment of people. It is a vehement protest against tyranny and oppression. O Allah, how delicate and sensitive discourse is that which says: "As if you are not from this community and they are not from you." This statement is full of perception of dignified men as Sabi has said long ago, "When man separates from a community, he is not severe to it." This is the blame of Husayn on Muawiyah at a time when he had established a reputation by shedding extensive blood of friendship and nationality.[78]

It is a memorandum full of the sinful acts of Muawiyah and the great crimes he and his governors, especially Ziyad bin Sumaiyyah committed. And how they spread terror and injustice among the people and killed people on the basis of suspicion and allegations and killed anyone who followed the religion of Imam Amirul Momineen ('a), which was same as the religion of the

Messenger of Allah (S), was persecuted and put to death. The tyrant wrongfully shed unprecedented blood on the land and it is natural that all these acts were not carried out except at the behest of Muawiyah because it was he that had ordered them.

Muawiyah's Anguish on Receiving the Imam's Letter

When the Imam's letter reached Muawiyah he became extremely gloomy and anguished and as per his habit and in a deceitful way said: "I have not seen Abu Abdillah except as a lion."[79]

Public Political Meeting

Imam ('a) held a public political conference in Mecca and invited a large member of people from the participants of Hajj rituals from the Emigrants, Helpers, companions of companions and other Muslim people to attend it. His Eminence delivered a sermon to them and narrated and described in his style the hardships that had befallen the purified progeny and their Shias and atrocities that Muawiyah had done to them and the severe steps he had taken to conceal their merits and hide the statements of the Messenger of Allah (S) regarding Ahlul Bayt ('a). The Imam spoke about all these things and asked the people present in the conference to convey these points to others and spread this information among the people.

According to the narration of Sulaym Ibn Qais, the text of the Imam's discourse was as follows:

"A year before the death of Muawiyah, Husayn b. 'Ali, 'Abd Allah b. 'Abbas, and 'Abd Allah b. Ja'far performed the hajj. Then Husayn gathered the banu (sons) of Hashim, their men folk, their womenfolk, and their supporters. Besides he gathered the Ansar whom he, peace be on him and his family, knew. Then he sum-

moned messengers (and said to them): 'Gather to me the righteous Companions of the Apostle of Allah, may Allah bless him and his family.' So more than seven hundred men met him at Mina. Most of them were later (Companions of the Prophet). About two hundred men from the Companions of the Prophet, may Allah bless him and his family, (met him there, too.). Then Husayn addressed them.

He praised Allah and lauded Him, and then he said: "Now then, indeed, this tyrant (i.e., Muawiyah) has done towards us and towards our Shia what you have seen, known, and borne witness for. Indeed I want to ask you about a thing. So indeed, if I say the truth, believe me. If I lie, accuse me of lying. Hear my words and write down my speech. When you return to your homelands and your tribes summon those from the people whom you trust to what you know of our right. It is so because I am afraid that this matter will be obliterated, and the truth will be removed and overcome. (Still) Allah shall complete His Light even if the unbelievers hate (that)."

He left nothing of what Allah has revealed in the Quran concerning them but he read it and explained it, nor did he leave a thing of what the Apostle of Allah, may Allah bless him and his family, said concerning his father, his brother, his mother, himself, and his household but he narrated it. Moreover, his companions said: 'O Allah, yes. Indeed we have heard and seen (that).' The later Companions said 'O Allah, he whom I believe and trust from the Companions of (the Prophet) told me about it.'[80]

Then he (i.e., Husayn) said: "I implore Allah for you to tell him whose religion you trust." This conference was the first public meeting in Islam till that time. In that meeting, the Imam denounced the policies of Muawiyah and exhorted the Muslims to spread the excellences of Ahlul Bayt ('a) and their lofty status which the regime was trying to conceal.

Judah's Letter to the Imam

Judah bin Hubairah bin Abi Wahab was of the sincerest and most devoted of persons with regard to Imam Husayn (‘a). Shia people gathered around him and insisted him to write a letter to the Holy Imam so that he may come to their area and announce his revolt against Muawiyah’s regime. Judah wrote a letter to Imam Husayn (‘a) which ran as follows:

“So to say: Your Shias in our province are sincere and loyal towards you and they do not consider anyone your equal. They had understood the view of your brother regarding hostilities and known you as kind towards friends and tough for the opponents, and that you have a firm determination on the path of God. Thus if you like that you want to do thus, come to us for we are prepared to lay down our lives for you.”

Imam’s Reply

Imam had no intention to conduct an uprising against Muawiyah because His Eminence was aware of the failure of the uprising and lack of its success. This was so because Muawiyah, through diplomatic and military means would definitely destroy him and would change it from Islamic condition to an illegal movement and show the revolutionaries as rebels and traitors against the government. The Holy Imam (‘a), after invoking the name of Allah and after His praise and glorification replied as follows:

“As for my brother, I am sure that the Almighty Allah had given him Tawfeeq and supported him. And as for me: I have no motives (to rise up), on the basis of this pray Allah have mercy on you. Be quiet to yourself and stay in your houses and keep yourself safe from suspicion and doubt as long as Muawiyah is alive. Thus if the Almighty Allah subjects him to an incident (and he dies) and I am alive, I shall write to you about my view. And peace be on you’”[81]

Imam (‘a) ordered his Shias to observe patience and refrain from rising up in opposition to Muawiyah and that they should remain in their houses due to the fear of Muawiyah’s power on them as Muawiyah considered innocent people to be offenders merely on the basis of suspicion and false allegations. Most probably this letter was written during the governorship of Ziyad who used to gouge out the eyes of Shias, impale them on trunks of date palms and employ lethal means to annihilate them.

Khudri’s Advice to the Imam (‘a)

Reports concerning the delegations of people of Kufa and their meetings with Imam Husayn (‘a) and their request for Imam’s help to release them from the injustice and tyranny of Muawiyah began to be discussed in social gatherings. When Abu Saeed Khudri learnt about this he hastened quickly to the Holy Imam (‘a) in order to advise and warn him. The text of his statements to him is as follows:

“O Aba Abdillah! Indeed, I am with regard to you an advisor and a well-wisher. I have received the news that some Shias of Kufa have written to you and invited you to go out and join them. Do not go towards them because I have heard your father say: By Allah, I am disgusted with them and I have become their enemy and they have become disgusted with me and have become my enemies. They would never be loyal. Whosoever gets them shall get failure. By Allah, neither do they have steadfastness nor any determination in anything and nor are they steadfast in front of swords’”[82]

Doubtlessly, he was one of the most prominent companions of Amirul Momineen (‘a) and he had the most devotion and sincerity with regard to Ahlul Bayt (‘a). He was indeed a well-wisher of Imam Husayn (‘a) and he feared for him Muawiyah’s reprisals. Therefore he advised the Imam not to rise up against the

Umayyad tyrant. Sources that are available with us do not mention the Imam's reply to this advice.

Imam Husayn ('a) takes over Government Funds

Muawiyah used to spend a major part of public wealth to strengthen his kingdom and therefore he used to allot unlimited funds to the members of his Umayyad clan so that they may make become socially and politically powerful. Imam Husayn ('a) denounced these policies and believed that public funds should be released from Muawiyah's control and given over to those who are needful.

A caravan carrying goods from Yemen arrived in Medina. It was headed for Damascus Royal Treasury. Imam ('a) took over the possession of all the goods and distributed them among the needy people of Bani Hashim and others. Then he wrote to Muawiyah as follows: "From Husayn bin Ali to Muawiyah bin Abi Sufyan. So to say: A caravan from Yemen was passing by us carrying goods, cloth, amber and perfumes towards you so that you may keep it in the treasury of Damascus and by it bestow power to your clan after this same hoarding of wealth. I developed need for it and I have taken possession of it. Was-Salaam'"

Muawiyah replied to His Eminence as follows: "From the servant of God, Muawiyah to Husayn bin Ali. so to say: Your letter was received wherein you stated that a caravan from Yemen was passing by you carrying goods, cloths, amber and perfume for me to put in the Damascus Treasury and then to bestow it to my family people in order to make them powerful. But you became needful of it and took it in your possession while you had no right to do so because it was for me and the ruler is more deserving to take over the funds. And after that he may give it to whomsoever he likes. By God, if you had left it to reach me I would not have decreased therein any share for you. O nephew, I like that movement in

leadership should be in my period so that I may make you recognize your own power and I may be free of that. But by Allah, I fear that you may become involved with a person who would not give you any respite."

Towards the end of the letter he wrote the following couplets:

"O Husayn bin Ali! What you have done was not lawful.

That you took over the wealth without permission. This action of Husayn was a hasty step.

We have allowed it and did not become angry with him. We condoned this action of Husayn.

O Husayn bin Ali! That uprising is awaited which you would undertake after me but not condoned.

I wish I would be there to witness it. That from among your people there be a warner.

I am afraid you shall be burnt at the hands of someone who has a sharp sword ready with him beforehand."[83]

There is a threat in this letter to His Eminence from the one who would be Muawiyah's successor, that is his son Yazid who had no faith in the status of His Eminence, Husayn ('a) and his position with the Messenger of Allah (S).

In any case, the Imam took over these things from Muawiyah's control and distributed them to the poor while he did not accept any reward or gift from Muawiyah for himself because Muawiyah had sent a lot of money, clothes and expensive dresses for His Eminence but he returned them to Muawiyah.[84] Imam Musa bin Ja'far has narrated that Imam Hasan ('a) and Imam Husayn ('a) did not accept the presents of Muawiyah.[85]

A Fabricated Tradition

Among the fabricated reports is that it is narrated that Imam Husayn (‘a) and his brother came to Muawiyah who ordered that 100,000 Dirhams be given to them. And he said to them, “Take these as I am the son of Hind, neither anyone before me has given like this nor would anyone give like this after me’”

Imam Husayn (‘a) glanced at him and said, “By Allah, no one before or after you have given to two persons more respectable than us’”

There is no scope of denying the authenticity of this report because Imam (‘a) did not go to Muawiyah in Syria. Rather Imam Hasan (‘a) had gone to him not for the sake of his rewards and presents as some simple-minded historians have stated but the aim of that journey was to point out the true face of the Umayyads and to bring to people’s attention the evil deeds of Muawiyah. His debates with Muawiyah and his friends prove this matter that except for this aim he had no other motive. We have described this topic in detail in our book, Life of Imam Hasan (‘a).

His Eminence, Husayn (‘a) and Bani Umayyah

Enmity between His Eminence, Husayn (‘a) and Bani Umayyah was a personal enmity because that enmity was against each other. Saeed Hamadani asked Imam Husayn (‘a) about Bani Umayyah. His Eminence replied, “We and they are two enemies especially inimical to each other with regard to their Lord’”[86]

Yes, the two of them were enemies in their aims and enemies in their views. Because Imam Husayn (‘a) was the representative of the essence of faith in Allah and the symbol of lofty values which impart greatness to man. While the Bani Umayyads stood for the evils of the period of ignorance that take man to a debased position. Umayyads, on the basis of their corrupt nature, bore enmity to Imam Husayn (‘a) and made great efforts to insult him. For ex-

ample, an argument took place between His Eminence, Husayn ('a) and Walid bin Utbah bin Abi Sufyan regarding some property they possessed. Walid trespassed the rights of Imam ('a) and Imam ('a) stood up against him and said:

"By Allah, I say that either you do justice with my right or I shall take up my sword and stand in the Masjid of the Messenger of Allah (S) and call the people to Hilful Fuzool (committee of dispensing justice)'"

Imam ('a) wanted to revive the Hilful Fuzool that the Hashemites had established first. Its slogan was supporting the oppressed and restoring of rights to them that the Umayyads in their period of ignorance had usurped in compliance to their greedy nature.

Abdullah bin Zubair arose and joined His Eminence, Husayn ('a) and hastened to help him. He said: "By Allah, I shall also take up my sword if he calls me and stand by him till he gets his right or we are all killed'"

Masoor bin Makhrame bin Naufal Zuhri also heard this report and joined His Eminence, Husayn ('a) and repeated what His Eminence had mentioned. Walid became helpless and disheartened. He gave up his oppressive step and accorded justice to Imam Husayn ('a).87

Among the examples of the malice of Umayyads was that one day His Eminence, Husayn was seated in the Prophet's mosque when he heard a person speaking to his companions in a voice loud enough to be heard by Imam Husayn ('a). He was saying:

"We were partners with the Progeny of Abu Talib in the matter of prophethood. Till we obtained that which they did not obtain. Then, what is it that they pride over us?"

He repeated this statement thrice. Then His Eminence, Husayn glanced at him and said: "I overlooked the first time you said it on the basis of forbearance, the second time on the basis of forgive-

ness. However for the third time I would reply you. I have heard my father say: Indeed, in the revelation that the Almighty Allah sent to Muhammad it is mentioned: When the Great Qiyamat shall occur, the Almighty Allah would raise up Bani Umayyah in the form of minute particles, such that people would trample upon them till the accounting is over. After that they shall be brought for accounting and be taken towards Hell."88

That Umayyad became speechless and went away from there in a fit of fury.

Here we conclude our discussion about the attitude and reaction of Imam ('a) to Muawiyah and Bani Umayyah. In the next part we shall present the subject of Muawiyah's death and events contemporary to that.

Muawiyah's Death

Muawiyah became ill and his physical condition deteriorated. Treatment administered by the physicians had no effect on his illness because he had become afflicted with numerous diseases. He perceived that death was near and he became regretful of what he had done to Hujr bin Adi and he became a lifeless body filled with terror and said: Woe be on me from you, O Hujr! I shall have a long day due to the son of Adi!89

People discussed about the illness of Muawiyah and remarked that he was sure to die. He ordered his family members to apply Kohl to his eyes and massage perfume to his hair and make him sit upright. Then people were ordered to come to him and salute him in a standing position. When they came out from there they recited the following couplets:

"In spite of the affliction I shall show to those who ridicule that I am not affected by the hardship of time."

A partisan of Ali ('a) heard this and he recited in rebuttal:

"When you fall into the trap of death every charm becomes ineffective."90

Muawiyah's Testaments

When his physical condition worsened further he wrote a testament for Yazid which mentioned as follows: "My son! I have secured you against mischief coming to you and prepared our future tasks, humiliated for you the enemies and humbled Arabs before you and arranged that none has ever arranged. So take care of the people of Hijaz as they are our roots and if anyone from them come to you, you must accord honor to him and you must inquire of those who are not present there. And keep an eye on the people of Iraq. Then if they desire that every day you dismiss a governor, do it. Because dismissal of one man is better than that a hundred thousand people pull out swords against you. And pay attention to the people of Syria and it is necessary that they should be your confidants and companions. Thus if something from an enemy worries you, you must take help from them. And when you gain an upper hand on the enemies, return the Syrians to their land, because if they settle in any other area their behavior would change. And I don't fear that anyone would dispute you in this matter except four persons from Quraish: Husayn bin Ali, Abdullah bin Umar, Abdullah bin Zubair and Abdur Rahman bin Abi Bakr. As for Ibn Umar: he is a man whom worship acts have made weak. Thus if none remains except him, he would give allegiance to you.

And as for Husayn bin Ali: He is like a sparrow (free) and the people of Iraq will not leave him till they expel him. So whenever he makes an uprising and you gain power over him, you must condone him as he is having relationship and proximity and a great right and family relation to Muhammad. And as for the son of Abu Bakr: Whenever he sees friends doing something, he also does the same. He has no courage except regarding women and comfort. And as for one who comes before you like a lion and in the same way one who deceives you like a fox so that whenever

he gets a chance he would rise up against you, it is the son of Zubair. Thus whenever he confronts you and you gain an upper hand over him, you must cut him into pieces and as far as you can, you must defend your community'"[91]

Most probably the points mentioned in this testament are fabricated because the far-sightedness of Muawiyah is already understood and explained that he told his son to be generally nice to the Muslims and that he was not responsible for the affairs of his son it is very unlikely'the following points show this testament to be fabricated:

1. Historians narrate that Muawiyah had made another bequest to Yazid because he told him that he shall face a hard day from the people of Medina. "Thus if they do so, and Muslim bin Uqbah is killed by them, he is such that we recognize his loyalty."[92]

And Muslim bin Uqbah was a cruel killer who had no mercy and kindness. Yazid, as per the bequest of his father, used him in the plunder of Medina. He committed all sorts of atrocities and oppressions. Then how could this bequest be reconciled with the previous testament where Muawiyah told Yazid to be nice to the people of Hijaz?

2. He told Yazid to keep in view the desires of the people of Iraq and to do as they wish. That he must carry out their wishes if they desire to have the governor dismissed. This is opposed to what historians have recorded. Yazid appointed Ubaidullah bin Ziyad as governor of Iraq while he was aware of his cruelty, severity and inhuman nature. He was the son of that same Ziyad who drowned Iraq in the blood of innocent souls. Then was appointing him as the governor a kindness and doing good to the people of Iraq?

3. It is mentioned in this will that he was afraid of Abdullah bin Umar with regard to Yazid while worship had made him physically weak. If such was his condition, then by his nature he would

have been aloof from politics. Then what was the need to be afraid of him?

4. It is mentioned that he was afraid of Abdur Rahman bin Abi Bakr with regard to Yazid while historians are emphatic that he passed away during the lifetime of Muawiyah himself. Then what is the meaning of being frightened of a dead man?

5. He willed Yazid to honor the position of Imam Husayn (‘a) as he was related closely to the Prophet and had a great right due to his relationship with the Messenger of Allah (S). It is confirmed that Muawiyah himself did not accord any consideration to relationship with the Messenger of Allah (S) and he broke off all those relations because he openly made cursing them an obligatory duty and he instructed educators and teachers to inculcate hatred for Ahlul Bayt (‘a) among children and he did everything to reduce the honor of Ahlul Bayt (‘a). As Ustad Abdul Hadi Mukhtar has remarked with regard to this portion of the testament:

“Some sources say: Muawiyah made a bequest to his son, Yazid that he must be considerate to His Eminence, Imam Husayn (‘a). Our view regarding this is that no sign of authenticity is found in it because Muawiyah had Imam Hasan (‘a) assassinated in spite of the fact that he had made a peace treaty with him. Then how is it possible that he told his son: When you gain power over Husayn, you must be kind to him?

Muawiyah was not one to have any kind of respect and honor for the Messenger of Allah (S) and he could never have advised his son to be kind to the progeny of Muhammad. It was indeed never so. Because Muawiyah had fought the Holy Prophet (S) in the period of ignorance till he accepted Islam unwillingly on the day of the conquest of Mecca. And after that he fought against the successor, cousin and son-in-law of the Prophet, Ali (‘a). And he took over the caliphate of Muslims forcibly. He had the son of the daughter of the Messenger poisoned. Now after all this who can believe that Muawiyah made such a bequest?

It is possible that he made a bequest to have Imam Husayn (‘a) killed secretly or have him poisoned. Or to send someone over to him to kill him in the dead of the night. This is more likely to be true with regard to that bequest. However historians endeavor to separate the father and the son and they wish to make the son responsible for all the atrocities, while the fact is that both of them were the fruits of the same evil tree.

He has further added: “If this testament is claimed to be authentic, Yazid would not have been like this after the death of his father who had no other aim except taking allegiance from Imam Husayn (‘a) as he was so much insistent on his governor in Medina to take the oath from Imam Husayn (‘a).93

Muawiyah moved towards his death in distress and he was continuously weeping due to pain and he expressed his restlessness due to the atrocities he had committed in shedding the blood and plundering the properties of Muslims.

Muawiyah died in Damascus but he was deprived of seeing his son in his last moments. The son for whom he had usurped the caliphate and imposed him on the necks of Muslims because Yazid according to historians was busy in hunting, drinking and enjoying songs and music at the time of his father’s death.

Here we conclude the discussion on the rule of Muawiyah and the terrible events of his age.

After the death of his father, Yazid took the reins of Islamic leadership in his hands while he was of young age and had not gained any experience by time. According to the unanimity of historians he was fond of comfort, wine, luxury, women and hunting dogs and he was more inclined to committing all sorts of wanton and shameless deeds.

At the time of his father’s death, he was not present in Damascus. He was in an area called Hawarin at-Thaniya busy in hunting.94 Zahak bin Qais wrote a letter to him condoling him for the death

of Muawiyah and congratulated him for having become the caliph. He also asked him to come to Damascus immediately and take over the reins of government.

When Yazid read the letter he immediately set out with his entourage towards the seat of his power. He had thick hair and the dust of the journey settled on his face. He neither wore a turban nor had a sword tied to his waist.

People came forward, saluted him and gave condolence to him while they ridiculed him for his appearance. They remarked: "Is it the same one wearing the cloak that Muawiyah had imposed on the people? The Almighty Allah shall interrogate Muawiyah regarding him."95

Yazid hurried to the grave of his father, wept and recited the following:

"The courier brought such a letter that it punctured my heart.

We said: Woe be to you, what is there in your letter. He replied: The caliph is in the throes of death."96

After that he set out in an official caravan surrounded by the debased characters of Syria, his maternal relatives and other people towards the Green Palace.

First Royal Address

Yazid went to the podium to announce his policies and explain the agenda of his regime.

When he sat in the speaker's seat he began to tremble and could not say anything. So Zahak bin Qais stood up before him and Yazid cried to him, "What do you want?"

Zahak told him, “Speak to the people and take allegiance from them.” Yazid told him to be seated[97] and himself began to speak, “Praise be to God that He does what He wants and He refrains from whatever He wants. He debases whomsoever He likes and exalts whomsoever He likes. Know that, Amirul Momineen (Muawiyah) was a rope from the ropes of God. As long as He liked, God maintained the connection and whenever He desired, He cut it off. He was lesser than his predecessors and he was better than his successors. I shall not complain to God why he died. Thus if He forgives him, it shall be through His mercy. If He punishes him it would be as a result of his sins. After him I have become entitled to caliphate. Thus I neither seek excuse for my ignorance and nor desire to become knowledgeable. You continue on your way. If God doesn’t like something, He would destroy it and if He likes something, He shall keep it in force’”[98]

In this speech, Yazid did not say anything about his policies and did not mention anything so that the community may always be needful of him in the social and political fields. It was absolutely nothing about which he had thought and planned. Rather he indicated his arrogance, cruelty and his disrespect with regard to the Ummah that neither he regretted ignorance nor committing evils. Rather the people were obliged to submit to his forceful behavior.

Yazid speaks to Syrians

Yazid delivered a speech to people of Syria and inter alia said that he intended to wage a destructive war against the people of Iraq. The speech was as follows:

“O people of Syria! know that! Well-being was continuously in your share. There shall be a terrible battle between me and the people of Iraq. I have seen in a dream that there was flowing a river of blood between me and them. In the dream I tried to cross the river and was not able to do so till Ubaidullah Ibn Ziyad came before me and he crossed it as I looked on.”

Syrians voiced their support and encouraged him saying, “O chief of believers, take us wherever you want. And pose us before anyone you like. We are in your service and the people of Iraq have come to know the ferocity of our swords in the battle of Siffeen.”

Yazid accorded thanks to them and praised their sincerity and loyalty towards him.99 While in gatherings of Syria it had been confirmed that Yazid was preparing to wage a war against Iraq due to their unwillingness to pay allegiance to Yazid and due to the similarity of their views with Imam Husayn (‘a).

With the Opponents in Medina

Whenever Yazid saw that an opposition group arose against him he did not rest till he had made concrete plans to have it subdued; that is why the ground was prepared for him, people were made submissive to him and he gained control over all the government machinery. Then what was it that could have restrained him from wreaking havoc on his opponents?

The most important thing that made Yazid worried about his opposition was the existence of His Eminence, Imam Husayn (‘a) because His Eminence possessed an encompassing influence and a lofty status in the view of Muslims. He was the grandson of the bearer of prophethood and the chief of the youths of Paradise. As for the son of Zubair, he did not have as much importance in the view of Yazid.

Emphatic orders to Walid

Yazid issued emphatic orders to his governor in Medina, Walid so that he may compel the opponents to give oath of allegiance for him. He dispatched two letters to Walid. The first letter is reported in two versions:

1. Khwarizmi has quoted it as follows: "So to say: Muawiyah was one of the servants of God. Whom God exalted and purified for Himself. And He bestowed him power. After that He summoned him to the place of His comfort and the garden of His mercy. He lived according to his destiny and died when his death was destined. He made a will to me and warned me about the family of Abu Turab due to their daring to commit bloodsheds. You, O Walid, know that the Almighty Lord shall take the revenge of the innocent blood of Uthman through the progeny of Abu Sufyan because they are supporters of truth and seekers of justice. Thus when you receive this letter take allegiance from the people of Medina."100

The above letter contained the following salient features:

A. Informing Walid about Muawiyah's death.

B. Yazid's fear of family of Prophethood because his father had made a bequest to him to be wary of them and this matter disproves that which is claimed about Muawiyah because therein emphasis is made to respect the position of Imam Husayn ('a).

C. Urgency in taking the allegiance of people of Medina

2. Balazari has quoted the letter of Yazid to have the following text: "So to say: Muawiyah bin Abu Sufyan was a servant of God whom He had accorded honor, made him the caliph, made him powerful and arranged means for him. He died as per destiny and died when his death was fixed. God's mercy be upon him. Because he lived in righteousness and passed away in piety and goodness. Was Salaam!"101

The dominant view is that this narration is correct because he has remained content only with reporting the death of Muawiyah. Instead of making any indication to take allegiance from Imam Husayn ('a) and other opposition groups. However on the basis of the first report the conversation from the below letter that Yazid

sent to Walid to force Husayn to allegiance would become meaningless.

Secondly: It is a short letter, like the ear of a mouse and three versions are reported:

1. Tabari and Balazari have reported it. The text of this letter was as follows: "So to say: Husayn, Abdullah bin Umar and Abdullah bin Zubair must be dealt with force and they should not be allowed anything till they give allegiance. Was Salaam!"102

2. Yaqubi has quoted it as follows: .When this letter reaches you, summon Husayn bin Ali and Abdullah bin Zubair and take allegiance from them. If they refuse, strike off their heads and send them to me and take allegiance from the people.Thus if anyone refuses apply the same order to him as applied to Husayn bin Ali and Abdullah bin Zubair.103

In the second narration there is no mention of Abdullah bin Umar and it is very much likely that his name was added to the names of Husayn bin Ali and Abdullah bin Zubair so that he may be shown to be from opposition group and make him dissociated from open support to Yazid's allegiance.

3. Hafiz Ibn Asakir has narrated it in the following manner: .Summon the people and take allegiance from them and begin with the senior persons of Quraish and the first one you begin with is Husayn bin Ali because the chief of believers(Muawiyah) had willed me to be kind to him and obtain his view.104

In this report there is no mention of the son of Zubair and son of Umar because in the view of Yazid they had no importance except that we have doubt regarding the matter at the end of this letter from the fact that Muawiyah made a bequest to Yazid to deal kindly with Husayn because Muawiyah himself had utmost enmity to all members of Ahlul Bayt (.a) and he had a cruel attitude towards them. He employed all kinds of merciless steps with them as we have already explained in the previous section. Most

probably this sentence was added to it in order to free Muawiyah from the responsibility of the evil deeds of his son against the purified progeny.

Here are a matter remains that historians have spoken about this letter on the basis of it being brief and short as the mouse.s ear. Probably the reason it was sent so brief was that Yazid thought that Walid would carry out his commands, that is killing of Husayn and Abdullah bin Zubair. It is natural that such a step was going to cause displeasure of the people and he wanted this crime to be attributed to Walid and thus he did not spell out the command of killing them in this letter. If he had to issue an open command he would have written a detailed letter to the effect.

Zareeq, Muawiyah.s slave, took both the letters and moved with speed without any halts till he reached Yathrib.105 He was accompanied by Abdullah bin Sa.ad bin Abi Sarah. He was wearing a mask so that only his eyes were visible. On the way he was met by Abdullah bin Zubair who held his hand and asked him about Muawiyah. however he did not give any reply. Then he said: Has Muawiyah died? But he didn't accord any response. Abdullah understood that Muawiyah had died and he hurried on and conveyed this information to Imam Husayn ('a).106 His Eminence, Imam Husayn ('a) told him: "I understood that Muawiyah must have died because last night I saw in dream that Muawiyah's pulpit was ruined and his house was in flames. I interpreted it to myself to indicate his death."107

Zaraaq came to Walid's house and told the sentry to let him enter. But he was told that Walid had retired into the inner portion and it was not possible to meet him at that time. Zaraaq screamed to him that he had brought a royal command for him. The guard went and informed Walid about the matter and Walid permitted him to enter. Walid was seated on the throne when he read Yazid's letter about the death of Muawiyah. He became extremely perturbed and distressed. He used to stand up and then throw himself upon his bed.108

Walid's Consternation

Walid became perturbed by the orders of Yazid to suppress the opponents and compel them for allegiance because he was sure that taking allegiance from them wasn't an easy thing except that they would have to be dealt with an iron hand. And in the way Yazid had ordered him to strike off their head it was something that even Muawiyah in spite of his political power could not accomplish in his lifetime. Then how could Walid do what even Muawiyah was unable to do for obtaining allegiance for Yazid?

Consulting Marwan

Walid became confused and worried in this matter and he realized that he was needful Marwan's advice, the senior member of Umayyad clan. He summoned him and Marwan arrived dressed in white embroidered garments.109 Walid told him about Muawiyah's death and he was shocked. After that Walid told him about Yazid's order to compel the opponents to give allegiance and to kill them if they refused. He asked Marwan to study this matter and give his advice.

Marwan's Advice

Marwan expressed his views and told Walid: "Send a messenger to them right now and call them to give allegiance of Yazid and his obedience. If they do it, accept from them and if they refuse, kill them before they receive the news of Muawiyah's death. Because if they receive this information, each of them would rise up and express their opposition and call people to their obedience. In that case I fear that which shall reach you, and that which you are incapable to bear. Except for Abdullah bin Umar who has no dispute with anyone in this matter'While I know that Husayn bin Ali would not agree to give oath of allegiance for Yazid and he shall

not agree to obey Yazid in any matter. By Allah, if I had been in your place, I would not exchange a single word with him but would have slashed his neck, no matter what had happened."

This problem seemed very complex for Walid who was the most cruel and most cunning man of the Umayyad clan. He told Marwan: "Alas, if only Walid had not come into the world and had not been worthy of mention."

Marwan made fun of him and considered him base. He said, "Do not become perplexed at what I have told you. The Progeny of Abu Talib was, since before, enemies and they are same. They are those who killed the Caliph Uthman bin Affan. After that they went to the chief of the believers (Muawiyah) and waged battle against him."

Walid screamed at him, "Woe be on you, O Marwan for saying these things. Say better things about the children of Fatima as they are the reminders of Prophethood."[110]

They agreed to call the two persons and to inform them of the matter and that they may come to know about their agreement with the power of judgment.

Explanation of Marwan's attitude

Marwan incited Walid to suppress and punish the opponents and especially Imam Husayn's name was emphasized in the matter. Marwan insisted on Walid that in case His Eminence refuses to give oath of allegiance he should be killed. I think the following factors prepared Marwan for this:

1. Marwan was hostile towards Walid and there was a deep-rooted enmity between the two. He was certain that Walid was a comfort-seeking person and he would not carry out the orders issued to him regarding Imam Husayn ('a). So he made good use of the opportunity and pressurized him to take serious steps against

Imam Husayn (‘a) so that his attitude may become known to the tyrant of Shaam and that he may not continue to repose any more trust in Walid and dismiss him from the governorship of Medina. This, in fact happened. When Yazid learnt about Walid’s attitude towards Imam Husayn (‘a), he was infuriated at him and he removed him from his post.

2. Marwan was displeased with Muawiyah as he had given the caliphate to his son and deserted Marwan who was a leader of the Umayyad clan and the senior-most member of his family. He wanted Yazid get involved in the killing of the Imam so that as a result of it he would have to wash his hands off the kingdom.

3. Marwan had deep animosity to Imam Husayn (‘a) because His Eminence was the grandson of the Messenger of Allah (S), who had beheaded the polytheists of Bani Umayyah, exiled Hakam, his father and cursed his progeny. Marwan’s hatred to the family of prophethood reached to such a level that he prevented the burial of Imam Hasan (‘a) next to the grave of the Holy Prophet (S).

Historians say: He was not fond of Abu Huraira because he used to narrate whatever the Messenger of Allah (S) had said regarding his two beloved grandsons. One day it so happened that Marwan went to visit Abu Huraira while the latter was indisposed. Marwan said, “I have no grudge against you except your fondness for Hasan and Husayn (‘a).”

Abu Huraira replied, “I testify that I went out with the Messenger of Allah (S) and His Eminence heard Hasan and Husayn crying. He asked what was wrong with his sons and Fatima replied saying that they were thirsty. O Marwan! How can I not be fond of them when I saw from the Messenger of Allah (S) what I saw?”111

Marwan instigated Walid to kill Imam Husayn (‘a) so that may be he would agree with him and satisfy his soul that was thirsty to see the Purified Progeny persecuted and killed.

4. Marwan indeed knew that he would become the caliph because Imam Amirul Momineen (‘a), the gate of Prophet’s knowledge had informed him when His Eminence, Hasan and Husayn (‘a) had interceded for him after the battle of Siffin. His Eminence had said: There is a kingdom for him like a dog licks his nose. Marwan had accepted it; therefore he incited Walid to kill Imam Husayn (‘a) so that it would become a cause for downfall of the kingdom of the family of Abu Sufyan and the turning of the caliphate to Marwan.

These were some of the factors on the basis of which Marwan was motivated to suggest to Walid to kill Imam Husayn (‘a) and in this matter there was no sincerity on his part towards Yazid.

Summons for Imam Husayn (‘a)

In the middle of the night[112] Walid sent Abdullah bin Amr bin Uthman, a young slave to His Eminence, Husayn (‘a) and son of Zubair and the reason for choosing this hour was that probably His Eminence, Husayn’s support for allegiance for Yazid may be obtained even though it be secretly. He knew that if His Eminence accepts this matter from him he would not break his covenant and not go back on his word.

That young man went to Imam Husayn (‘a) and Zubair’s son to summon them to Walid. He found them in the Prophet’s mosque and conveyed the message. They agreed to do so and told him to go back.

Zubair’s son became worried and he asked the Imam, “Do you know why he has called us at an hour he generally does not meet us?”

“I think that the tyrant, Muawiyah has died and he has summoned us to take oath of allegiance from us before the news spreads among the people.”

"I also think that there is no other explanation. What do you want to do?"

"I shall gather my young men, go to him and post them at the doorstep." "I am worried about you if you choose to do this."

"I shall go to him alone only if I have the power to refuse."113

The chief of the nobles went to his residence, performed the ritual bath, prayed and supplicated the Lord.114 After that he ordered the members of his family to take up their weapons and come with him. They obliged at once and accompanied His Eminence. His Eminence ordered them to sit at the doorstep and said: I am going inside. If I call you or you hear me shouting all of you enter immediately."

Imam ('a) came to Walid and found Marwan with him though a rift had appeared between them. Thus Imam ('a) advised them to make peace and leave off hostilities. Making peace was in the very nature of His Eminence even among foes and opponents. So His Eminence told them, "Maintaining amity is better than discord and peace is better than mischief. Now is the time for you to remain united, may the Almighty Allah make peace between you."115

They accorded no reply to His Eminence and a fearful silence descended on them. At that moment the Imam glanced at Walid and asked, "Have you received some news about Muawiyah. Because he was ill and his illness had prolonged. What is his condition now?"

Walid called out in a sorrowful and anxious tone, "May the Almighty Allah reward you for your patience in Muawiyah's death. He was for you a sincere uncle and now he has tasted death. This is the letter of the chief of believers, Yazid'"

His Eminence, Husayn recited the word of *Istirjaah*116 and told him, "Why have you called me here?"

"I have called you to pay the oath allegiance."[117]

Imam ('a) said: "A person like me does not give allegiance in a secret manner and my allegiance in a secret manner shall not be accepted. When you go out to people to take allegiance, call me also along with them and it shall be the same for all."

Imam ('a) requested that the matter should be postponed to the morning next so that a gathering of prominent people is arranged and then the Imam may announce his view condemning the allegiance of Yazid. And that he may call the people to rebel and destroy Yazid's regime.

According to what historians say Walid was peace-loving and he did not like discord. So he thanked the Imam for what he said and permitted him to return home.

Here the debased and evil Marwan bin Hakam became infuriated and he screamed at Walid, "If this opportunity goes away from you and he does not give you allegiance you will never get a second chance and there shall be greater bloodshed between you. Restrain him and make him give allegiance and if he doesn't, kill him now!"

The chief of nobles stood up towards the greatest coward, son of a coward and told him, "O son of the blue-eyed woman! Would you kill me or he would? By Allah! You have lied and you have lost courage."[118]

After that he glanced at Walid and informed him about his determination and decision at not accepting the allegiance of Yazid and said: "O chief, we are Ahlul Bayt ('a) of Prophethood and the mine of messengership. We are the place of coming and going of angels and the place of descent of divine mercy. The Almighty Allah has initiated the creation with us and He shall conclude it with us. Yazid is a transgressor, a drunkard, killer of innocent people and an open sinner. A person like me can never give allegiance to per-

sons like him. However we and you shall see in the morning which of the two of us is more qualified for caliphate."[119]

This was the first announcement that His Eminence had openly made after the death of Muawiyah regarding the rejection of Yazid's allegiance that he issued in the palace of the governor without having any fear of reprisal.

Open expression of His Eminence rejecting Yazid's allegiance shows the determination of His Eminence to prepare himself for a sacrifice that was the beginning of his greatness, superiority and faith. Because His Eminence from the aspect of spiritual heritage and his family background had all human perfections so how he could have accepted Yazid's allegiance, who was one of the pillars of transgression and sins. If His Eminence had accepted him as a leader of Muslims, he would have taken the life of Islam towards destruction and annihilation, and subjected the religious beliefs to deviation which would have become involved with deep ignorance.

The forceful statement and the truth that the chief of nobles expressed displeased Marwan. Therefore he turned to Walid in anger and denounced him for letting His Eminence go. He said, "You did not listen to me. By God, you will never get such opportunity over him ever."

Walid had become influenced with the logical discourse of the Imam and it awakened his conscience. Therefore to refute Marwan he said, "Woe be to you. You had suggested to me something which would have involved the destruction of my own faith. By God, I would not want all the worldly wealth and dominion on which the sun rises and sets, (if it involved) killing Husayn. Glory be to God, should I kill Husayn because he said: "I will not swear allegiance? By God, I do not think on the Judgment Day a man who is responsible for the blood of Husayn (will weigh) little in the scales of God."

Marwan ridiculed him saying, "If this is your opinion, then you have acted correctly in what you did."[120]

His Eminence, Husayn ('a) decided to leave Medina and go to Mecca to take refuge in the sanctuary of the House of Allah and remain safe from the mischief and oppression of the Umayyads.

Imam Husayn ('a) and Marwan

His Eminence, Husayn ('a) met Marwan on the way the next morning after he had refused allegiance to Yazid. Without any preliminaries Marwan said to His Eminence: "I am your well-wisher, listen to what I say, so that you remain safe."

"What is that, O Marwan?"

"I suggest you pay allegiance for the chief of believers, Yazid, as there is in it good for your religion and the world."

Imam ('a) was much disconcerted and he recited the word of *Istirjah* (*Inna lillahi wa inna ilaihe Raajeoon)* and he replied to Marwan's statement in a most logical manner: "If the community is involved with a ruler like Yazid, farewell to Islam. Woe be on you, O Marwan. Are you advising me to pledge allegiance to Yazid who is a transgressor?

What you say is absolutely inappropriate'I shall not denounce you for what you said because you are such an accursed person that the Messenger of Allah (S) had cursed you when you are in the loins of your father, Hakam bin Aas."

Imam ('a) added further, "O enemy of Allah! Get away from me! As we are the Ahlul Bayt ('a) of the Messenger of Allah (S). The truth is between us and our tongues speak the truth. I have heard the Messenger of Allah (S) say: The caliphate is unlawful for the family of Abu Sufyan, the freed prisoners and sons of freed prisoners. And he said: Whenever you see Muawiyah on my pulpit,

slit his belly. By Allah, people of Medina saw him on the pulpit of our grandfather and they did not do what they had been commanded...”

The filthy and debased Marwan became angry and he screamed, “By Allah, do not separate from me till you pledge allegiance of Yazid in a submissive way because you, the family of Abu Turab has become full of enmity towards the family of Abu Sufyan. You bear malice to them and they also have the right to consider you as foes.”

The Imam also cried at him, “O filthy man get away from me as I am from the purified Ahlul Bayt (‘a) regarding whom the Almighty Allah has revealed the following verse to His Prophet:

“Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying.” 121

Marwan was unable to bear this and fell into the fire of pain and grief. Then Imam (‘a) told him: “O son of the foreign lady! Glad tidings to you for everything that the Holy Prophet (S) did not like. One day you shall meet your Lord and my grandfather shall interrogate you about my right and right of Yazid.”

Marwan hurried to Walid and informed him about what Imam Husayn (‘a) had said.122

Walid contacts Damascus

Walid informed Yazid about the position of governor in Medina and told him about Imam Husayn's refusal to pledge allegiance to Yazid. He said that His Eminence believed that he could not accord any obedience to Yazid. When Yazid understood this matter he was terribly infuriated.

Strict orders from Damascus

Yazid issued fresh orders to severely compel the people of Medina to pledge allegiance for him and also commanded to Walid that Imam Husayn (‘a) be put to death and his severed need be dispatched to him. He wrote as follows: “From the servant of God, Yazid, the chief of believers to Walid bin Uqbah. So to say: When this letter of mine reaches you, once again insist on the people of Medina to pledge allegiance. Leave alone Abdullah bin Zubair, for as long as he lives he cannot escape us. The severed head of Husayn bin Ali should accompany your reply. If you do that, reins of horses shall be arranged for you and you shall become eligible for exceeding rewards from me. Was Salaam’”

Non-acceptance of Walid

Walid officially rejected the order of Yazid regarding the killing of His Eminence, Husayn (‘a) and he said: “No by God! The Almighty Allah shall not see me as the killer of Husayn bin Ali’I shall not kill the son of the daughter of the Messenger of Allah (S) even if he (Yazid) gives me all the world.”123

Yazid’s lettered arrived when Imam Husayn (‘a) had already departed for Mecca.

Farewell to the Prophet’s Tomb

On the second night, Imam Husayn (‘a) hurried to the side of the grave of his grandfather in a sorrowful and aggrieved demeanor to complain to His Eminence about the atrocities of the oppressors. Imam (‘a) stood by the side of the grave and performed two units of Prayers. He became extremely affected by sentiments and he complained to His Eminence about the hardships and calamities that had befallen him.

“O Allah! This is the grave of your Prophet, Muhammad and I am the son of the daughter of Muhammad and what has befallen us is well known to you. O Allah, I like the good and am disgusted of evil. O one with glory and greatness, by the right of this grave and by the one who is in it, I ask You to select for me that which shall be the cause of Your pleasure and satisfaction of Your Prophet.”

Imam Husayn (‘a) sees his Grandfather in his Dream

Imam Husayn (‘a) continued to gaze at the grave of his grandfather while he had become sure that he shall not see it again ever. At that moment he began to weep.

It was not yet dawn when His Eminence fell asleep and he saw his grandfather in dream that he has arrived with an entourage of angels. His Eminence took Imam Husayn (‘a) in his arms and kissed him on the forehead, saying: “O my son! As if I can see you in the near future, you shall be killed in Karbala among a crowd of my community and your head shall be cut off while you shall be thirsty and water shall not be given to you. You will be thirsty but your thirst would not be quenched. Inspite of committing such deed they shall be hopeful of our intercession on the Day of Judgment. For them there shall be no benefit with Allah.

My dear Husayn, your father, mother and brother have come to me. They are eager for you. Indeed, for you there are grades in Paradise that except for being martyred you cannot achieve them’”

Imam Husayn (‘a) looked at his grandfather for a long time and remembered his kindness and sentiments with regard to him. This made me more eager for him and he picturized the hardships and afflictions caused to him by the Umayyad regime. Because he was offered only two options: to pledge allegiance to the tyrant of Bani Umayyah or be killed. At that moment he created an attachment

with his grandfather and told him lamenting: “O my grandfather, I do not wish to remain in the world anymore. Take me with you and keep me in your house.”

The Prophet (S) was moved by this and he told him: “You must go back to the world so that you are given martyrdom and the Almighty Allah has appointed a great reward for you. You, your father and your uncle and the uncle of your father shall be raised up together so that you may enter Paradise.”124

His Eminence, Husayn (‘a) awoke worried and anxious while waves of grief and sorrow had surrounded him. He was now certain that he shall indeed be granted martyrdom. Then he gathered all his family members and related his dream. On that day, there was no one in the East or West of the world more aggrieved than the members of Ahlul Bayt of the Messenger of Allah (S) and no man or woman wept more than them.125

Imam Husayn’s farewell to the Graves of his mother and brother

In the darkness of the night His Eminence, Husayn (‘a) went to the grave of his mother, who was the memory of the Holy Prophet (S) and a part of His Eminence.

He stood besides the grave for sometime while he looked at the grave with the last glance of farewell and he recalled her deep attachment and love towards him. He wished the earth would split and take him to his mother below the dust. Then he wept and bid farewell to the grave. After that he moved to the blessed grave of his brother, His Eminence, Hasan (‘a) and watered the grave with his tears. And he was in that same condition when pain and sorrow had surrounded him. Then he returned home with a heavy sorrowful heart.126

Fear of Bani Hashim Ladies

When the Imam (‘a) decided to leave Medina and take refuge in Mecca the ladies of the family of Abdul Muttalib were terrified because they had heard of numerous traditional reports about the imminent tragedy from the Messenger of Allah (S) and thus they all gathered in an atmosphere of sorrow and trepidation.

They began to wail and the sounds of their weeping arose in the surroundings. It was a scene of fear and shock. Imam Husayn (‘a) turned to them with a firm determination and said: “By Allah, do not commit an act which is in disobedience of Allah and the Prophet.”

Their hearts became filled with pain and they said: “Why shouldn’t we weep and wail. This day is like the day of the passing away of the Prophet, Ali, Fatima and Hasan’ May the Almighty Allah make us sacrificed on you, O beloved of the righteous!”

One of the paternal aunts of His Eminence came towards him while her face was a picture of fear. When she got respite from weeping she used to say: “I have heard a caller saying:

O the one that shall be slain on the land of Taff from the family of Hashim, you have made the necks of Quraish bow down in humility and you have degraded them.”

Imam (‘a) comforted her and advised her patience as he had done with other ladies of Abdul Muttalib’s clan.[127]

With his brother, Ibn Hanafiyah

Muhammad Ibn Hanafiyah hastened to His Eminence, Husayn (‘a) in a worried state, while his steps moved very fast and due to the intensity of sorrow and grief he could not even see the way

properly. When he reached him, he faced His Eminence, Husayn ('a) and said haltingly with sincere words interspersed with weeping:

"O my brother! May I be sacrificed on you. You are the most beloved person to me. By Allah! I don't advise anything to anyone and no one is more deserving of it than you. You are like my soul and my life. You are the senior-most person of my family. You are one whom I trust and whose obedience is obligatory on me. Because the Almighty Allah has bestowed nobility on you and made you one of the chiefs of the people of Paradise. I wish to offer a goodly advice to you Please accept it from me'"

Through these statements filled with concern and kindness, Muhammad expressed his love and respect towards his brother. Imam ('a) looked at him and Muhammad said, "I advise you that as much as possible keep away from the allegiance of Yazid Ibn Muawiyah and places of mischief and discord. After that send messengers to the people. If they give allegiance to you, thank Allah for it. If they begin to support someone else, the Almighty Allah would neither make your faith defective nor your intelligence. There would be no decrease in your respect or merits. I dread that you may reach some town where people create discord. And that one group may support you and another may oppose you. At that time they may fight among themselves and you become the first target of spears. In that case the best of the people with regard to personal merits and nobility of ancestry shall be humiliated'"

Imam Husayn ('a) asked him, "Where should I go?"

"Stay in Mecca and if you get peace there, continue to reside there. If not, turn to deserts and mountains and go from town to town and see where the destiny of the people reaches. In this manner your intention would be best and your job shall be done in a foreseeing way. So much so that the future events and beginning of your mission would not be so difficult that you have to abandon it."[128]

Imam (‘a) spoke up in such a way that he was absolutely fearless of dangers and with a firm determination informed his rejection of Yazid’s allegiance. “My brother, even if there is no refuge in this world for us, I shall never give allegiance to Yazid Ibn Muawiyah.”

Ibn Hanafiyah began to weep because he had become sure a terrible calamity and tragedies were to strike his brother. The Holy Imam (‘a) comforted him and thanked him for his sincere concern. He told him, “My brother, may Allah reward you for your concern for us and for guiding us to the right way. I have decided to move to Mecca. I and brothers and nephews and our Shias all are in the same position and we all have similar views. But there is no problem if you stay put in Medina and keep an eye on what goes on and keep me informed about it.”129

Imam Husayn’s bequest to Ibn Hanafiyah

Imam Husayn (‘a) wrote a will for his brother, Ibn Hanafiyah in which he mentioned the reasons of his great revolution against Yazid’s rule. After the name of God, the will says:

“This is the will of Husayn bin Ali (‘a) to his brother, Muhammad bin Hanafiyah. Husayn testifies that except for the One Allah there is no other god and He has no partner. And Muhammad is His Servant and His Messenger who has come from Him with truth. And Paradise is truth and fire (Hell) is truth and the Day of Judgment shall indeed come to pass. And the Almighty Allah shall raise all those who are in the graves. I have not taken up arms in order to make merry, or be ecstatic over what I possess. I am not making mischief, nor exercising oppression. But I am ready to fight for the sole goal of seeking reform of the Ummah of my grandfather, the Apostle of Allah (S). I want to enjoin good and forbid evil and guide the affairs of the people as my grandfather and father, Ali Ibn Abi Talib (‘a) were doing. One who ac-

cepts me with truth, the Almighty Allah is more deserving for truth and one who objects against me, I shall be patient on it. So that the Almighty Allah may judge between me and these people. He is the best of those who judge. This is my bequest for you, O my brother! I have no Tawfeeq except from Allah, that I rely on Him and that I shall return to Him only."130

It was due to these lofty aims that the Imam began his everlasting revolution, because His Eminence did not take up arms to make merry or to be ecstatic over what he had. There was no personal gain in it for him or his family. Rather he had risen to oppose the tyrannical and oppressive regime. He wanted to establish the lofty foundations of justice among the people. And what a great statement His eminence has issued:

"Thus one who accepts me with truth, the Almighty Allah is by truth more deserving. And one who opposes me, I shall be patient upon it till the time Allah judges between me and those people as He is the best of those who judge."

In this way the Holy Imam ('a) described and explained the philosophy of his uprising. That it was for the establishment of truth and to destroy falsehood. His Eminence called the community by truth that they should gather around him to support their rights and regain their honor and respect that were being trampled upon and destroyed by the Umayyads. If the people do not heed his call he was prepared to be patient and determined to continue his mission single-handed till the time the Almighty Allah would dispense justice between him and the people. And in this way he was prepared to act on the examples of his grandfather and father and not on the method of any other Caliph.

This document mentions the most important factors and causes underlying the mission of Imam Husayn ('a) and we shall refer to these in our discussion in the coming pages.

After making out and sending his will to his brother, Muhammad, His Eminence started his journey to Mecca in order to meet the

pilgrims to the House of Allah and make them aware of the conditions of that time in the country and to warn them of the calamities and dangers that had beset the community during the tyrannical regime of Yazid.

Before leaving Medina for Mecca, Imam (‘a) came to the tomb of his grandfather in the Prophet’s mosque so that he may bid it farewell for the last time. He entered the Prophet’s mosque and glanced at the Mihrab and the pulpit of his grandfather. He recalled the care and love of his grandfather that he had showered upon him in his childhood. Because he had not forgotten the kind emotions that he had experienced during his early years. Especially the saying of the Messenger of Allah (S) that: “Husayn is from me and I am from Husayn. May Allah love all those who love Husayn. Husayn is a grandson of mine’”131

Imam (‘a) reminisced how the Messenger of Allah (S) had presented and inculcated into him the lofty values and fine humanistic qualities that he himself possessed. Imam Husayn (‘a) was aware that this concern was not only because he was the grandson of the Prophet. It was aimed at something else and the Messenger of Allah (S) was knowing of some future events that would necessitate that Imam Husayn (‘a) take up the mission to save the Sunnah of the Holy Prophet (S) and the principles he had established. Imam (‘a) had made a firm determination that he would have to present that great sacrifice in order to save Islam from those destructive hands’

Historians say: His Eminence came to the mosque with his family members while he took support of two persons. He was reciting the composition of Mufragh:

“Neither I harass the birds at the time of daybreak nor should Yazid call me when I launch my attack.

On the day when I see that I am forced to humiliation and when death is waiting for me.”132

Abu Saeed says, "When I heard these two lines I realized that His Eminence was not quoting that couplet as an example except for the firm intention that he had made. Thus not much time passed when I learnt that His Eminence had left for Mecca."133

Imam had decided to indeed sacrifice his life in order to change the flow of life and to exalt the word of God and goodly opinion in the earth.

However when the people of Medina, the cradle of the Prophet's mission, learnt about the departure of His Eminence, Husayn ('a) they were filled with shock and grief because they were now certain that they would suffer a terrible loss as the ray of the light of prophethood that used to illuminate their life was going away from them. The respectable companions of the Messenger of Allah (S) who at the time resided in Medina were aggrieved because in Imam Husayn ('a) they had always viewed the continuity of the image of the Holy Prophet (S). Which had released them from their life of roaming the deserts.

- 1. Quzai, Tarikh, from facsimile copy at Imam Hakim Library
- 2. Ash-Shia fil Mizan, Pg. 455
- 3. Qadi Baqqal Misri, Al-Manaqib wal Mathalib, Pg. 71
- 4. Sammawal Maani fi Samma waz Zaat, Pg. 60
- 5. Quzai, Tarikh
- 6. Dhahabi, Tarikh Islam 5/271, Events of the year 70
- 7. Ruhul Islam, Pg. 296
- 8. Al-Fakhri, Pg. 55
- 9. Jawahirul Matalib dar Manaqib Imam Ali Ibne Abi Talib (a.s.) 25/303-304
- 10. Ansaab al-Ashraaf 5/300
- 11. Muzaffari, Tarikh Pg. 215
- 12. Muruj az-Zahab 3/67
- 13. Tabari, Tarikh, 5/545
- 14. Mulhamatul Ghadeer, Pg. 237
- 15. Muzaffari, Tarikh, facsimile copy at Imam Hakim Library, Pg. 213 & 215. It is mentioned in Ansaab al-Ashraaf 5/300

that: The reason for Yazid's death was that he had mounted his monkey on the back of a female donkey while himself in a state of intoxication ran after him, then something burst inside him and he died

- 16. Al-Aghani 7/170
- 17. Al-Aghani 8/288, 290, 299
- 18. Al-Bidayah wan Nihayah 8/288
- 19. Tarikh Jinsul Arabi 8/288
- 20. Muzaffari, Tarikh, 215
- 21. Al-Bidayah wan Nihayah 8/192
- 22. Tabaqat ash-Shura, Pg. 320 but he has quoted only two lines and Iqdul Farid 5/321
- 23. Salaeesal and Saraar are localities near Medina
- 24. Iqdul Farid 5/321-322
- 25. Akhtal, Diwan, Pg. 89
- 26. As Baihaqi has narrated, one of the evils of Mughairah was that he was the first person in Islam to resort to bribing and it was he that was instrumental in legalizing Ziyad's brotherhood to Muawiyah
- 27. Tarikh Shaoob al-Islamiya 1/129-130
- 28. Tabari, Tarikh
- 29. Al-Imamah was Siyasah 1/142
- 30. Ibne Athir, Tarikh 3/503-504
- 31. Tarikh Dawl Islamiya, Pg. 28
- 32. At-Tarikh Siyasi Lid-Dawlatul Arabiya: 2/62
- 33. Sayyida Shabaabi Ahalil Jannatul Hasan bin Ali, Pg. 208
- 34. Tabari, Tarikh 5/279 and others
- 35. Faraj Antun, Ibne Rushd wa Falsafatihi, Pg. 60
- 36. 3 It is a very green area near Damascus (Al-Mojam Al-Wasit)
- 37. Al-Bidayah wan Nihayah 8/79
- 38. Qadi Noman Misri, Al-Manaqib wal Mathalib, Pg. 68
- 39. Tarikh Khulafa, written by anonymous writer published by Akadami Ittehad Shura
- 40. Shuara Nasraniya Ba'ad al-Islam, Pg. 234
- 41. Al-Aghani 20/212-213
- 42. Ibne Athir, Tarikh 3/506

- 43. Ibne Athir, Tarikh 3/506-508
- 44. Ibne Athir, Tarikh 3/507
- 45. At-Tadhkiratul Hamduniya 1/373, No. 954
- 46. The four Abdullah's whose names were mentioned
- 47. Al-Imamah was Siyasah 1/146-150. Khateeb 2/236-249
- 48. Thomas, Caliphate, Pg. 10
- 49. Ibne Athir, Tarikh
- 50. Ibne Athir, Tarikh 3/511, Al-Imamah was Siyasah 1/164
- 51. Al-Istiab 3/825
- 52. Al-Istiab 3/825-826. Al-Bidayah wan Nihayah 8/89
- 53. Ansaab al-Ashraaf 4/30
- 54. T abari, Tarikh 5/481
- 55. Al-Husayn bin Ali (a.s.) 2/6
- 56. Al-Quzat, Kandi, Pg. 310
- 57. Ibne Saad, Tabaqat 5/66
- 58. Tabari, Tarikh 5/490
- 59. Wafayatul Ayan 6/348
- 60. Al-Imamah was Siyasah 152
- 61. Al-Islam wal Hizaaratul Arabiyya 2/395
- 62. Yaqubi, Tarikh, 2/219-220
- 63. Tabari, Tarikh 5/393-394
- 64. Umar Abu Nasr, As-Siyasah Indal Arab, Pg. 98
- 65. Al-Imamah was Siyasah 157/164
- 66. Maqatilut Talibiyyin, Pg. 60 & 80
- 67. Al-Istiab 2/829-830
- 68. Al-Istiab 2/825-826
- 69. Ruhul Islam, Pg. 295
- 70. Al-Imamah was Siyasah 1/160-161
- 71. Al-Kamil 3/510-511
- 72. Ansaab al-Ashraaf 3/367
- 73. Ansaab al-Ashraaf 3/367
- 74. Al-Iqdul Farid 4/22
- 75. Ansaab al-Ashraaf 3/367
- 76. Ibne Kathir, Tarikh 8/162
- 77. Al-Imamah was Siyasah 1/155-157. Rijal Kishi, Pg. 49, Tr. 99. Ad-Darajaatul Rafiya, Pg. 334
- 78. Al-Imam al-Husayn, Pg. 338

- 79. Seer A'laamun Nubla 3/294
- 80. Sulaym bin Qais, Pg. 168
- 81. Al-Ahkbaar at-Tiwaal, Pg. 221-222, Ansaab al-Ashraaf 3/366
- 82. Al-Bidayah wan Nihayah 8/161. Ibne Asakir, Tarikh 14/205
- 83. Sharh Nahjul Balagha 18/409
- 84. Ali Jalal, Al-Husayn 1/117
- 85. Life of Imam Musa bin Ja'far (a.s.) 2/332
- 86. Life of Imam Musa bin Ja'far (a.s.) 2/332
- 87. Ibne Hisham, Seerah 1/134-135
- 88. Qadi Noman Misri, Al-Manaqib wal Mathalib, Pg. 61
- 89. Al-Fitnatul Kubra 2/245
- 90. Damiri, Hayatul Haiwan 1/89
- 91. Ibne Athir, Tarikh 4/5-6
- 92. Tarikh Khalifa, Khayyat, Pg. 238
- 93. Journal 'Ghurra', Year 8, No. 9-10
- 94. Al-Futuh 4/265
- 95. Dhahabi, Tarikh Islam 4/168 (Hadith of 6th year)
- 96. Ibne Athir, Tarikh 9/45
- 97. Tarikh Khulafa, written by anonymous writer published by Akadami Ittehad Shura
- 98. Al-Iqdul Farid 4/374-375
- 99. Al-Futuh 5/6
- 100. Khwarizmi, Maqtal 1/180
- 101. Ansaab al-Ashraaf 5/313
- 102. Tabari, Tarikh 5/338, Ansaab al-Ashraaf 5/313
- 103. Yaqubi, Tarikh 2/241
- 104. Ibne Asakir, Tarikh, 14/170 (Events of year 60)
- 105. Dhahabi, Tarikh Islam 4/170, Tarikh Khalifa Khayyat, Pg. 238. And in Tarikh, Ibne Asakir 14/206 it is mentioned that: Yazid wrote this letter in addition to Abdullah bin Umar to Ibne Idris Aamir and Aamir bin Luwi also.
- 106. Sharh Nahjul Balagha 20/115-116
- 107. Al-Futuh 5/14
- 108. Tarikh Khalifa Khayyat 1/232
- 109. Dhahabi, Tarikh Islam 4/170 (Events of year 60)

- 110. Al-Futuh 5/11-13
- 111. Ibne Asakir, Tarikh, 4/208
- 112. Al-Bidayah wan Nihayah: 8/147
- 113. Ibne Athir, Tarikh 4/14-15
- 114. Ad-Darun Nazeem, Pg. 171
- 115. Ibne Athir, Tarikh 4/15
- 116. Inna lillahi wa inna ilaihe rajioon
- 117. Al-Futuh 5/17
- 118. Ibne Athir, Tarikh 4/15
- 119. Al-Futuh 5/18-19
- 120. Tabari, Tarikh 5/340
- 121. Surah Ahzab 33:33
- 122. Al-Futuh 5/23-25
- 123. Al-Futuh 5/26
- 124. Al-Futuh 5/27-29
- 125. Al-Awalim, 17/177-178
- 126. Al-Futuh 5/29
- 127. Muqarram, Maqtal Hazrat Husayn (a.s.) 137-138
- 128. Tabari, Tarikh 5/341-342
- 129. Al-Futuh, Pg. 32
- 130. Al-Futuh: 33-34, Khwarizmi, Maqtal 1/188-189
- 131. Tirmidhi, Sunan: 5/658 Tr. No. 3775, Ibne Majah, Sunan 1/51, Tr. 144, Al-Awalim 17/33-34, Chapter 1/ TR. No. 1-4
- 132. Ibne Athir, Tarikh 4/17
- 133. Ibne Asakir, Tarikh 14/204, Tabari, Tarikh 5/342

Imam Husayn's Revolution: Activities and programs

Imam Husayn ('a), just as he has himself mentioned, did not initiate his great revolution for something useless or to project his own image. He neither undertook it for creating mischief and oppression. Rather, His Eminence moved out to reform the condition of the country so that he may establish social justice among the people and destroy factors of terrible humiliation the people were

subjected to under the yoke of the Umayyad regime. That he may release them from tethers of degradation that the tyrant rulers had tied them in.

Imam ('a) initiated his mission against the ruling tyrant so that he may restore to the people their capabilities and nature that they had lost. And to get back the respectable nature to its original position so that through it may be established a rule of justice and equity under the leadership of the Imam and every type of social discrimination is destroyed. Also that life may be established on the foundation of love and brotherhood as that is the rule of God, the Creator and giver of all existence and not the regime of Muawiyah which was based on killings, murders and trampling of human values and suppression of social activities and humanity.

Imam ('a) began his great revolution so that through it he may open the Book of Allah and make his uprising a lesson for people of reason. Thus he illuminated the path and fixed the aim and bestowed enlightenment to the thinking ones. And through that revolution he demolished the obstacles that the Umayyads had installed to prevent the progress of Islam and its followers. Hence after that revolution, no negative effect or dangerous plots of the Umayyad regime remained in the world of Islam. Because, after the slaying of the Imam, the people rose up like valiant lions and they did not give any importance to their life and safety. They all arose with a firm determination to take up arms against the tyrannical regime of Umayyads and one after other, revolts rocked the Umayyad rule till finally the unjust regime was uprooted from Islam and their ego was annihilated.

Imam ('a) did not initiate his revolution till the time all options had been exhausted for him and no hope remained for the reform of the community and there was no other way for him. He had become certain that nothing could reform the condition of the community except the sacrifice of his life. This was the only way to

transform the life of the nation and to install the standard of truth on the earth.

I believe that the most important thing for the readers is to learn about the causes of Imam's revolution and the program of his mission. And this is what we shall discuss in detail in the coming pages.

Causes of the Revolution

Some religious responsibilities and social duties etc. had surrounded the Imam ('a) and persuaded him for the revolution. They prepared him for sacrifice and staking his life. Some of these responsibilities were as follows:

1. Religious responsibility

Islam has fixed the responsibility of all the disasters and calamities that befall the people of Islamic lands and all those things that are not beneficial for them upon all Muslims. No one is absolved of this answerability and Islam has not accepted such a thing. Muslims cannot be aloof and careless about whatever happens in the Islamic world. While the Holy Prophet (S) has announced this responsibility and said: "Each of you is responsible and each of you is caretaker of all who are under you." Thus Muslims are responsible to God, that they must have concern for the society, defend the advantages of the country and remain aware of their community.

It was due to this great responsibility that the Imams confronted the atrocities of the Umayyads and destroyed their plans of enslaving the community, humiliating the people and usurping their property. His Eminence has spoken in his address to Hurr and his companions about that which was made incumbent on him by Islam and on the basis of which he performed jihad against the tyrant regime of Yazid.

His Eminence said:

"O people! The Messenger of Allah (S) has said: 'One who sees a tyrant ruler considering the unlawful things lawful, ignoring the command of God, opposing the practice of the Messenger of Allah (S) and deals with people in a sinful and oppressive way, but by word or action he does not object to it, the Almighty Allah has the right to convey him to his place.'"

Religious duty made it incumbent on the Imam to rise up against the Umayyad regime. A regime which considered the unlawful things lawful, trampled His laws, and opposed the practice of the Messenger of Allah (S) and a group of Muslim scholars have stated clearly that it was obligatory for the Imam to start a Jihad in defense of Islam. Some of the scholars who mention this are as follows:

A. Imam Muhammad Abduh: Under the discussion of just and unjust rule according to Islam, Imam Muhammad Abduh has alluded to the uprising of the Imam against Yazid's regime and has considered the Imam's uprising as a religious duty. And he says: "If a just rulership is established in the world that applies the law of Shariah and at the same time there is another regime that does not apply the laws of Shariah, it is incumbent upon all Muslims to support the former and abandon the latter'and in this way was the uprising of Imam Husayn ('a) the Prophet's grandson against the leaders of injustice and oppression. Who had forcibly usurped the affairs of Muslims under the kingship of Yazid Ibn Muawiyah, may Allah degrade him and his supporters also, that is the Caramatees and Nawasib."[1]

B. Muhammad Abdul Baqi: Ustad Muhammad Abdul Baqi Sarwar says regarding religious and social duty that it became obligatory for the Imam to take a stand against Yazid's regime. He says: "If Husayn ('a) had given allegiance to Yazid, the transgressor and profligate, who made wine and fornication lawful, degraded the status of caliphate by sitting with singers and women, arranged drinking parties in official places, decorated dogs and monkeys

with gold ornaments while hundreds of thousands of Muslims remained starving and deprived, it would have implied the legalization of all these things.

If Husayn (‘a) had pledged allegiance to Yazid while he was a successor of the Messenger of Allah (S), this verdict would have decreed all those things lawful in the view of people and Husayn’s silence would also have implied his approval of these sinful activities. His silence against these things would have amounted to sin and crime according to Islamic law’ The status that Husayn was having during the time of Yazid not only in the Arabian Peninsula, but in all the Islamic lands, his position among the Muslims and his proximity to the Prophet of the Lord of the worlds and on the basis of this after the passing away of the greatest personality of Muslims, from the aspect of knowledge, piety, ancestry and circumstances he was the foremost person of the nation. Because he was having the responsibility of defending the Islamic heritage. On the basis of this he considered it his duty when he was called to help in order to stop the evils. Especially that he stops the evils because they were committed and encouraged by those who were occupying the seat of vicegerency of the Prophet.

Secondly: His Eminence had received allegiance for caliphate in the Arabian Peninsula and thirty thousand letters of support were received by him from Iraq from the people of Kufa and Basra. And they promised the Imam that they would support him in his fight against Yazid bin Muawiyah. Repeated entreaties insisted that the Imam must rise up against the tyrant regime. So much so, that a leader of these petitioners, Abdullah bin Haseen wrote: “O Husayn! We shall complain against you to Allah on the Day of Judgment.” How was it possible for Husayn (‘a), who had religious modesty and Islamic shame to have continued to witness these terrible things without taking any action? How is it possible for him not to reply to their calls for help? On the basis of this, he answered their call positively just as Islamic Shariah has stated and he moved to Iraq.”2

This view is the final argument as it is with Islamic proofs that makes it incumbent for the Imam to perform Jihad against the tyrant regime of his time.

C.Abdul Hafeez Abu Saud: Ustad Abdul Hafiz Abu Saud says: "Imam Husayn ('a) after that ñ that is the death of Muawiyah ñ realized that it was his minimum duty to announce his denial to Yazid's allegiance and to take the allegiance of Muslims for himself for the defense of Islam, for removing oppression and Yazid's destruction.3

D.Dr. Ahmad Mahmood Sabhi: Among those who expressed their views on this subject is Dr. Ahmad Mahmood Sabhi. He says: "In the rising of Husayn ('a) the acceptance of Yazid's allegiance would have been a deviation from the principles of religion because he considered the transformation of religions successorship into dynastic rule as nothing but a Herculean innovation which had entered Islam. And from that aspect the appointment of Yazid, even though he had such vile habits and was addicted to wine and indulged in playing with monkeys, to the post of successorship of the Prophet was the greatest crime in religion of Islam. Such that whoever were party to that crime or pleased at that, would be responsible for that crime. And that also that a person doing this be the son of the daughter of the Messenger of Allah (S)! In such circumstances the rising of Husayn ('a) was a matter that more than propagation and belief he should be concerned with politics and war first."4

E.*Alaili: Alaili* says: Responsibilities are there upon the caliph, such that if he does not fulfill them, it would be incumbent on the people to depose him. The community is obliged to take up arms against him and it is unanimous verdict of all Muslims that making effort in this regard is obligatory. On the contrary if the ruler is not such, it would be wrong to protest against him and the consequences of opposition in this case would be very bad. Moreover one who legislates is more obliged to respect the law, than any other person in every way. His responsibility in this regard is

more. And whenever the ruler becomes a transgressor, openly commits evils and ignores God, His Messenger and believers, respect to such a person would tantamount to be respect of a transgressor and evil man and trusting him would be nothing except trusting ego and open transgression. It is the same thing that is mentioned in the solution-giving statement of His Eminence: "Yazid is a corrupt man, who imbibes wine, puts to death the soul which Allah forbids to be harmed and declares his debauchery in public."5

These were some views that reject the allegation of those who say that the Imam ('a) had no right to take up arms against the tyranny and oppression that Yazid had wrought.

2. Social Responsibility

Imam had a great responsibility on the basis of his social position with regard to the community against the oppression and injustice that the Umayyads had wrought upon it. Who could have been more deserving to defend the nation and to remove calamities from them? He was the grandson and the beloved one of the Messenger of Allah (S). The religion (of Islam) was the religion of his grandfather. The community (Muslims) was the community of his grandfather. He was having the first preference for the responsibility of leading the Ummah.

Imam Husayn ('a) was certain that he had a responsibility with regard to this community and the selection of remaining silent and lack of uprising against the Umayyad regime which was unjust and tyrannical, was in no way effective in changing the society. Therefore His Eminence took up this great responsibility on his shoulders and fulfilled his duty with trustworthiness and sincerity and sacrificed his life and that of the members of his family and his friends so that he may turn the Islamic justice and Quranic law to the sphere of life.

3. Completion of Argument for Imam Husayn (‘a).

The argument was completed for the Imam to declare Jihad and confrontation against the powers of injustice and apostasy because he continuously received letters and representations from the important Islamic center of the city of Kufa. The people’s letters cast the divine responsibility on His Eminence. If the Imam had not replied positively to the petitions of the people to save them from oppression he would have been indeed answerable to God and its responsibility and completion of argument would have remained on him forever.

4. Defense of Islam

The most important factor that motivated the Prophet’s grandson to undertake an uprising was to defend Islam from the dangers of the Umayyad rule. The regime that wanted to destroy Islam, uproot it completely and annihilate its values. Because when Yazid sat on the seat of caliphate he announced his disbelief and apostasy in the following words:

“The Hashemites played a game to get rulership. Neither came any news nor any revelation.”

The above couplet clearly exposes the infidelity of period of ignorance which Yazid followed. Because Yazid had no faith in revelation, book, Paradise and Hell. And the grandson of the Prophet realized that if he did not take up arms in defense of religion, the grandson of Abu Sufyan would launch an attack on him and Islam would have remained only in name. On the basis of this, His Eminence initiated his great revolution and sacrificed his blood for the religion of Allah. His blood which was imbued with the fragrance of prophethood, became a balm for this religion. It is definite that if His Eminence had not sacrificed his life, neither the name of Islam had survived nor its customs. The religion would

have become the disbelief of the period of Ignorance, sensualities and transgression and all the efforts and hardships of the Holy Prophet (S) for the well-being and guidance of the community would have been in vain. Thus the Messenger of Allah (S) had learnt from the unseen knowledge the future turmoils of his nation and its afflictions at the hands of Quraish. He also knew how Husayn (‘a) would rise up in defense of faith and lay down his life for it. That is why he said in his most sublime saying: Husayn is from me and I am from Husayn. Indeed it is a fact that the Prophet was from Husayn because his sacrifice was in defense of Quran and his pure blood would continue to water the tree of Islam for ages and eons.

5. Protecting Islam

The most important factor for which Imam Husayn (‘a) undertook a revolution was to clean up the Islamic caliphate from Umayyad filths that they had usurped unjustly’because the caliphate of that time was not a medium of establishment of injustice and removal of backwardness and mischief from the world in a way Islam desired.

Islam considers the institution of caliphate as an important agency for spreading truth and justice among the people. Therefore if the caliphate is righteous all the nation shall also be righteous and if caliphate deviated from its responsibility the community shall fall into terrible turmoil and calamities. That is why Islam has issued detailed instruction about the matter of caliphate and decreed that it should necessarily be headed by a person having a good nature and morals and one who possesses good qualities of justice, trustworthiness and knowledge of the needs of the community in the fields of economics, organization and politics. And one who lacks these qualities is prohibited to claim caliphate’Imam (‘a) mentioned these qualities in his first letter to the people of Kufa and stated that one who claims the caliphate of Muslims must necessarily have these traits in a sufficient measure. His Eminence said, “I swear by my religion, he is not an Imam that does not act in ac-

cordance with Quran, treads the path of equity, believes in truth and guards his self for the sake of God."[6]

So only one who is imbued with these traits has the right to present himself for the leadership of community and their caliphate and one who is not having these qualities has no right to take up this post which is an important position delegated by the Prophet'

Islamic caliphate is not only dominance over the nation. It is the vicegerency of the Prophet and a continuation of his illuminated personal rulership. Imam Husayn (a.s) realized that the position of his grandfather had fallen into the hands of a drunkard who did not recognize anything apart from his sexual desires and selfish desires. On the basis of this His Eminence rose up so that he may restore to it an illuminated existence and brilliant future of the Islamic Caliphate.

6. Freeing the Aspirations of the Nation

During the time of Muawiyah and Yazid the Islamic community did not have its intentions and any kind of freedom. It was like a lifeless body absolutely bereft of any sensation or capability because it was tied up in chains of slavery and suppression. Their thinking and foresight was curbed completely and between them and their intention was the wall of the Umayyad regime.

The tyrannical regime of the Umayyads had succeeded in destroying and paralyzing the feelings of the people and made them absolutely powerless to do anything against the rule. Though they were supportive of Imam Husayn ('a) in their mind they were not capable of following their conscience because the Umayyad regime of that time had taken full control of their destinies. They were like lifeless idols without any feeling and movement. They had no determination or intention to take any step. They were dressed up in raiment of humiliation and suppressed by the

lashes of the Umayyads. They were downtrodden and rendered completely valueless.

Imam stepped in the field of Jihad and sacrifice so that he may bestow the spirit of respect and honor to the community. The martyrdom of His Eminence was the changing point in the history of Muslims and their life. Suddenly there was a complete change in them and they became armed with determination and resolve and all those obstacles that had restrained them were removed and they were released. The clouds of fear and submissions that had enveloped them changed into a revolution and confrontation. They undertook many uprisings one after the other whose slogan was: "O blood of Husayn! we shall take the revenge of Husayn!" These slogans struck like lightning the thrones of the Umayyad regime and destroyed their power.

7. Freeing the National Economy

Economy of the nation, the lifeblood of social and individual life had been completely destroyed. Because the Umayyads in a blatant manner had taken over the full control of Public Treasury and kept all the funds, war booty and other incomes at their own disposal. They had got hold of a great treasure and accumulated such wealth in their houses that they could not think up of enough channels to spend it. Muawiyah declared to the Muslims that the wealth belonged to God and not to the Muslims and that he was more deserving of it. Saeed bin Aas said: "The towns and habitations are the gardens of Quraish."

The Umayyads employed public funds to further their political aims which were in no way related to the well being of the community. Their significant expenditures were in the following instances:

A) Purchasing consciences and faiths as we have explained many such instances in our discussion on the economic policy of Muawiyah.

B) The Umayyads also utilized a great part of public funds in forming committees for fabricating traditions of the Prophet that would exalt the position of Umayyads and decrease the status of Ahlul Bayt as we have already explained in detail in the previous chapters.

C) They made huge grants, gifts and rewards to nobles in order to prevent them from objecting against the unlawful activities of the regime to curb the rights of the people.

D) The Umayyads spent without any kind of restraint on vices of wine, dance and songs. That is why their houses had become full of instruments of vice and sensuality and professionals of these activities.

These were some of the ways in which public funds were spent in a free and open manner while the general populace was suffering poverty and hunger. Destitution had increased and the shadow of deprivation was seen in all lands of Islam except for Syria where all the luxuries and riches were obvious. For Syria was the strong fort that the Umayyads were defending with their injustice and atrocities.

Imam Husayn ('a) rose up to support the economy of the nation and to restore to people a life of balanced livelihood.

His Eminence confiscated the land tax that was being transported to Muawiyah. He also took over various funds that were on way to Damascus Treasury during Yazid's rule and distributed all these funds among the poor and needful people. More than anything else what pained him most was that he saw that poverty was prevalent in people while nothing was being spent on them from the Public Treasury.

8. Social Injustice

Social injustice had spread in all the nooks and corners of the Muslim dominions. There was no place that escaped the atrocities of the Umayyads. Following are some examples of their excesses:

A. Absence of peace: Peace had disappeared from all over the country and fear and terror surrounded all the people. Because the Umayyads were in the forefront to unleash their oppressions in such a way that the innocent were punished instead of the offenders and the non-sinners were penalized instead of the sinners. They used to cast into dungeons people who had not committed any crime simply on the basis of doubt or allegations. A large number of people were also put to death. People used to say in the time of Ziyad: "Leave Saad as Saeed has died." None could be found except that he was terrorized of oppression regarding his life and property. On the basis of this, Imam ('a) undertook an uprising in order to save the people from this terrible oppression.

B. Considering the people lowly: The political line of action of the Umayyads was to humiliate the community and to consider the Muslims lowly. One of their signs of their subjugation of people was that they used to brand the necks of Muslims like cattle are branded and which indicated slavery. They also used to brand the palms of Muslims with a sign so that they may be considered slaves, as the slaves of Rome and blacks were considered.7 Imam ('a) hastened to the field of Jihad so that he may bestow the Muslims honor and respect and release them from the darkness of oppression that had afflicted them.

9. Terrible Atrocities on Shias

Imam ('a) was aggrieved at the atrocities unleashed on the Shias during Muawiyah's rule because Muawiyah left no stone unturned to oppress and torture them and to have them killed in the worst possible manner. So much so that he told Imam Husayn ('a), "O Aba Abdillah! You know that I kill the Shias of your father and give them funeral bath, wrap them in shrouds, recite funeral prayer and consign them to the grave."8

Muawiyah tried his best to annihilate the Shias as we have already discussed in the chapter on Muawiyah's rule:

A. Executing their important personalities like Hujr bin Adi, Amr bin Hamaq Khuzai, Saifi bin Faseel and others.
B. Crucifying them on date palms.

C. Burying them alive.

D. Demolishing their houses.

E. Not accepting their witnesses.

F. Depriving them from the fixed stipend from Baitul Maal.

G. Terrorizing their ladies and intimidating them.

H. Spreading murder and terror in their areas.

These and other atrocities that the Shias were involved in, pained Imam Husayn ('a) to such an extent that he was compelled to write to Muawiyah complaining about his acts of oppression against the Shias as we have already explained in the chapter on Muawiyah's rule.

The cruel steps that the Umayyad regime took against the Shias were among the factors that motivated Imam Husayn ('a) to undertake an uprising against Yazid so that he may emancipate the Shias from these terrible circumstances and to defend them from injustice and oppression.

10. Destroying the name of Ahlul Bayt ('a)

The foremost cause of the uprising of the Imam was that the Umayyad regime was trying its utmost to destroy the remembrance of Ahlul Bayt ('a) and to remove their merits and virtues from the minds of the people. In this regard Muawiyah was worst

and he resorted to the most dirty means to achieve this, some are as follows:

A. Fabrication of traditions for reducing the value of Ahlul Bayt (‘a).

B. Employing government machinery and educational institutions to train and bring up their children inculcating them with enmity towards Ahlul Bayt (‘a).

C. Punishing those in the most terrible manner who mention the excellences of Ahlul Bayt (‘a).

D. Imprecating them from the pulpits, minarets and in their Friday Prayer sermons. Imam Husayn (‘a) arranged a great political gathering in the Holy Mecca and informed the people about the dangerous program Muawiyah had designed to remove the Ahlul Bayt from the sphere of Islam’His Eminence stepped out for Jihad immediately and he preferred an early death instead of being compelled to hear the name of his father abused from pulpits and minarets.

11. Destruction of Islamic Values

The Umayyads dared to destroy the Islamic values in such a manner so that no sign of it remains in the life of Muslims. Some of their steps were as follows:

A. Unity of Muslims

The Umayyads spread discord and conflict among the Muslims and enlivened tribal prejudices and fights among clans and Arab tribes so that no unity is created among the Muslims.

Yazid encouraged Akhtal to denounce the Ansars, who had given refuge to the Prophet and in the days of trouble and hard times of Islam they supported the religion of Islam.

The poetry of the Umayyad period was mainly concerned with shameless insults to some people. Some poets devoted their artistic capabilities only to degrade their rival tribes and clans. The Umayyad poetry was devoid of any sort of social or humanistic aim and it was only concerned with abusing and flaying their competitors. In this way it opposed the formation of unity that Islam desired for its followers.

B. Equality:

Umayyads destroyed justice and equity that Islam had announced because they gave preference to Arabs over non-Arabs and promoted an atmosphere of fear full of convulsions and political groupism among the Muslims, the consequences of which was that non-Arabs began to write books against the Arabs and the Arabs wrote books pointing out the defects of non-Arabs. The person who was foremost in inciting such tendencies was Ziyad bin Abih. He was such that he harbored a great malice towards the Arabs and he ordered writers to denounce their opponents in their writings.

This evil policy was opposed to the spirit of Islam which has appointed all the rights and duties among the Muslims without any tribal discrimination and established equitability.

C. Freedom:

Throughout the Umayyad regime there was no sign of freedom in the sphere of people's life. Because they were dealt with very severely if they tried to do anything according to their will but it was not in accordance with the ruler's wish so that no one could demand his or her right or to say anything for general good. So much so that the regime of guillotine and sword was established.9

The chief of noble men rose up so that humans, Muslims and other people may be liberated from social injustice and the rights of people that were usurped during Muawiyah's rule may be restored.

12. Trampling of the society

During the Umayyad period the society had sunk into decadence and all Islamic values had disappeared. The most important causes of decadence that appeared were as follows:

1. The society was deprived of spiritual training regarding which no other caliph other than Ali (‘a) paid any attention. His Eminence had paid special attention to it but the terrible incidents obstructed his way when he wanted to reform the society and better their morals.

2. The Umayyad regime tried to destroy the fabric of the society and to deviate it. They instead forced upon the society everything that was far from the reality of Islam and Islamic guidance. These two factors according to our view were responsible for taking the society towards decadence’The signs of that decay and decadence were as follows:

A. Oath breaking: Most people of the society did not consider it sinful to break oaths and promises because such a thing was considered usual in the society of that time. Arab kings encouraged them in this regard. That is why they announced in their statement of Nakhila: “Every oath we had made to Hasan, we shall not fulfill.” And they intentionally broke all pledges they had made to Imam Hasan (‘a). It was one of the most prominent characteristics of the Kufians. That is why the greatest pledge they had made to help and assist Imam Husayn (‘a) was subsequently broken by them. Thus they broke the pledge they had made to the Almighty. They failed to help him. Nay they even became instrumental in his martyrdom.

B. Not refraining from lies: The maladies that afflicted the society included not refraining from lying. Especially the Kufians were more involved in it. That is why when they had surrounded Imam Husayn (‘a) to slay him, His Eminence posed a question to the

commanders of the army who had previously written to him inviting him to Kufa:"

"O Shabth bin Rabi'! O Hijaar bin Abjar! O Qais bin Ashath! Did you not write that the fruits were ready and the orchards had become green and you shall find an army at your disposal?"

Those filthy people were absolutely unashamed to lie. They all responded. "We never did that!"

The Imam was astounded. He said, "Glory be to Allah! You indeed did so!"

While the fact was that the crimes they had committed were responsible for the society being involved in calamities and disasters. Their leaders used such people as instruments of injustice and oppression on the Muslims.

C. Selling of consciences: The worst condition towards which the society was headed is best seen in the readiness of the people to sell their consciences to the rulers. We have explained this in detail in the chapter on the reign of Muawiyah.

D. Attracting people to vices: The society was fully attracted to vices and vain pastimes. The Umayyads directly promoted a life of waywardness and they openly tried to deviate the beliefs of the people so that they become absolutely against the balance life advised and commanded by Islam.

These were some of the maladies that the society was involved in and decay and waywardness was widespread in the people. Imam Husayn ('a) took up the uprising to destroy that decadence into which the Muslim society of that time was sinking.

13. Defending his own rights

Imam Husayn ('a) rose up to define his own rights that the Umayyads had usurped from him. The most important of these

were as follows:

A. Caliphate: Like his father, Imam Husayn (‘a) also had faith that the Progeny of Prophet was more deserving of his successorship than others. Because they were the Ahlul Bayt of Prophethood, mine of messengership and the place of the coming and going of Angels. The Almighty Allah began creation with them and ended it on them. On the basis of the statement of His Eminence he was brought up since childhood with this very belief. That is why he rushed to Umar and shouted, “Get down from my father’s pulpit and go on the pulpit of your father.”

Such a feeling was not unique to only Imam Husayn (‘a). It was found in all the Imams of Ahlul Bayt (‘a) because they all believed that Caliphate was one of their rights, because they were the closest people to the Holy Prophet (S) and ones most aware of the aims of His Eminence’

Another point worth mention is that according to the terms of the treaty Imam Husayn (‘a) should have been accepted as the de facto caliph as he was according to Shariah. Because Muawiyah had agreed not to transfer the caliphate to anyone else after himself. After Muawiyah, the caliphate should have returned to Imam Hasan (‘a) and if anything happened to him it would go to Imam Husayn (‘a).10

On the basis of this, the allegiance of Yazid was not lawful and Imam Husayn (‘a) did not revolt against a lawful Caliph of Islam as the Umayyads believe and allege. Rather he had risen up against a tyrant who had usurped his right of caliphate.

B. Khums: Khums is the obligatory right for Ahlul Bayt (‘a) as clearly explained in Quran and too many traditions have been recorded about it but the previous regime had usurped it and did not pay anything from it so that the Alawites may not muster the power to revolt. Imam Husayn (‘a) told this to Abu Huraira when he refrained him from rising up against Bani Umayyah: “Woe be

unto you, O Abu Huraira. Bani Umayyah usurped our property and we remained patient on it."

Most probably the Imam meant to denote Khums by this. In the panegyric that Dibil Khuzai recited for Imam Reza ('a) in Khorasan, he has mentioned this point:

"I see that their right has been distributed among others and their hand has become empty of their rights."

Imam Reza ('a) was moved by these lines and spreading his palms said: "By Allah, they are empty."

Denying the Khums funds to the Alawites became the most important cause of their economic difficulties. Probably through his uprising, Imam Husayn ('a) wanted to restore this right to Ahlul Bayt ('a).

14. Enjoining Good

The strongest motive for Imam Husayn ('a) in his uprising was the establishment of enjoining good which was one of the primary principles of religion and the Imam was the person having greatest responsibility towards it.

Imam ('a) in his bequest to his brother, Muhammad Ibn Hanafiyah, has explained the aim of his uprising against Yazid. His Eminence said: "'I am not taking up arms in order to make merry, or be ecstatic over what I possess. I am not making mischief, nor exercising oppression. But I am ready to fight for the sole goal of seeking reform of the Ummah of my grandfather, the Apostle of Allah (S). I want to enjoin good and forbid evil'"

Imam ('a) rushed to the fields of Jihad so that he may lay the foundation on which Islamic respectable life may be built up. Pillars of foundation that had been demolished during the period of Umayyad regime. Because in their time the good had become evil and the evil had become good. Imam ('a) objected against them on

many occasions. The most well-known of these instances is the speech His Eminence delivered before the Ansar and Muhajireen denouncing their attitude of supporting the tyrants, obstructing the truth and preferring a life of comfort and luxury as we have already mentioned in the first part of this book.

Regarding the matter, His Eminence said the following to his companions on the day of Ashura, "Do you not see that truth is not acted upon and falsehood is not being removed so that a believer creates in himself the love of proximity of his Lord?"

His Eminence preferred death to life because he witnessed that the truth was being destroyed and falsehood was becoming stronger.

15. Uprooting Innovations

Umayyad regime dared to spread innovations among the Muslims and its aim was not but the destruction and defeat of Islam. Imam ('a) indicated this in his letters to people saying, "The Sunnah is gone and innovation has become alive."[11]

Imam ('a) rose up so that the innovations that Umayyads had spread may be destroyed and to enliven the Sunnah of his grandfather that they had destroyed. On the basis of this the ever living aim of His Eminence was uprooting ignorance and hoisting the flag of Islam.

16. Order of the Prophet

The Holy Prophet (S) had been informed through the Unseen about dangers that Islam would face at the hands of Umayyads in future. He also knew that the reformation of message and restoring eternality to its principles was not possible except through the sacrifice of his grandson, Imam Husayn ('a). Therefore it was incumbent on His Eminence to don the coat of mail and take up arms for the defense of faith. That is why His Eminence had or-

dered sacrifice. Therefore His Eminence, Husayn (‘a) stated this reply to the sincere advisor refraining him from going to Iraq. Imam Husayn (‘a) told him as follows: “I have been commanded and I am going to fulfill the command’”

Historians have said, “The Messenger of Allah (S) prophesied to the people the martyrdom of His Eminence, Husayn (‘a) and also informed them about the great calamities that would befall him and he always expressed sorrow at his killing and cursed his killers.”

In the same way Imam Amirul Momineen (‘a) has also spoken about the impending martyrdom of Imam Husayn (‘a) as we have discussed in the previous volume and quoted the widely narrations in this regard’

Imam Husayn (‘a) had perfect knowledge of what was to befall him because he had heard it all from his grandfather and father and he had become certain of his martyrdom. He had no more hope for living and went on the way of sacrifice and fulfillment of the command of his grandfather; he moved towards death with full determination.

17. Respect and honor

Of the most important factors for which the chief of the nobles undertook an uprising were ‘respect and honor’. Because the Umayyads wanted to force him to humiliation and degradation. But His Eminence did not accept it. He continued to live in honor under the shade of swords and spears. His Eminence has himself explained this matter on the day of Ashura: “Know that this man of evil ancestry has given two options. To pull the sword or face humiliation. Never could we accept humiliation. Allah, His Prophet and noble and valiant ones would never accept it for us. That we prefer the obedience of lowly ones to sacrifice in spite of the testimony of these great people’”

His Eminence then said: “I don’t see death except success and I don’t see life with oppressors except as deceit.”

His Eminence happily laid himself in the lap of death to bestow respect and honor to humanity and sacrificed everything for his independence and honor.

18. Deceit and tyranny of Umayyads

Imam Husayn (‘a) was certain that the Umayyads would never leave him alone and would leave no stone unturned to conspire against him and make his life difficult till he gives them the pledge of allegiance.

Imam was the most prominent personality of the Islamic world and Muslims had much regard and devotion to him because His Eminence was the grandson of their Prophet and Chief of the Youths of Paradise. And it is natural that such a thing was unbearable for the Umayyads that someone should, with all his dominance and lofty status be present in all the lands because such a thing posed a great danger to their kingdom.

The Umayyads were sworn enemies of the Prophet because in the Battle of Badr he had eliminated their elders and humiliated them absolutely. Yazid was waiting for an opportunity to take revenge from Ahlul Bayt for the Battle of Badr. Narrators say that he said:

“I am not from Khandaf if I do not take revenge from the descendants of Ahmad.”

When he had taken his revenge and satiated his malice by shedding blood he began to cry and said:

“We have killed their elders of elders and taken revenge for Badr; thus our account is leveled.”

Umayyads were well known for their deceit and oath- breaking. Because Imam Hasan (‘a) made a peace treaty with Muawiyah

and surrendered the Caliphate seat to him. In spite of this Muawiyah betrayed his trust and had him poisoned. And they had also given guarantee of security to Muslim Ibn Aqil but again they betrayed the trust'We have mentioned many examples of those whom Muawiyah had put to death because he feared danger from them.

Imam Husayn ('a) declared that the Bani Umayyah would not leave him. His Eminence told his brother, Muhammad Ibn Hanafiyah: "Even if I enter into the holes of reptiles they would take me out and kill me." Also His Eminence told Ja'far Ibn Sulaiman Zai-ee: "By Allah, they would not leave me till they do not take out my heart from inside me."

Imam ('a) stood up against them and declared war and died an honorable death that was to shake up the throne of their tyranny and destroy their injustice and rebellion.

These were the factors that compelled the chief of the nobles to revolt against Yazid's regime.

Valueless Opinion

A group of bigoted supporters of Bani Umayyah have considered the Imam's uprising to be aimed at obtaining rulership and wealth of the country. This view is a sign of their malice towards Imam ('a). And it is because of the victory that His Eminence achieved with regard to his blessed aim. It was a victory no other reformer of the world had ever achieved.

Probably some of them may be excused for being ignorant of the facts of the mission of Imam Husayn ('a) because the Imam ('a) was certain that his revolution would be defeated in the martial field as his enemy was having the support of a huge army and had a lot of power while the Imam had no army to obtain rulership.

If it was as they claimed that his aim was rulership, when he got the news of the martyrdom of Aqil and the about turn of the people of Kufa, he could have gone back to Hijaz and again started gathering forces to achieve his aim.

Imam (‘a) knew that the circumstances were in every way favorable for the Umayyads and nothing was in his favor or benefit.

Ibn Khaldun says: “Husayn’s defeat was a foregone conclusion because Husayn (‘a) had nothing with which he could have defeated the Umayyads because the Mudhir tribe was bigoted to the Quraish and the Quraish was malicious to the clan of Abde Manaf and the family of Abde Manaf was hateful to the Umayyads. And the Quraish was aware of this and other people also know it.”12

Imam’s revolution was aimed at the restoring of their honor and respect that they had lost and which they had never expected. Therefore the Imam’s uprising against Yazid’s regime was on the basis of Islamic values that had been plundered by the Umayyads and which they were cutting up into pieces and destroying them’

One of the contemporary writers says: “We have the right to ask what was the aim of Husayn (‘a) and why he rose up? If this aim was to eliminate Yazid so that he may take up the Caliphate for himself that he had eyes on we have not seen the insistence in His Eminence himself that he try to go to Kufa in spite of the fact that the people had distanced from him and submitted to Ibn Ziyad and they had aimed themselves to confront the Imam. Even those not having a wide view knew that whatever His Eminence was doing was not in any way improper. If Husayn (‘a) had lacked perception he would have turned back to Mecca so that he may once again muster up means to achieve the Caliphate. If he had aimed to obtain the seat of caliphate since the beginning and when the news of killing of his cousin reached him he would have marched forward along with his family members to take revenge for it as some historians have claimed. And if their aim had been such, while he had hardly ninety people of them and if he had gone to take revenge they would all have been killed and thus he

would have sacrificed his life for an aim which was less in value and based on revenge.

Apart from this, his duty in revenge would have been such that he would have turned back and gone to gather relatives and supporters so that a group of revenge- seeking persons would have come into being.

On the basis of this, the matter was not connected with revenge and he had no personal motive in it. Rather, the matter was concerned with the Ummah and the problem was related to truth. The movement was the movement of sacrifice, such that he desired to establish an example of sacrifice. That Imam Husayn (‘a) did not try to enter Kufa when he learnt that people had turned away from him and his giving up the plan of armed opposition was that he may hoist a flag through his sacrifice for the few people who had some regard for faith and who were in search for a leader who moved to struggle against them and make efforts in this regard.

And also that the movement of their human consciousness and their despair from being able to obtain their rights had become obvious.”

This discussion contains the illuminated reality present behind the mission of Imam Husayn (‘a) because His Eminence had no personal motive in mind. Rather his aim was to reform the Ummah and to keep them safe from the hands of Umayyads.

Charting out the Course of Revolution

Imam Husayn (‘a) studied deeply the aspects of revolution and his methods were based on complete knowledge and faith and he charted out the program in accordance with it. He decided to employ all his powers in confrontation and to sacrifice everything to save the Ummah, which was involved in hardships at the hands

of the political rulership. And he wanted to achieve the liberation of their aspirations.

The German Orientalist, Morbin has studied the planning of Imam Husayn (‘a) for his revolution and he believes that the Imam began to expect victory in the first stage itself and he was sure that he would indeed succeed in his aim. Because the movement of Imam (‘a) against Yazid was as he has said: “A firm determination such that it was difficult for him to surrender himself to the demands of Yazid. And immediate victory was also very difficult for him. On the basis of this he marched forward with his family members and companions so that future victory would be achieved in it after he had passed away. By these means he enlivened a matter that had been suppressed and apart from this he had no hope of life for himself.”

The chief of the nobles was certain that the reality of Islam was not possible that it would succeed but with the sacrifice that he presents with greatness. That is why he became determined and with faith decided to present great sacrifices, some of which were as follows:

1. Sacrificing his own life

Imam (‘a) declared his determination to give up his life and he made this clear in Mecca among the Muslims that the parts of his body would be strewn between Nawawis and Karbala and he also spoke of his martyrdom during the journey to Iraq. He dwelt on the similarity between himself and his brother, Yahya bin Zakaria. That is, his severed head shall be presented to the tyrant of that time from the Umayyads just as the severed head of Yahya (‘a) was presented to the tyrant of Bani Israel.

His Eminence was determined to be martyred and he considered life valueless so that the standard of Islam is hoisted and the word of God is exalted on the earth and in the same way he remained firm on his resolve. And when the multitude of soldiers had sur-

rounded him, he was in no way worried while those mercenaries had mercilessly slaughtered his supporters. Such was the horror of the tragedy that human consciousness is shocked by the magnitude of the disaster. However, His Eminence was the most steadfast and valiant among the people in that terrible calamity. None was seen to have had more determination and resolve neither before that or afterwards. History is not able to find a greater example of such determination and powerful resolve in any period that influenced the life of people with such a sacrifice that it seemed a bolt of lightning had struck the oppressors and its echo is still heard among the unjust people.

2. Sacrificing his family Members

The chief of the nobles initiated his movement with such conviction that no other social reformer had taken such a step in the whole world. It was that he inculcated the sacrifice-giving belief in order to establish justice and spread truth and righteousness among the people.

For this sacrifice, His Eminence charted out a program and he considered it an important duty of his. When he was in Medina and when Umme Salma, the Prophet's wife rushed to stop him from leaving Medina, he mentioned this and informed her about his martyrdom and the martyrdom of his children'

Armed with this faith His Eminence rushed forward to the field of Jihad and saw his chosen companions competing with each other to give up their lives in his service. They were such that humanity has well recognized their loyalty to truth. He was seeing the stars of Ahlul Bayt and his sons that how in the prime of youth their bodies were being cut up by swords and spears and His Eminence was advising them patience and steadfastness and saying: "Be patient O' my nephews. Have patience O' my Ahlul Bayt! After this you shall never face humiliation and degradation."[13]

The whole world was shocked by this great sacrifice which has shown nobility of faith, loftiness of aim and greatness of principles for which His Eminence took up confrontation. Without any doubt, this movement will remain for centuries and generations in the same way so that it can illuminate the way for the people and which may offer to them the best of lessons in loyalty and sacrifice.

3. Sacrificing his property

The chief of the nobles sacrificed all his property and whatever he possessed in the path of Quran and the way of religion. For the Umayyad beasts moved to the camps of His Eminence after his martyrdom and plundered whatever they could find over there. So much so that even sheets and head coverings were not left for the ladies. The plunderers took away these also. In this way they exhibited a decadent behavior and their conscience which had been completely transmogrified.

4. Taking the ladies of his family with him

One of the important aspects of his planning for the great revolution was that he took along the ladies of the family of prophethood to Karbala while he knew that they would have to suffer untold hardships. When Ibn Abbas restrained him from this step he told him: "Indeed Allah has desired to see them in captivity'"[14]

Through this His Eminence wanted to fulfill his everlasting message in liberating the Ummah from the slavery of the Umayyads'Those exalted ladies had a very significant role in the overall goal of the chief of the martyrs. They awakened the people from a sleep that had overpowered them and destroyed the awe of the Umayyad rule. The door of opposition to that regime was opened by them. If it hadn't been so none would have dared to utter a single word against the tyrants and transgressors. Whoever studied the aim of the Holy Imam ('a) deeply has understood this

meaning. Some scholars and writers have pointed out this matter and some of them are as follows:

A. Imam Kashiful Ghita: Imam Shaykh Muhammad Husayn Aale Kashiful Ghita (q.s.) in many of his writings has emphasized that the coming out of Imam Husayn (‘a) with his family members towards Karbala was to perfect the aim and to reach his objective of destroying the Umayyad rule and he says: “Have you any doubt that if only Husayn and his sons had been martyred and those noble ladies had not stepped forward in these circumstances to confront those tyrants the killing of His Eminence would have indeed been forgotten and no one would have arisen to take the revenge of his blood. His blood would have been wasted. Husayn knew that there was no other option for him. No one, other than those great ladies, was capable of the tasks they accomplished. Hence it became incumbent for His Eminence to take them along and it was not only to have them made captives in oppression. It was actually because of a political point of view and deep thought, that is the completion of aim and achievement of objective of destroying Yazid’s rule and that he rushed to finish them off before the people may apostatize to their former infidelity of the period of Ignorance and that they destroy Islam’”[15]

B. Ahmad Fahmi: Ustad Sayyid Ahmad Fahmi says, “Husayn (‘a) realized that he would be martyred because he was aware of the evil, debauchery and tyranny of Yazid. After the killing of Husayn, Yazid would have got a free hand to torture the progeny of the Prophet (S), kill the innocent children, defile the honor of ladies and take them and remaining children from wilderness to wilderness and from town to town seeing which the people would be shocked that no greater revenge can be taken from women and children after killing their men and youths.

Under such circumstances His Eminence wanted to take revenge from Yazid in his caliphate and to destroy him while he was in full power and position. And in fact it happened in the way His Eminence had desired. What Yazid and his group did had a pro-

found effect on the conscience of the community because he had behaved in such a horrible manner with the progeny of prophethood, put to such disrespect, ladies who had not seen anything but chastity, purity and honor. These actions of theirs motivated the poets to versify the defects and evils of the Umayyads. The majority of Muslims began to despise the Umayyad Caliphate and the hearts of believers were enraged. On the basis of this, Husayn ('a) killed more severely than his own slaying."16

C. Ahmad Mahmud Sobhi: Dr. Ahmad Mahmud Sobhi says: "At the time he (His Eminence, Husayn) did not accept but that he took his family members along with himself. So that people may see how evil his enemy was such that he neither did anything acceptable to religion nor anything permitted by humanity. Therefore whatever is done to them along with the spilling of his blood in the desert would not go in vain and that severe allegations are made against him when there was no impartial witness upon everything that passed between them and their enemies."

Khanam Dr. Binte Ash-Shati says: "Zainab('a), Husayn's sister, destroyed the victory of Ibn Ziyad and Bani Umayyah and she put drops of fatal poison in the goblets of the victors. And all political events that occurred after that like the revolt of Mukhtar, revolt of Ibn Zubair, downfall of Umayyad regime, establishment of Abbaside rule and after that the strengthening of Shia school of thought. The founder and originator of all these was Zainab al-Kubra. ('a)17

We wish to ask what would have been the circumstances if Husayn ('a) had been killed with his men without any witnesses from his side. The enemy would have shown the incident according to their routine and thus the martyrdom of Husayn ('a) in the desert would have been in vain'"18

These were some of the views in support of our own opinion. That is the aim of Imam Husayn ('a) in taking his ladies and children along with him to Karbala was only to enlighten the general views and to explain the lofty aims for which he had undertaken an up-

rising. The chief of these aims being the elimination of the Umayyad rule whose danger was always perceived on Islamic belief.

Another view is also prevalent that Late Allamah Shaykh Abdul Wahid Muzaffar has explained. It is that His Eminence, Husayn ('a) took his family with him for the fear that the Umayyads would arrest them and put them into their prisons. He says, "If His Eminence, Husayn ('a) had left the ladies in Medina, the government would have taken them under their control; rather they would have been arrested openly and cast into dark dungeons. In such circumstances, His Eminence would have had to choose one of the two options each of which was alone sufficient to destroy his objective:

One that he surrenders to the enemies and obeys them so that they may release his honored women and children while it was against the reform expected from the Imam that he had considered so necessary that he bore all hardships.

Or that he should continue to propagate his message and leave his family ladies at the mercy of the enemies while the ladies were such that they had always been secure in the veil of revelation, greatness and majesty. This was something that the modest spirit of Husayn ('a) could never accept and no sort of shame and modesty hindered the Bani Umayyah and no one in the Islamic world was capable of stopping them.

Bani Umayyah had no qualms in committing any kind of evil deed but their efforts were concentrated only for achieving their aims. They tried all means to reach their objectives even if the means were against religion and reason.

Have you not heard that the Umayyads cast into prison the wife of Amr bin Hamaq Khuzai, wife of Ubaidullah bin Hurr Johfi and wife of Kumayt Asadi also?19

Anyway, Imam (‘a) by his going out with the ladies destroyed the political program of Umayyads and shattered all signs of oppression that Muawiyah had established because the ladies of the family of revelation took upon themselves the active role to enlighten the society and create awareness in the people. They made them cognizant about the true face of the Umayyads and tore away the disguise of religion that the Umayyads had donned. If these ladies hadn’t been there the effects of Imam Husayn’s revolution would have been lost.

The greatest factor which made the revolution of Imam Husayn (‘a) eternal is this very decision of taking along with himself the ladies of the Prophet’s household. This resulted in the spread of social reformation throughout the periods of history which had a prominent role in creating general awareness. They took up the standard of faith that the Imam had hoisted and they propagated the principles for which the Imam (‘a) had given up his life. That is why the granddaughter of the Prophet and sister of Husayn, Zainab binte Amirul Momineen, stepped forward to the field of Jihad. While they were demolishing the forts of oppressors and through his sacrifice her brother was destroying their victories and giving them defeat and humiliation in their fate and was filling up their houses with grief and sadness.

Leader of Husayn’s caravan, lady of the family of prophethood, Her Eminence Zainab (‘a) rushed to the battlefield while she drove away the mercenaries from her brother, the great Imam. She came forward till she came and stood over the mortal remains of her brother. The eyes of the army were fixed on her. All the ears were attentive to hear what Her Eminence had to say regarding the terrible calamities that had befallen her one after another.

Her Eminence, with absolute calmness, without being worried and shaken by the mountains of calamities looked up at the heavens and with the fervor of faith and warmth of belief said:

“O Allah, please accept this sacrifice from us.”

By this statement she threw the first spark of revolution against the Umayyad regime after the passing away of her brother. That army wished it had sunk into the earth. Because they realized what infamy they had committed and how they had destroyed the principles of Islam and centers of knowledge and faith.

When the prisoners of Ahlul Bayt neared Kufa a huge crowd of Kufians came out to see the captives. The chief lady of the Prophet's family delivered sermons to them that had them shocked and bewildered. People were astonished and neither could they pay attention nor understand how their houses fell into mourning. They were grieving their terrible destiny because of the sin they had committed. When Her Eminence reached the palace of that rebellious tyrant, the big Satan faced her gloating over his success. He tauntingly asked, "How do you consider God has treated your brother?"

The lady of Bani Hashim glared at him and with great daring replied, "Nothing but good! They were a people for whom God had decreed death and they went forward (bravely) to their resting places. God will gather you and us together. You will plead your excuses to Him and we will be your opponents before Him. At that time you shall see who is successful. May your mother mourn for you, O son of Marjana."

These statements exposed Ibn Marjana and disgraced him in a way that was worse than a wound caused by spears.

When they reached Syria, through her effective sermon she shook up the throne of Umayyads. In this way she obtained a victory that not even well-armed armies could have achieved.

The decision of Imam Husayn ('a) to bring along with himself his household was based on a deep knowledge and foresight through which he was able to achieve a stupendous victory.

Here we conclude our discussion on the factors and causes responsible for the rising of Imam Husayn ('a).

In Mecca

After His Eminence, Imam Husayn (‘a) announced his absolute denial to give allegiance to Yazid. He set out, with his family and children to Mecca which was the sanctuary of God and His Messenger and he took refuge in the sacred house of Allah because the Almighty Allah has granted security and peace to His servants in it.

Imam (‘a) turned to the city of peace so that he may remain safe and secure from the mischief and oppressions of the Umayyads.

Historians say that His Eminence set out on the night of Sunday, 28th Rajab[20] while consternation had fallen on the people of Medina because they were seeing that the Prophet’s clan was leaving their town, never to return again.

The caravan left Medina moving swiftly while the Imam (‘a) was reciting the words of God, “***My Lord, deliver me from the unjust people***.”[21]

The Holy Imam (‘a) has compared his mission to that of His Eminence, Musa (‘a) against Firon. The mission of His Eminence against the tyrant of his time, the Firon of this Ummah was same so that he may establish truth and raise the lofty edifice of justice.

Imam (‘a) selected the route frequented most by travelers and he did not diverge much from it. Some of his friends suggested to His Eminence, like Ibn Zubair that he should leave the general route lest the Umayyad agents may pursue and arrest him. However, the Imam (‘a) replied with perfect calmness and unabashedly, “No, by Allah! I would never leave this route till we decry the houses of Mecca or that Allah brings the command of that which He likes.”

Imam (‘a) was satisfied with all the commands that God had destined and he never weakened in this resolve. And those terrible

disasters that no man could have borne, failed to weaken his determination. During his mission he used to quote the couplets of the poet, Yazid bin Mufragh:

"Neither do I harass the birds in the morning, nor may Yazid summon me.

That day I shall be disgraced with fear of death while it is behind me so that I may run away from it."22

His Eminence was sure while he was firm on his great resolve that death was in his pursuit to allow him to live without disrespect and disgrace and that he does not surrender before Yazid'Some narrators say that His Eminence was reciting the following couplets:

"If a person does not support his wives and children he shall be terribly disgraced.

Tomorrow, before Yazid may reach his aim, we would have accepted death in the east and west.

We shall rush forward like blazing fire such that even if a lion sees it, he would not dare to confront."

These couplets inform us about the determination of His Eminence to accept death and his firm resolve never to accept the allegiance of Yazid.

With Abdullah bin Muti'

On the way, Abdullah bin Muti' Adawi hastened forward to welcome His Eminence and he said, "O Aba Abdillah, may I be sacrificed for you, where do you head?"

"I am going to Mecca. When I reach there I shall seek the advice of Allah what I do after that."

"O son of the daughter of Allah's Messenger, may Allah destine good for what you have intended. I am making a suggestion to you, please accept it."

"What is that?"

"When you go to Mecca, beware so that Kufians may not deceive you because your father was martyred there and your brother was attacked and injured in such a way that he almost died. So maintain the honor of the sacred sanctuary as you are the chief of the Arabs in your time. Thus if you are eliminated, your Ahlul Bayt shall also be finished."

Imam ('a) thanked him and prayed for his well-being.[23]

The Imam's caravan Imam moved forward and continued fast without worrying for anything till they reached Mecca. When His Eminence decried the mountains of Mecca he recited the verse of Quran:

"And when he turned his face towards Madayan, he said: Maybe my Lord will guide me in the right path." [24] [25]

The Hijrat of His Eminence to Mecca was like the Hijrat of Musa ('a) to Madayan; because both of them had fled from the Firons of their time and migrated to confront tyranny and rebellion.

Imam Husayn ('a) in Mecca

Imam Husayn ('a) reached Mecca on Friday, the third Shaban[26] and stayed in the house of Abbas Ibn Muttalib.[27] The people of Mecca welcomed him according to his honor and they met him day and night and inquired from him about religious laws and traditions of the Prophet.

Ibn Kathir says, "In Mecca people met him, sat around him and heard his talks and took benefit from whatever they heard from

him and whatever they heard him narrate, they used to note it down."28

Through spiritual magnetism, His Eminence attracted the hearts of the people towards him. People used to make a circle around him so that they may satiate their souls with the continued light of his grandfather that spread knowledge and effulgence in the earth.

Attention of Hajj Pilgrims and Umrah visitors towards His Eminence, Husayn ('a)

All those people who came from various provinces for the Hajj and Umrah of the House of Allah, also began to make it a point to pay visits to His Eminence29 and they also called others to the Holy Imam ('a). They used to sit besides him. One of them used to ask him about knowledge and traditions and other asked him beneficial things and obtained complete information from him so that through those lights they may be guided in the darkness of their life.30 Imam ('a) did not waste a single second of his time without spending it to spread his view and social awareness. His Eminence used to advise the people to remain awakened and warned them of the Umayyad policy as its aim was to enslave the Muslims and humiliate them.

Consternation of Ibn Zubair

Ibn Zubair had fled from the allegiance of Yazid and taken refuge in Mecca and the frequenting of people in Imam's company and their devotion and respect to the Imam was very distasteful to him, because he himself was devoid of a pleasing nature and kindness.

Zaid bin Ali Juzani says, "He had such qualities that with them he was unfit for caliphate because he was miserly and inhospitable. He had bad habits and was jealous of others. He expelled Muhammad bin Hanafiyah and exiled Abdullah bin Abbas to Taif."31

Among his personal traits were lowliness and miserliness. A poet has said thus about him:

"By your Lord I have seen Ibn Zubair trying to obtain caliphate at the cost of a date fruit."32

During his brief rule the people were troubled with hunger and deprivations. They were involved in different types of problems. Their poets have versified their despair and hopelessness in the following way:

"Slaves complain to the caliph and bemoan anger and starvation.

What was our fault and what had distressed us that which king had become dominant on other around us."33

Ibn Zubair used to hunt the simple people, deceive the less intelligent ones and made a show of piety and abstemiousness just as Imam Amirul Momineen ('a) has described him: "He uses the trap of religion to hunt for the world."34

It is confirmed that he revolted against the Umayyad regime not for the sake of Allah. Actually he wanted to obtain kingdom and power. Abdullah bin Umar had expressed this reality when his wife insisted on him to pledge allegiance and she reminded him of his obedience and piety. So he said, "Have you not seen those donkeys of Muawiyah on whom he traveled for Hajj and they were grey? Ibn Zubair does not want anything except that."35

Anyway, nothing was more unbearable for Ibn Zubair except the matter of His Eminence, Imam Husayn ('a). Because he knew that in the presence of Imam Husayn ('a) no one would pledge allegiance to him. Since His Eminence was the grandson of the Mes-

senger of Allah (S) and there was no one equal to him on the face of the earth as Ibn Kathir has said.36

Oakley has also emphasized this matter and he says: Ibn Zubair perfectly knew that as long as His Eminence, Husayn (‘a) remained, all his efforts shall be in vain. But were he to get some harm the way of caliphate would become easy for him.”

Ibn Zubair suggested to Imam Husayn (‘a) to go to Iraq so that he may get relief. He used to ask him, “What hinders you from going to your Shias and Shias of your father? By Allah, if I had such supporters, I would never have left them.”37

Ibn Zubair was not really sincere to the Holy Imam (‘a) and he was not having any true concern towards the Holy Imam. He only wished that His Eminence may go away and he be relieved of worry regarding his presence in Mecca. However, the Imam was not ignorant of his true intentions. His Eminence told his companions, “This one”, pointing to Ibn Zubair, “Nothing in the world is better for him except that I leave Hijaz. He knows that people do not consider me equal to him. He wishes I go away from here so that he may get a free hand.”38

The Umayyad regime also did not pay much attention to Ibn Zubair. It focused all its efforts on Imam Husayn (‘a).

Ghazzali’s view

Shaykh Muhammad Ghazzali thinks it was unlikely that Ibn Zubair suggested Imam Husayn (‘a) to go to Iraq so that he (Ibn Zubair) may get a free hand. He says: “Abdullah Ibn Zubair was most God-fearing and there was no one more rooted in Islam than him that he could have stooped to such a lowly act.”39

This view is absolutely against reality. Ibn Zubair had no sort of religiosity because it was he who had flamed the fire of Battle of Jamal and who instigated his father to take part in it. He was that

same who sacrificed everything to obtain wealth and power. He was the most malicious foe of the Purified Progeny. For someone like this, is it possible that he could be pious and rooted in Islam?

- 1. Tafsir al-Manar 12/183
- 2. At-Thair al-Awwal fil Islam, Pg. 79
- 3. Sibtar Rasool, Pg 133
- 4. Nazaria Imamate Nazd Shia Ithna Ashari, Pg. 334
- 5. Imam Husayn (a.s.), Pg. 94
- 6. Tabari, Tarikh 5/353
- 7. Tarikh Tamaddun Islami
- 8. Yaqubi, Tarikh 2/231
- 9. Leather mat on which beheading is done
- 10. Life of Imam Hasan (a.s.) 2/298, Al-Isabah 1/333
- 11. Tabari, Tarikh 5/357
- 12. Muqaddimah Pg. 171, Qaidah 30
- 13. Biharul Anwar 45/36
- 14. Biharul Anwar 44/364 (With a little difference)
- 15. Imam Kashiful Ghita has discussed this in detail in his book, As-Siyasatul Husayniyah
- 16. Raihaanatur Rasool, Pg. 167
- 17. Batla Karbala, 176-180
- 18. Nazaria Imamat Nazd Shia Ithna Ashari, Pg. 343
- 19. Tauzeeh al-Ghaamiz min Asraarus Sunan wal Faraidh, Pg. 297-298
- 20. Maqrizi, Khatat 2/286 Printed by Ahya al-Uloom-Lebanon. Ibne Jauzi, Munatzim, 5/324 Al Ifada min Tarikhul Aimmatus Saadah. And in Al Futuh 5/34 it has come that: His Eminence departed after three nights of the month of Shaban had passed.
- 21. Surah Qasas 28:21
- 22. Tabari, Tarikh 5/342
- 23. Ibne Jauzi, Muntazim, Part 5, Pg. 327. Al-Futuh 5/34-35. And in Tarikh Ibne Asakir 14/182 it is mentioned: His Eminence, Husayn (a.s.) passed by Ibne Muti' when they were busy at the well. So he asked His Eminence, "Where are you going, may my parents be sacrificed on you?" His Eminence

replied, “I am going to Mecca.” And His Eminence showed him one of the letters he had received from the people of Kufa. Ibne Muti’ told him not to go there. But the Imam did not accept his suggestion.

After that Ibne Muti told him that their work at the well was complete and that they had already struck water. He requested the Imam to pray that the water be potable. Imam (a.s.) told him to get some water from it which was immediately presented to him. He tasted some of it and directed that the remaining be returned to the well. The water of the well became potable.

And in Waseelatul Maal fee idda manaqibul Aal, Pg. 185 it is quoted from Safiuddin that: Abdullah came to His Eminence, Husayn (a.s.) and said, “May I be sacrificed on you, where are you going?” His Eminence replied, “Right now I am going to Mecca and after that I shall seek divine counsel and do as Allah wills.”

He said, “May Allah keep you all in good health and make us be sacrificed on you. You be the caretaker of the Sanctuary as you are the leader of Arabs and the people of Hijaz do not consider anyone your equal. People shall come to from all over. Do not leave the vicinity of the Sanctuary, may my paternal and maternal uncles be sacrificed on you.”

- 24. Al-Futuh 5/37
- 25. Surah Qasas 28:22
- 26. Ibne Jauzi, Muntazim, Al-Ifada min Tarikhul Aaimmatus Saada
- 27. Ibne Asakir, Tarikh 14/207 and in Akhbarud Daul, Pg. 229 it is mentioned: His Eminence arrived at Sha’b Ali
- 28. Al-Bidayah wan Nihayah: 8/151
- 29. Ibne Sabbagh, Al-Fusul al-Muhimma, 183, Waseelatul Maal fi ad Manaqibul Aal, 185
- 30. Nahzatul Husayn (a.s.), Pg. 57
- 31. Fawaatul Wafayaat 2/173

- 32. Ibne Qutaybah, Al-Ma'rif, Pg. 225
- 33. Muruj az-Zahab 7/48
- 34. Sharh Nahjul Balagha 7/48
- 35. Al-Mukhtar, Pg. 95
- 36. Al-Bidayah wan Nihayah: 8/151. And in Waseelatul Maal, Pg. 185 it is mentioned: The presence of Husayn was unbearable for the son of Zubair, because as long as Husayn (a.s.) was in that area the people would not give allegiance to him and he would not be able to gain from them what he wanted
- 37. Dhahabi, Tarikh Islam 4/170, (First events of year 60)
- 38. Ibne Athir, Tarikh 4/38. Tabari, Tarikh 5/383
- 39. Min Ma'alimul Haqq, Pg. 139

Cheap view

Among the cheap opinions is that of Anees Zakaria who is well-known for his loyalties towards Bani Umayyah. He says: "One of the most important factors that led to the uprising of Imam Husayn ('a) was the instigation of Ibn Zubair to His Eminence to move to Iraq to organize a revolt which had a deep effect on the Imam's thinking."1

This statement is absolutely baseless because Imam Husayn ('a) did not pay attention to the suggestion of Ibn Zubair and he was not deceived by it. Rather there were other factors that motivated the Imam ('a) to head towards Iraq, that we have explained in detail in the previous chapter.

Anxiety of the local regime

The local regime of Mecca fell into anxiety by the coming of the Imam and it feared that the Imam may make it the centre of his politics for his call and make it the locale of announcement against the Damascus regime. Therefore, Amr bin Saeed Ashdaq, the gov-

ernor of Mecca hastened to Imam Husayn (‘a) and asked, “What has brought you here?”

“I have come for Allah and the refuge of this House’”[2]

Imam (‘a) took refuge in the sacred House of Allah which guaranteed security and protection from all oppressions for all those who entered it.

Ashdaq did not pay any heed to the Imam’s reply. Instead he wrote a letter to Yazid informing him about the arrival of Holy Imam in Mecca and also about the constant stream of visitors who met the Imam, their crowding around him and their congregations in honor of Imam Husayn (‘a). He also mentioned that this could create a great danger for the Umayyad regime.

Yazid’s Anxiety

When Yazid learnt of Husayn’s denial to his allegiance and along with it that he has fled to Mecca, made it a center of his mission and that people of Iraq were sending letters and delegations to Imam for his allegiance, he (Yazid) was filled with anxiety. He penned a letter to Abdullah Ibn Abbas, the text of which was as follows:

“So to say: Your cousin and the enemy of Allah and Ibn Zubair have refused to pledge my allegiance and gone to Mecca. And they intend to spread mischief and they have put themselves in mortal danger. But Ibn Zubair shall be killed by sword and finished but as for Husayn, I wish to make excuse for your Ahle Bait regarding him. I have heard that some Shias of Iraq write to him and he corresponds with them. They are promising him the caliphate and he is promising leadership. You know what relationship exists between you and us. And for what reasons has Husayn has cut off these relations and sanctities? You are the leader of your Ahlul Bayt and chief of your nation. So you meet and speak to him and restrain him from this mischief. If you are

able to stop him, he shall be accorded security and honor from us. I will issue for him that which my father had issued with regard to his brother. If he wants more I guarantee whatever he wants. I guarantee whatever he demands and I shall fulfill your guarantee and I shall give him a position and give him strong pledges and oaths till he agrees to my proposals and he shall trust all the points. Hasten in replying to my letter and stating your demands. And peace be on you."

He concluded his letter with the following couplets:

"O rider who rides the mount with speed and moves fast.

Move to Quraish in spite of the distance, there is God between me and Husayn and relationship.

Whatever I pledge Him standing near the Ka'ba, tomorrow he shall fulfill it.

You have considered your people important due to the pride in your mother. A mother, by my life, the palace of chastity and greatness.

She was such that none could be her equal, daughter of the Prophet and the best of men and all know this.

I know or I think in the way I think it is. Such that even my expectation shall prove true.

That for which you call him for, shall kill you or the consequences shall befall him.

O my people, do not light the fire of war that has been extinguished and hold tight the rope of peace-treaty.

Those who preceded you tried to resort to fighting and communities were destroyed in it.

So be just for your people and do not pull them to mischief because sometimes the feet of mischief-making people slip."

This letter proves the foolishness of Yazid because he thought that the Imam had organized the uprising to obtain wealth and riches and he was not aware that the Imam had taken a stand against him for the sake of the Almighty Allah and that he aimed only for the reward of the Hereafter.

Response of Ibn Abbas

Ibn Abbas replied to him as follows: "So to say: I received your letter in which you have continuously mentioned about the flight of Husayn and Ibn Zubair to Mecca. As for Ibn Zubair, he is a man cut off from us and who is involved in his selfish desires. Apart from this he conceals malice for us like the flint stone conceals fire. He has saved the malice so that Allah may not release his prisoner so you may have your view about him'And for Husayn, when he entered Mecca leaving behind the sanctuary of his grandfather and the house of his father, I asked him about his mission and he told me that your officials have ill-treated him in Medina and spoke ill to him. Hence he came to me and took refuge in the sanctuary of Allah. I shall meet him regarding what you have written and I shall not refrain from dispensing good counsel so that Allah may bring about unity and the fire of mischief of war and conflict will be put out. And may Allah keep the blood of the community safe. Thus, have fear of God, secretly and openly and you must not ever be such that displease the Muslims or that you sit in ambush to oppress them. Or that you dig a pit for them because those who dig a pit for others fall into it themselves. And many are the hopeful ones who do not fulfill their desires. So for yourself choose the recitation of Quran and spreading of Sunnah. You should be fasting and praying such that the vain pastimes of the world and sinful activities may not hinder you from them. As whatever keeps you occupied from Allah shall harm you and shall be destroyed and whatever keeps you occupied in the mat-

ters of the Hereafter, shall profit you and it shall be lasting. And peace be upon you'"[3]

This letter contains the following points:

1. Bani Hashim had no connection with Ibn Zubair and they were not responsible for his revolt. Because he was inimical to them and was waiting for an opportunity to take revenge and he had a negative opinion about them.

2. Imam Husayn ('a) came to Mecca from Medina not to create mischief. But it was due to the ill-behavior of the officials of Yazid to him. He came to Mecca to take refuge in the sanctuary of Allah's house.

Deposition of Governor of Medina

Walid bin Utbah bin Abu Sufyan became the governor of Medina after the deposition of Marwan. On the basis of what historians say: He was a cunning and sharp man. He was peace-loving and he did not like mischief. When Imam Husayn ('a) refused to give allegiance for Yazid, he did not force His Eminence or dealt with him severely and he did not compel His Eminence to something against his will. Rather he created a favorable condition for His Eminence to go to Mecca, without putting any hindrance in this regard with the holy Imam even though Marwan had urged him to be tough with Husayn ('a). However he did not agree to this.

The Umayyads informed Yazid about his stance and soft approach to His Eminence. He was enraged and he deposed him from the governorship.[4] And he transferred the position to the harshest of the Umayyads, Amr Ibn Saeed Ashdaq,[5] who was well known for his cruelty and tyranny. After getting the appointment in the month of Ramadan he went there and lead the congregation prayer of Isha (Night Prayer). In the morning he came out to the people wearing a red dress and a scarlet turban. The people regarded him with critical eyes. He mounted the pulpit and said:

“O people of Medina! What’s wrong with you that you stare at me like that? As if you shall slay me with your swords. Have you forgotten what you have done? If revenge had been taken from you in the first instance you would not have repeated it. You have been deceived that you have killed Uthman, you got him as a patient and forbearing Imam from whom anger had gone away and his ego had been destroyed. So take care of yourselves, as an Imam has got authority over you who is in the prime of his youth. He is having long hopes, a firm base and powerful bones. Who has the eye on the present circumstances and he has faced all of them. And if he chews, he swallows and if he kicks, he shatters into pieces. Neither is he afraid of any desert nor any stick creates sound for him.”

And in his discourse he mentioned about Ibn Zubair and said, “By God! We shall pursue him and if he enters the Kaaba we shall rain fire on it even if the people don’t like it.”6

The tyrant’s nose began to bleed on the pulpit. A man threw a turban to him and he cleaned he blood with it. A man spoke up in malice, “By the Lord of the Kaaba! Blood in a turban on the pulpit is an evil which shall become widespread and known to all.”7

It has been narrated from the Messenger of Allah (S) that he said, “A tyrant from the tyrants of Bani Umayyah shall get nosebleed while on the pulpit.”8

Ashdaq decided to quell opposition with an iron hand because his predecessor, Walid had been deposed only because of his soft approach to His Eminence, Husayn (‘a). Maybe one of the reason why Imam Husayn (‘a) left Mecca was that he was concerned about the tyranny of this tyrant and it was feared that he may kill Imam (‘a) while he were in the sanctuary of God.

His Eminence, Husayn (‘a) with Ibn Umar and Ibn Abbas

When his Eminence, Imam Husayn (‘a) arrived in Mecca, Abdullah Ibn Abbas and Abdullah Ibn Umar were settled over there. Both of them hastened to welcome the Holy Imam (‘a) and pay their respects to him. Though actually they wanted him to go away from Mecca. So Ibn Umar said to His Eminence:

“O Aba Abdillah! May God have mercy on you. Fear Allah as your return is to Him. You are aware of the enmity of the people of this clan (Bani Umayyah) towards you. A person from them ‘Yazid bin Muawiyah’ has become the ruler. I think that people would be lured by wealth and riches and they may kill you. And a large number of people would be killed because of you because I have heard the Messenger of Allah (S) say: “Husayn shall be killed and if they kill him or desert him or do not help him, the Almighty Allah shall degrade and humiliate them till the day of Qiyamat. I suggest that you make a peace treaty so people may join it and remain patient as you had maintained patience with Muawiyah. Perhaps the Almighty Allah would judge between you and the unjust people’”

The chief of the nobles asked him, “I should pledge allegiance to Yazid and make peace with him? While the Prophet (S) has said what he said regarding him and his father?”

Ibn Abbas began to speak and said to His Eminence: “O Aba Abdillah! You are right. The Prophet said during his lifetime: What I have to do with Yazid? May Allah not bless Yazid. He would kill Husayn, my (grand)son and the son of my daughter, and by the One in Whose hand is my life, my son would be killed among a people and they shall not help him, such that Allah would create a contradiction between their word and deed.”

Ibn Abbas and His Eminence, Husayn (‘a) began to weep. Then His Eminence looked at Ibn Abbas and said, “O Ibn Abbas! Do you know that I am the son of the daughter of the Messenger of Allah (S)?”

“Yes, by Allah!...I know that except for you there is no one in the world who is the son of the daughter of the Messenger of Allah (S) and that it is obligatory for this Ummah to help you just as Prayer and Zakat is obligatory. Such that each of them would not be accepted without the other’”

His Eminence, Husayn told him, “O Ibn Abbas! What do you say regarding the people who drove out the son of the daughter of the Messenger of Allah (S) from his home and abode, from the tomb and sanctuary of His Prophet and the neighborhood of his grave and the place of his Hijrat? And they terrified and harassed him such that neither could he get peace at any place nor could he take refuge in a locality. They are determined to kill him and shed his blood even though he has neither associated anyone with Allah nor sought the help of anyone other than Him. And neither has he deviated from the principles followed by the Messenger of Allah (S)’”

Ibn Abbas agreed to what he had said and in support of His Eminence said, “I have nothing to say about them except that they have disbelieved in God and His Prophet and they do not go to pray except that they be tired and bored by it. They show-off their religiosity and except for a few none remembers Allah. They roam about among these and those whom Allah misguides cannot find a path towards Him. By way of example of these is that a great punishment shall befall. As for you, O son of the Messenger of Allah (S), you are the head of the pride of the Messenger of Allah (S), so do not think of son of the daughter of the Messenger of Allah (S) that the Almighty Allah is unaware of what the oppressors commit. I testify that one who avoids your company or those who wage war against you and your Prophet, he shall never gain anything’”

Imam Husayn (‘a) agreed to what he said and remarked, “Yes, by Allah!” At that time Ibn Abbas told him about his decision to help the Imam and he said, “O son of the Messenger of Allah (S), may my life be sacrificed on you. As if you want me. And want me to

help you. By the God, except Whom there us no deity. If I fight with this sword for you to the extent that both my hands are separated from my shoulders I would not have fulfilled even one part of the right. Even then I am at your service and waiting for your order."

Ibn Umar interrupted the statement of Ibn Abbas, turned to His Eminence and said, "Give up your decision, return to Medina right now and become a part of peace of this community. And do not go away from your native place and the sanctuary of your maternal grandfather, the Messenger of Allah (S). Do not take any responsibility for these people when there is no benefit in it for them. If you like, do not pay allegiance, you are free to follow your view because Yazid bin Muawiyah may not live for long and the Almighty Allah shall issue His command for you."

Imam disagreed with him and rejected what he suggested, "It is a pity forever. As long as the sky and the earth remain, I ask you O Abdullah, am I guilty according to your opinion? Thus if I am on the wrong, turn me back. I shall accept it and agree to what you say."

Ibn Umar said, "By Allah, No! Allah does not blames the son of the daughter of the Messenger of Allah (S) and no one like Yazid Ibn Muawiyah is equal to you in purity and proximity to the Messenger of Allah (S). However, I fear that they shall smite this illuminated face of yours (killing you). And you shall see in this community that none shall support you. So come back to Medina with us. If you like you may withhold the oath of allegiance and remain in your house."

Imam ('a) addressed him and informed him about the evil and bad intentions of Bani Umayyah towards His Eminence, saying, "Alas, O Ibn Umar, these people would never leave me. As long as I am present and they could not get hold of me they will try all means to compel me to give allegiance or put me to death. Do you know, O Abdullah! How worthless is the world for Allah. That an oppressor of Bani Israel brought the severed head of Yahya bin

Zakaria while that head was speaking to them to perfect the argument. Do you not know, O Abu Abdur Rahman! The Bani Israel used to kill seventy prophets from dawn to sunrise and after that sit in the market conducting their business as usual, as if they had not done anything? The Almighty Allah did not requite them immediately; but later He caught hold of them with a strong grip!"9

This conversation shows that His Eminence had made a firm determination to rise up against Yazid, because he was not likely to leave the Imam to his condition. So there were only two options. Either he pledge allegiance humiliating his Islam and defiling its sanctity or lay down his life with honor and respect. His Eminence gave preference to death for the sake of the honor of his community and its sanctities.

Bequest of Imam Husayn ('a) to Ibn Abbas

Imam Husayn ('a) turned his attention to Ibn Abbas and made the following bequest to him and said, "You, O Ibn Abbas, are the cousin of my father. I know you since the time you have continued to enjoin good in this same way. You were with my father and you made suggestions that were good and beneficial. My father used to take you in his consultations and sought your opinion. You also responded with sincere advices. So go to Medina in the safety of Allah and do not conceal any of your news from me. Till I see those people giving me a positive reply and agree to help me I shall make this place as my residence. When they leave me, I shall select another place. And by the words by which Ibrahim sought refuge at the time of being thrown into the fire, I shall also take refuge from these words. Allah is sufficient for me and the best of the helpers. And the fire became cool and safety for him'"10

Letters of Imam Husayn (‘a) to Leaders of Basra

Imam (‘a) wrote to five chiefs of Basra and he requested them for help and taking of his right by uprising. And he wrote letters to the province leaders. Some of them were as follows:

1. Malik Ibn Musamma Bakri,
2. Ahnaf bin Qais,
3. Mundhir bin Amr,
4. Masud bin Amr,
5. Qais bin Mitham, and
6. Umar Ibn Abdullah bin Muammar11

“So to say: Know that the Almighty Allah chose Muhammad (S) among His creatures and bestowed him with the honor of His prophethood and selected him for His messengership. After that He called him to Himself in a condition that he may dispense sincere advices to His creatures and deliver the message he was sent with. My family members were saints, successors and his legatees and the most eligible for his position but the people considered themselves more superior to us and we did not object and we did not like conflicts while we know that we were more rightful for that which they had taken for themselves. I am sending my messenger to you with this letter and I call you by the Book of Allah and the Sunnah of His Messenger because the Sunnah has been destroyed and innovation has come into being. So if you listen to what I say, I shall guide you to the right path’”12

This letter has clearly explained that caliphate is the right of Ahlul Bayt (‘a) because they are the most proximate to Prophet and the most well-versed in knowledge with regard to the aims of His Eminence. However those people had taken the caliphate to themselves and the Purified Progeny could not but remain patient on it. Because they did not like mischief and they desired unity of Muslims. In the same way this letter contains the call for truth and

all its profundities and meanings. Because it has invited them to help in the revival of the Book of Allah and the Sunnah of the Prophet as the Umayyad regime had purposely distanced them from public life.

Some writers have expressed opinions about the letter of Imam Husayn (‘a) to the people of Basra and stated:

“This letter of Imam Husayn (‘a) to the people of Basra shows how aware he was regarding his responsibility and he was moving forward with it. That is why the people of Basra had not written to His Eminence and they had not invited him to their city like the people of Kufa had done. On the basis of this His Eminence wrote to them and informed them about the facts. Because when His Eminence decided to rise up for religion and his community, his determination was from the depths of the spirit and conscience and not because of the invitation of the people of Kufa.”

Anyway, Imam (‘a) sent his letters with his slave named Sulaiman to Basra. His patronymic was Abu Razeen. He traversed the distance very soon and conveyed the letters to the addressees.

Reply of Ahnaf bin Qais

Ahnaf bin Qais, the Iraqi leader, replied the Imam in the following words without adding anything else:

“Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation.”[1314]

He wanted to suggest that the Holy Imam (‘a) should remain patient and that he should not be influenced by those who have no faith in Allah and those who have no worth in the view of Allah.

Evil Deeds of Mundhir bin Jarud

Mundhir bin Jarud was of the worst and evil-minded person of the Arabs. He arrested the Imam's messenger and sent him to Ibn Ziyad who was his son-in-law so that he may prove his sincerity and loyalty to Ibn Ziyad. Ibn Marjana had him executed the night he (Ibn Marjana) set out for Kufa.15

Some historians have justified the actions of Mundhir and they say that he was helpless because he feared that the messenger might have been sent by Ibn Marjana to test him. That is why he had him sent to Ibn Ziyad. This justification is unacceptable because first he should have investigated the matter to find the truth.

Positive Reply of Yazid bin Masud

The great leader, Yazid bin Masud Nahshali, gave a positive reply to the call of truth and on the basis of his faith and spirit of belief he rose up to help the Holy Imam ('a). He organized a public meeting and invited the neighboring tribes including:

1. Bani Tamim,
2. Bani Hanzalah, and
3. Bani Sa'ad.

When these tribes arrived he stood up to address them. First he turned to Bani Tamim and asked, "How do you consider my position among you and my ancestry?"

Bani Tamim raised its voice and they guaranteed him absolute loyalty and acknowledged their respect to him. They said in one voice, "Hear! Hear! By Allah, you are the support of the poor and the center of pride and you are central to respectability. You have superiority over all'"

He was pleased with their support and he continued his discourse, "I have gathered you for a purpose so that I may consult you and seek help regarding it."

They all expressed their loyalty and help to him in unison. They said, "By Allah, we say to you in all sincerity and we shall try to do our best. So tell us about it."

At that time necks were stretched and people looked on with bated breaths this great leader. He continued, "Muawiyah had died and may he be degraded. By Allah he has been destroyed and eliminated but left the door of injustice and sin open. And the pillars of oppression are shaken. He organized an allegiance and thought that he had performed a stable action. Alas! He failed in his aim. He took counsel but could not reach any conclusion. Yazid is a drunkard and well-known for transgression and sinful acts. He stood up and claimed the caliphate of Muslims. And he exercised his command on them without their permission. He had not an iota of knowledge and has no forbearance as well. By Allah! To fight Jihad against him in religion is superior to making war against the polytheists.

This is Husayn Ibn Ali ('a), the grandson of the Messenger of Allah (S), possessing true nobility and having correct views. A superiority that cannot be described and a knowledge that is unbounded. He is more deserving for this matter. Due to his seniority and proximity and his kindness to the old and the young he has been accorded the position of Imamate and final authority that we must accept and honor. It should not be that you close your eyes to truth and move to falsehood. On the day of Jamal, Sakhar bin Qais was humiliated. So move to the help of the son of the Prophet and wash away that blemish. One who refrains from this shall be cursed by Allah by decrease in progeny and humiliation among relatives. Thus I have worn the dress of war and coat of mail. Those who do not die fighting shall die in any case and those who try to flee shall never be able to escape. So give a proper reply, may Allah have mercy on you."

This discourse contains many important points. The chief of them are as follows:

First: It considered the death of Muawiyah as insignificant and that he left the door of oppression.

Secondly: It has vehemently denounced the allegiance that Muawiyah organized for Yazid.

Thirdly: The evil traits that were present in Yazid. Like he was always drunk and devoid of forbearance and knowledge about the truth.

Fourthly: It invited the people to gather in support of His Eminence Imam Husayn (‘a) because he possessed fine qualities of originality of view, was well-versed in knowledge, having seniority of age, kindness to young and old and other good manners that qualified His Eminence for the position of Imamate.

Fifthly: He informed the people that he was himself determined to help, support and defend the Imam (‘a).

When the great leader concluded his discourse the elders of Bani Hanzalah began to speak and expressed their full backing for him. They said: “O Aba Khalid! We are the arrows of your bow (we shall do as directed). If you take our help, you shall gain victory and you shall never find us wanting. By Allah you should not have any worry for we shall always be with you and you won’t have to face any problem. Except that we shall also face it with you. We shall help you with our swords and whenever you want, we shall defend you with our bodies.”

This logic of pride expressed their feelings and loyalties towards him. After that Bani Aamir stood up and spoke of their deep loyalty and said, “O Aba Khalid! We are sons of your father and your equals. If you become angry we cannot remain happy. If you move we cannot remain still. It is upto you. You can count on our support whenever you need’”

However Bani Saad expressed negative opinion and refused any sort of assistance. They said, “O Aba Khalid, the worst thing in

our view is opposition to you and leaving your view. Sakhar bin Qais humiliated us. He called us on the Day of Jamal to abandon fighting and our respect remained intact. Give us some time so that we may seek counsel and then we shall inform you of our decision'"

He was displeased with their negative reply and he denounced them saying, "If you do it, by Allah, the sword shall never be lifted from you and your sword shall be used among you in the same way'"

Yazid bin Masud's Reply to Imam ('a)

Yazid bin Masud wrote a letter to Imam ('a) which proves his nobility and high status and that he accepted the invitation of the Holy Imam ('a). The text of the letter is as follows:

"So to say: Your letter was received and I was informed about your call to me to benefit from your obedience and a part of my righteousness which is due to my devotion to you. The Almighty Allah never leaves the earth devoid of a person who acts on good and who guides to righteousness. You are the proof of Allah on the creatures and their security on earth. You are the branch of the Ahmadi olive and he was its root and you are the stem. So rise up as success is for you. I have turned the loyalty of Bani Tamim to you and made them as obedient as camels that are given water after three days. And by persuading the Bani Saad for your obedience, I have washed their hearts with rain water. As if lighting shone on them and they became illuminated'"

This letter is brimming with respect and good manners towards the Holy Imam ('a).

Some historians say that the Imam ('a) received this letter on the 10th of Mohurrum after his companions and relatives had been martyred. And His Eminence was alone and helpless and the rebellious armies had surrounded him. When His Eminence read

the letter he said, “What would happen to you? May Allah keep you safe from fear and may he satiate you on the day of the great thirst.”

When Ibn Masud was about to set out for rendering help to Imam (‘a) he received the terrible news of the Imam’s martyrdom. He was so much struck with grief and remorse that he passed away in it.16

Positive Reply of Yazid Basri

Yazid bin Masud Basri gave a positive reply to the call of truth. According to the statements of historians he used to visit the residence of Maria bin Saad or Manqadh as it was the place where Shias used to gather. The people were informed about the merits of Ahlul Bayt (‘a) at the place and their greatness and virtues used to be publicized from there. When Imam (‘a) invited the people of Basra to help him, Yazid bin Nabit gave a positive reply to it and of his ten sons, Abdullah and Ubaidullah joined him but their friends feared that the police appointed by Ibn Ziyad would arrest them. He said to them, “When the hooves of my beast fall on smooth desert ground, all those who are with me shall be safe.17

Then he mounted his horse and his slave, Aamir, Saif bin Malik and Adham bin Umayyah departed with him and joined the Imam at Mecca till they were in the service of Imam (‘a) in Iraq and they were martyred in Karbala along with the Imam (‘a).18

Opposition of Iraq to Umayyads

The majority of Iraqis were displeased with the Umayyad regime and they did not like their dominance and control. This was due to some reasons and in our view they were as follows:

1. During Muawiyah’s time Iraq was governed by an iron hand and the governor did not follow any sort of system. There was

mostly military rule which did not follow any fixed law. Especially during the period of Ziyad bin Sumaiyyah who used to hold the innocent as guilty and the offenders as innocent. He used to kill people on suspicion and allegations. This caused spread of hatred towards the Umayyads.

2. Kufa, during the time of Imam Amirul Momineen ('a) was the seat of Islamic government and during the time of Muawiyah Damascus became the seat of government and capital. Iraq became a province like other provinces and the Central Treasury was transferred from there. After the transfer of caliphate and treasury from there, the Kufians began to regret their ill fortune and the Imam's name signified for them a sign of lost prosperity. Their hopes became reposed in the sons of the Holy Imam ('a) and they were the brave and capable leaders who would annex Damascus and gain power again. This was so because the Iraqis did not like to submit to the Syrians like the Syrians were unwilling to submit to the people of Iraq. A Syrian poet has mentioned this matter as follows:

"I see that Syria does not like the kingdom of Iraq and the people of Iraq dislike us.

They say: Ali is our Imam and we say: we are happy with the son of Hind." The poet of Iraq had also written about the Iraqi view of rulership in this way: "Ali has come to you with people of Iraq and Hijaz. Then what shall you do?

If your people do not like the rulership of Iraq, before that we are happy on what you were displeased with."[19]

Continuous revolts of the Iraqis did not signify anything except their dissatisfaction with people of Syria and they were only aimed at gaining freedom from the Umayyad rule.

3. The oppressive policies that Muawiyah employed with Shia leaders, who were in the forefront of solving their problems of the future and of all the people of the Islamic community by killing

and torturing them shook the feelings of the Kufians. And their hearts were filled with hatred to Umayyads. For example the abusing of His Eminence, Imam Ali ('a) from the pulpits of Damascus intensified their hatred and the flame of opposition flared up in their hearts.

4. The Umayyads looked upon the people of Kufa as opponents of their governments and source of danger for them who were confronting their rule. On the basis of this they dealt with them with absolute severity and mercilessness. This was the reason why the Kufians were always prepared to oppose the Umayyads.

These were the factors responsible for deep-rooted opposition of Iraqi people towards the Umayyad regime and their enmity to them.

Announcement of Disobedience in Iraq

After the death of Muawiyah, the Iraqis had become certain of the downfall of the Umayyad regime and they saw that the control of rule and caliphate had been given to Yazid and it was the series of that same Umayyad rule which tried to suppress and humiliate them.

Gowler Tashir says: "Shias in Kufa became unanimous to attack Yazid and rise up in opposition to his rule. And they believed that their confrontation against Yazid was a religious Jihad."[20]

And Kramer believes that the good and righteous of the Shias looked upon Yazid as the heir of enemies of Islam and successor of Abu Sufyan.

Anyway, the Shias of Kufa did not accept the authority of Yazid and leaving it aside they became unanimous in agreeing to pledge allegiance to the Imam and took the following steps:

Public Conference

After the death of Muawiyah, the Shias held a public conference in the house of their greatest leader, Sulaiman Ibn Surd Khuzai. They delivered speeches highlighting the evils and crimes of the Umayyad regime and in the same way they exalted the name of Imam Husayn (‘a) and called for his allegiance.

Sulaiman’s Speech

Sulaiman took the speaker’s seat and addressed the gathering in his first speech as follows: Muawiyah is dead. Imam Husayn (‘a) had gone out to Mecca after taking allegiance of the people for himself. You are his Shias and Shias of his father. If you know that you can help him and confront his enemies you write to him. If you are fearful of defeat and sloth, do not deceive this gentleman’”

The voices of people arose in clamor and they were saying, “We shall give our life in his support’”[21]

“We shall battle his foes’”

They expressed their deep devotion and complete support for the Holy Imam and took the following decisions:

1. Refraining from Yazid’s allegiance

2. Appointing of a delegation that would meet the Imam and invite him to join them in Iraq.

3. Sending letters by people of various classes to Imam (‘a) expressing their aspirations to have the Imam’s rulership.

Delegation of Kufa

Kufa sent a delegation to the Imam so that it may invite the Imam to join them in Iraq. The delegation consisted of many persons; one of them was Abdullah Jadali.22

When the delegation met the Holy Imam (‘a) it spoke of the unanimity of people of Kufa to support His Eminence and their determination in restoring their rights. They also reiterated that they did not consider anyone as their Imam except His Eminence. They motivated him to join them in Kufa.

Letters

After their conference, the people of Kufa wrote letters to the Imam that spoke of their loyalty and sincerity towards him and they motivated him to come to them and take over the leadership of the community. Some of those letters mentioned as follows:

1.From Sulaiman bin Surd, Musayyab bin Najiha, Rafa-a bin Shaddad, Habib Ibn Mazahir, Shias of His Eminence and Muslims of Kufa.

So to say: Thanks be to Allah that your worst cruel enemy (Muawiyah) has died, who had usurped power, snatched the control of this community, plundered their wealth and became their ruler without their agreement. After that he killed the righteous people of the community and left off the evil doers. He gave the wealth of God to oppressors and opulent people. Then he went away like the Thamud were turned back’There is no Imam on us. Please come to us, perhaps the Almighty may keep us on the right path through you. Noman bin Bashir resides in the governor’s palace. Neither we pray behind him on Fridays nor Eids. If we come to know that you are coming to us we shall expel him so that he may go to Syria if Allah wills. And peace of Allah be upon you and His mercy and bounties’”23

This letter was composed in the final days of Shaban month and it was sent with Abdullah Hamadani and Abdullah bin Wael. They

were instructed to speed with it while at the same time being careful of the enemies. They set out with speed and did not let their attention be distracted, till the first ten days of Ramadan were over and they reached Mecca.24 They delivered the letter to the Holy Imam (‘a) and informed him about the yearnings of the people to have him with them.

This letter spoke of the defects of the Umayyad regime and considered Muawiyah to be the worst of oppressors who through force and tyranny had taken over the rulership of the community and had ruled over the community without their consent. How he had killed their good persons and handed over national wealth to selected rich people and nobles while he deprived others from it.

In the same way this letter explained their estimation of Noman bin Bashir and his worth in the eyes of the Kufians. After that it promised the Imam that if he agreed to join them they would expel Noman and drive him to Syria and pay allegiance the Holy Imam (‘a).

2.The Second letter was sent by some people of Kufa and its text was as follows: To Husayn bin Ali from his Shias and from Muslims. “So to say: Come to us and make haste in it as people are waiting for you and they do not want anyone else.25

So please hurry up. Hurry up. And peace be on you.”26

This letter was couriered by Qais bin Mus-har Saidawi from Bani Asad, Abdur Rahman bin Abdullah Ar-habi and Ammarah bin Abdullah Sulooli. And around fifty more letters were couriered by one, two, three or four persons27 to motivate the Imam to move towards them and they implored him for it, at the same time assuring him of their full support.

3.These letters were sent by opportunists who had no faith in God. They were Shabth bin Rabai Yarbui, Muhammad bin Umar Tamimi, Hijaar bin Abjar Ajali, Yazid bin Harith Shabani, Azra

bin Qais Ahmasi and Amr bin Hajjaj Zubaidi. The letter was as follows:

"So to say: The atmosphere is favorable, the fruits are ready and springs have erupted and are full of water. So come and take the leadership of the army that is ready for you. And peace be upon you'"[28]

This letter shows the high hopes of the people and worldly prosperity and the consent of the provincial army to accept the Imam's command. It also instigated him to confront his enemy. This letter was signed by those who were appointed in the forefront of the army dispatched by Ibn Marjana to fight and kill the Holy Imam ('a). And it is certain that they had no faith in the rightfulness of Imam ('a). They were only pursuing the matter for their personal gain and to obtain worldly wealth and power in dealing with the Umayyads, as Imam ('a) has explained this matter clearly to his companions.

4.Among those letters was the following: "We have dedicated ourselves for you and we do not participate in the congregation prayer led by the rulers. Come to us as we are having 100,000 men for you and oppression has become widespread among us. And among us action against the Book of Allah and Sunnah of the Prophet is being done. We are hopeful that Allah would keep us on the right path through you. And through you He may keep injustice away from us as you are more qualified for this position than Yazid or his father. He has usurped power of the nation, imbibed wine and cultivated vain pastimes like music and playing with monkeys. And they have made religion a plaything."[29]

5.A group of Kufians wrote the following letter and put their signatures on it. The text of that letter was as follows: "To Husayn Ibn Ali, Amirul Momineen from the followers of his father. So to say: People are waiting for you. They are not having anyone else in view. O son of the Messenger of Allah (S), please hurry up. Perhaps the Almighty Allah may gather us on truth through you and

help Islam and Muslims through you'exceeding and perfect peace on you and the peace of Allah and His mercy'"30

6 .Another group wrote this brief letter to His Eminence: "We are with you and 100,000 hands with swords are with us."31

7.The last letter that reached His Eminence was as follows: "O son of the Messenger of Allah (S), make haste in coming here as 100000 armed men are ready to support you in Kufa. So do not delay."32

Letters reached the Imam continuously. So much so that two saddle bags were filled with it. Historians say that more that 12000 letters collected with the Holy Imam ('a).33 In this way 140,000 names were collected who assured him of full support if he arrived to them in Kufa.34 On a single day 600 letters were received by His Eminence.35

Anyway, a large number of letters were received from Kufians by His Eminence and they were signed by prominent personalities of Kufa assuring that they would provide complete support if the Imam joined them. They implored him to come and save them from the atrocities of the Umayyad regime. But it was a pity that the page of hope turned upside down. Suddenly Kufa became such that the people of Kufa were waiting to quench their swords with Imam's blood and feed their arrows with the flesh of Imam'They wanted to take up the body of Imam Husayn ('a) and cut it up into pieces by their swords, pierce it with their spears and trample him below the hooves of their horses.

Kufa was waiting for Husayn like a lion eager to pounce upon him and sink its claws into his blessed body.

Kufa was waiting for Husayn not to defend his family but to make them their prisoners and instead of giving refuge to his children to harass and torment them.36

The condition was such and the command of Allah does not change. That those people broke the allegiance of the Imam and they became unanimous to fight His Eminence.

Historians say that after receiving those letters Imam (‘a) decided to give a positive reply to the requests of Kufians. He decided to first send his cousin, Muslim Ibn Aqil to them.

Muslim Delegated for Iraq

A flood of letters arrived from Kufa to Imam Husayn (‘a) that implored him to move to the people there and save them from the injustice and oppression of the Umayyads. Some of those letters said that if the Imam (‘a) would delay in harkening to their call he shall be responsible before the Almighty Allah and to the Ummah.

Imam decided to first and foremost select an emissary who would go and meet them in order to gauge their sincerity and determination. So that if they were found to be really sincere about their claims and promises to support the Imam the emissary may take allegiance from them for the Holy Imam (‘a). After that the Imam would move towards Kufa. With this view Imam Husayn (‘a) selected from among his group a man who possessed all excellences and one who was most qualified for this important mission. It was Muslim Ibn Aqil who was presented this proposal and who accepted it readily. Imam Husayn (‘a) immediately wrote a letter to send along with him. The text of the letter is narrated in various formats as follows:

Firstly: Abu Hanifah Dinawari has quoted it in the following way: “From Husayn Ibn Ali (‘a) to all his supporters and Shias in Kufa who receive this letter. Peace be upon you. So to say: I have received your letters and was informed about your desire to join you all. I am sending to you my brother, the son of my uncle and a reliable person of my family that is Muslim Ibn Aqil so that he may convey to me your real position. If he finds that your views

agree with his opinions he would write to me about it. Thus if it is found that your position is the same as you wrote in your letters and as your delegations to me stated, I shall hasten to join you, InshaAllah. And peace'"[37]

Second: Saifuddin says that after the name of God, the Imam wrote as follows: "So to say: I received your letters and was informed about what you intended to convey. I am sending a reliable person, Muslim bin Aqil to you and very soon I shall also join you, Insha Allah'"[38]

This is a rare narration because it does not state the purpose of Muslim's appointment as emissary and his mission of taking allegiance from them.

Third: Tabari has narrated that after the name of Allah it was mentioned: From Husayn bin Ali to all Muslims and believers. "So to say: Hani and Saeed[39] have arrived to me with your letters. They are your last messengers who have come to me. I have heard what all they said and reminded as most of that was what you all have conveyed. You said that you do not have an Imam. 'So come (to us), perhaps the Almighty Allah would give us guidance and truth through you.' I have sent my brother, the son of my uncle and a reliable member of my Ahlul Bayt to you and instructed him to write to me about your circumstances and views about me. Thus if he writes that the views of your elders and the intelligentsia are same as what your messengers have conveyed, and what I have read in your letters, Insha Allah, I shall set out to meet you at the earliest. By Allah no one is an Imam except one who acts on the Book of Allah, who practices justice, who follows the truth and who has connected his self to the command of God. And peace'"[40]

The above letter quoted by Tabari contains the following important points:

1.It introduces Muslim as a trustworthy person and his lofty status due to the trust His Eminence, Husayn ('a) reposed in him.

2.It specifies the powers allowed to Muslim to find out the present circumstances and study the political events as also the level of their sincerity which they had claimed to the Imam. It is natural that the knowledge of these sensitive matters should be left to a person who is sufficiently cognizant of the affairs of the society and conditions of the people.

3.His Eminence has stated that his coming to them was dependant upon the feedback of Muslim regarding the unanimity of their claims and the view of their leaders about allegiance of His Eminence. And it implied that His Eminence would not set out towards them unless and until his emissary wrote to him positively about these matters.

4.His Eminence has clarified about the qualities necessary for an Imam and leader of the movement of the community. They are as follows:

A. Following the Book of Allah

B. Observing justice and equality

C. Truthfulness

D. Having spiritual connection to the Almighty

Except for His Eminence, these lofty qualities which indicated the views and qualities of the Prophet, were not to be found in anyone else.

Muslim carried this letter of the Holy Imam (‘a) while the Imam (‘a) reminded him to observe piety and seek refuge in Allah and repose hope in Him so that he may help in fulfillment of this mission.41

Muslim set out from Mecca on the eve of the 15th Ramadan.42 On his way he stopped in Medina, prayed at the Prophet’s mosque and circumambulated his sarcophagus. After that he bid farewell to his family and friends.43 It was his last farewell to them. He

then set out for Iraq accompanied by Qais bin Mus-har Saidawi, Ammarah bin Abdullah Salooli and Abdur Rahman bin Abdullah Azadi. From Medina they hired two guides from the tribe of Qais to show them the way.44

Muslim's caravan began to move with speed and they did not let themselves be distracted by anything else. The two guides moved ahead leading the caravan and making haste in case they may be followed by someone from the enemy side. But they lost their way and no matter how much they tried they could not find the road again. Thirst and tiredness overpowered them.

Historians say: They informed Muslim about the signs and directions of the route and passed away immediately.45 Muslim set out with his companions will they found the way and also got water, but the guides could not be saved and they died of thirst.

Muslim's Letter to the Holy Imam ('a)

Historians say: Muslim became fearful of his mission and after he fell into hardships and his two guides expired, he began to consider it a bad omen. Therefore he wrote a letter to the Imam and implored him to excuse him from this embassy. The letter was as follows:

"So to say: I set out from Medina with two guides and they missed the way and got lost. Both were overcome by thirst and soon died. But we kept going until we came to water. We were only saved at the last moment of our lives. That water is in a place called al-Madiq in a low valley. I have taken this as a bad omen for my mission. If you consider it so, you could relieve me and send another person in my place. And peace'"

Reply of His Eminence, Husayn ('a)

Imam Husayn (‘a) wrote back to Muslim refusing his proposal and said that it was the result of cowardice. The letter was as follows:

“So to say: I am afraid that your urging me in the letter to relieve you from the task which I sent you on is only cowardice. Therefore go on with your task which I gave you. And peace’”[46]

Explanation of the Matter

Most probably the letter and reply quoted above are fabricated and they lack authenticity for the following reasons:

1.On the basis of what Hamuyi has written: Mudiq al-Khabt, the place that Muslim has mentioned in his letter to the Imam is situated between Mecca and Medina[47] while we have seen in the preceding narration that Muslim hired the two guides from Medina and set out for Iraq and lost their way and finally the two guides died of thirst and exhaustion. It is natural that this incident must have occurred between Medina and Iraq and it did not happen between Mecca and Medina.

2.If there had been a place by the same name between Medina and Iraq and Hamuyi has not mentioned it, the journey from this point to Mecca needed at least 10 days’ travel while according to the historians Muslim left Mecca on the 15th of Ramadan and arrived in Kufa on the 5th of Shawwal. That is his journey was completed in 20 days which is the minimum time required to travel from Mecca to Kufa because there is a distance of 1600 kilometers between the two places. If during this period the messenger of Muslim went to Mecca and returned he would have taken ten days for it. So does it imply that Muslim covered the distance in only ten days? Which is an impossible task!

3.Imam (‘a) is supposed to have blamed Muslim for cowardice. This contradicts the previous statements of the Holy Imam (‘a) when he remarked that Muslim was the most reliable and supe-

rior person of his Ahlul Bayt. Thus how could the Imam now accuse Muslim of cowardice?

4.Accusation of cowardice on Muslim is in contradiction to his character because he was the most courageous person and he exhibited such valor that left people astonished. Because when a group of people of Kufa attacked him, he confronted them single-handed without caring if anyone helped him or not. He killed many of the militants such that their hearts were filled with terror. And when they arrested him and took him to Ibn Ziyad he did not betray any humility or acceptance of defeat. Balazari has said regarding him: He was the bravest and the most valiant person from the family of Aqil.48 Rather he was the most courageous of the Hashemites after the Imams of Ahlul Bayt (‘a), as history has recognized. These narrations were fabricated to decrease the status of that great emissary who was the pride of the Arab community and Islam.

In the House of Mukhtar

Muslim traversed the desert and reached Kufa. He stayed in the house of Mukhtar Thaqafi49 who was the most prominent elder of the Shia community and the most valiant of them. He was the most loyal devotee and sincere lover of them with regard to Imam Husayn (‘a).

Muslim arrived at Mukhtar’s residence and not at the house of any other Shia leader because of his trust in Mukhtar’s sincerity to Imam Husayn (‘a) and his readiness to sacrifice himself on the Holy Imam (‘a). Though there was another factor that was of significance and it was that Mukhtar’s wife was Ammarah the daughter of Noman bin Bashir the governor of Kufa. Therefore if Muslim stayed in Mukhtar’s house, Noman would not try to arrest him. This shows that Muslim was well aware of the social circumstances prevalent at that time.

Mukhtar welcomed Muslim in his house and accorded him respect and honor. He invited the Shias to come and visit him. People from all directions came to meet Muslim and reiterate their loyalty and obedience to him.

Celebrations in Kufa

Joy engulfed all the gatherings of Shia in Kufa. Muslim saw their warm welcome and their excessive support. He read out the letter of Imam Husayn (‘a) to them and they began to weep and they expressed their longing to have the Imam with them. They stated their loyalty and willingness to give sacrifices for the Imam so that he may establish again a rule of justice and equity in their city like his holy father, Imam Amirul Momineen (‘a) had established on the earth. Muslim advised them to continue to have the fear of Allah and he also warned them to keep their activities secret till Imam Husayn (‘a) arrives.

Taking Allegiance for Imam Husayn (‘a)

Shias inclined towards Muslim so that they may give him allegiance on behalf of Imam Husayn (‘a). The formula of the allegiance consisted of oath of invitation by the Book of Allah and Sunnah of His Prophet, Jihad with oppressors and defense of the deprived people, restoring of the right of the deprived, equitable distribution of booties among the Muslims, returning the rights of the rightful, supporting the Ahlul Bayt (‘a), peace with all those who are at peace with them and war with all those who are at war with them.

Sayyid Muqarram has compared this oath of allegiance to the pledge of Aws and Khazraj to the Messenger of Allah (S).[50] Habib bin Mazahir Asadi took their oaths of allegiance on behalf of Imam Husayn (‘a).[51]

Speech of Abbas Shakiri

The prominent believer, Abbas bin Shabib Shakiri stood up to speak and informed Muslim about his personal loyalty and his readiness to lay down his life in the path of propagation. However he did not accept the pledge from any person of his town. He said:

"So to say: I do not warn you about the people and I do not inform you what they have in their hearts and I don't deceive you by them. By Allah! Whatever you call out I shall respond and I shall fight your enemies with you and shall strike my sword in your defense till I rush to meet God and I don't desire anything other than what is with Allah'"

Abbas fulfilled his pledge to the Almighty and he did not betray the trust of his conscience. He sacrificed his life for the beloved grandson of the Messenger of Allah (S) and was martyred in Karbala'

Habib bin Mazahir turned to him and said: "May Allah have mercy on you for expressing your view in brief. By Allah, there is no deity except Him, I also have the same views as you."

Saeed Hanafi also spoke up and supported the statements of his two friends.52 He was the most prominent fighter whom history has recognized for sincerity and loyalty because they generously gave up their lives for Imam Husayn ('a) and they attained martyrdom in Karbala in the service of His Eminence.

Number of Pledge-makers

Crowds of people of Kufa descended upon Muslim bin Aqil to pledge allegiance for His Eminence, Husayn and competed with each other in this.

Historians have differed as regards the number of people who pledged allegiance. Some of the estimations are as follows:

1.40,000 persons[53]

2.30000 including Noman bin Bashir, the governor of Kufa[54]

3.28,000 persons[55]

4.18,000 persons. This was on the basis of the letter that Muslim sent to Imam Husayn (‘a) when he said: “18,000 people have given oath of allegiance to me, so make haste in coming here.”[56]

5.12000 persons[57]

Letter of Muslim to Imam Husayn (‘a)

When Muslim found that a large number of people of Kufa had pledged allegiance to him and he also saw their devotions and faith in favor of his call he wrote a letter to Imam (‘a) and urged him to come to Kufa. He penned this letter twenty and some days before his martyrdom.[58] The letter was as follows:

“So to say: The vanguards of the caravan do not lie to their own people. 18,000 people of Kufa have given oath of allegiance to me.[59] When you receive my letter, make haste as all the people are in your support and they have no positive view and relation with the family of Muawiyah.”[60]

Muslim wrote this letter because he did not encounter or foresee any opposition to his mission. Rather he found people unanimous and united on the allegiance to Imam and their eagerness to meet the Holy Imam (‘a).

The letter was carried by a group of Kufians at the head of which was the great stalwart, Abbas Shakiri. This delegation reached Mecca and delivered the letter to the Holy Imam (‘a). They urged

His Eminence to move towards Kufa. They also repeated to him about the unanimity of the people on allegiance of Imam and their great reverence that Muslim had witnessed. It was then that the Imam decided to move to Kufa.

Reaction of Noman bin Bashir

Noman bin Bashir's reaction[61] to the revolution was gentle and soft. The Umayyad party blamed him for laxity and leniency in defending the interests of the regime and his not giving importance to its safety. In reply he said: "It is better for me to be lenient on Allah's obedience than to be strict in His disobedience. I shall not tear away the covering that Allah has provided."[62]

This position of Noman imparted power to the Shias and it openly encouraged them to act against the government. This was probably for two reasons:

1.Muslim bin Aqil was the guest of Mukhtar and Mukhtar was the son-in-law, husband of his daughter, Ammarah. So being respectful to Mukhtar he did not object to the revolutionaries.

2.Noman was opposed to Yazid. The reason was Yazid's enmity to the Ansar. Yazid had persuaded the Christian poet, Akhtal to denounce the Ansar and Noman stood up for their support. We have indicated this matter in the previous discussions. Probably this and other factors were responsible for Noman not taking any step against the revolution.

Noman's Speech

Noman allowed the Shias a power for the systematic and organized revolution and he gave them opportunity to establish a firm base. This attitude of Noman became a cause for displeasure of the Umayyad party. They objected against him and urged him to punish and penalize the Shias.

Noman came out and ascended the pulpit and announced his policy with a soft approach. After praise and glorification of God, he said:

"So to say: O servants of God! Fear God and do not move towards mischief and discord as people lose their lives in it and blood is shed and properties are plundered. I do not make war on those who do not make war on me. I do not rise up against those who do not rise up against me. Neither I shall abuse you nor make excuses to you. Neither shall I make allegations against anyone nor would I be suspicious about anyone. However, if you stand up to confront me and break my pledge and oppose your leaders, by the God, except Whom there is no deity, I shall strike you with my sword as long as I retain power, even though I may not have any helper. And I hope that those of you who recognize the truth are more than those who intend to establish falsehood."63

No type of fear, severity and harshness is seen in this speech. Rather it is warning against mischief-making and it advocates the preference to peaceful means. And it is that he shall not oppose those who do not oppose the regime and would not falsely accuse or be suspicious about the people like Ziyad bin Abih had done in Iraq. Anas Zakaria has presented an opinion regarding Noman's speech and said:

"Noman's speech in Kufa is another proof that he was aware of the present mischief that would surely flare up. He did not attack those who were instrumental in creating this discord, before they attacked him. On the basis of this he became responsible for allowing the revolutionaries the power and opportunity for their mission."64

Anger of Umayyad Party

Noman's policy enraged the officials of the Umayyad regime and Abdullah bin Muslim Hadhramai, an ardent Umayyads supporter

rushed to him and criticized his program saying, "What you are thinking is not possible except through oppression. The position you have taken regarding your enemies and you is fraught with weakness."65

Noman defended his stance and said, "I shall not employ any method that distances us from God and I shall not step towards any path that takes me away from religion." In this way it was proved to the Umayyads that Noman could not effectively deal with the revolutionaries.

Contact of Umayyad Party with Damascus

The Umayyad party became worried due to the general support mobilized for Muslim's revolution, while the local government was ignoring it. They blamed the local government for weakness and connivance with the revolutionaries and they immediately contacted the Damascus government in this regard imploring it to take immediate action before the revolution spreads its wings and Iraq develops stability and becomes independent from Damascus. Among the letters that reached Yazid was included the letter of Abdullah Hadhrami which said as follows:

"So to say: Muslim bin Aqil has come to Kufa. Shias have pledged allegiance to him for Husayn bin Ali. So if you want to retain Kufa, send a strong man to it who can impose your command and who deals with the enemy like you would. Noman bin Bashir is a weak man or that he has made himself weak."66

This letter has petitioned the deposition of Noman bin Bashir and the appointment of one who is more strict than him so that he may suppress the revolt because Noman was not capable of suppressing it. Ammarah bin Walid bin Uqbah and Umar bin Saad wrote to Yazid about this matter.

Yazid's Worry

When Yazid received letter after letter from his officials in Kufa regarding the people's allegiance to Imam Husayn ('a) he became perturbed. He could not sleep the whole night only thinking about what could be done about it because he knew that Iraq was the center of power in the Islamic world and the people of Iraq hated him and were inimical to his father because Iraq was wounded by the oppression that was considered lawful for them. The enmity of Iraqis to Yazid was less than their animosity to his father. In the same way he was certain that the majority of people in Islamic world were yearning for Imam Husayn's rulership because he was the representative of the law of his ancestors, and people were not prepared to have anyone else taking his position.

Yazid takes Sarjun's Counsel

Yazid was extremely worried by these developments and he saw a mortal danger facing his regime. Therefore he summoned Sarjun the Roman, who was a confidant of his father and his closest associate. Yazid informed him about the matter saying, "What is your view? Husayn is going towards Kufa and Muslim bin Aqil has taken allegiance for Husayn in Kufa. I have been reported about the weakness and inappropriate behavior of Noman. Who in your view, should I appoint as the governor of Kufa?"[67]

Sarjun pondered on this for sometime and asked, "Do you think you'd have accepted the opinion of Muawiyah if he were alive?"

"Yes," replied Yazid.

Sarjun took out the proclamation of Muawiyah appointing Ubaidullah Ibn Ziyad as the governor of Kufa and said, "This is the view of Muawiyah who is dead but he proclaimed it through this document."[68]

However the opinion of Sarjun in supporting the candidature of Ibn Ziyad for governorship of Kufa was based on two factors:

1.He was aware of the harshness and ruthlessness of Ibn Ziyad and he knew that no one else was capable of subduing Iraq. And only he was competent enough to quell the disturbance with an iron hand.

2.Communal bigotry ñ It was communal prejudice that motivated him to nominate Ibn Ziyad because Ibn Ziyad was also a Roman like Sarjun.

Ibn Ziyad's Rule in Kufa

Yazid was extremely displeased with Ibn Ziyad and wanted to dismiss him from the governorship of Basra[69] because he had opposed his allegiance when his father was taking it. But he accepted the advice of Sarjun because he saw in it protection of interests of his regime. That is why he issued a proclamation appointing Ibn Ziyad as governor of Basra and Kufa. In this way the whole of Iraq came under the governorship of Ibn Ziyad.

Yazid wrote the following for Ubaidullah Ibn Ziyad: "So to say: Our followers from the people of Kufa have written to us that Ibn Aqil was gathering people in Kufa to create disunity among the populace. So when you get this letter, leave for Kufa immediately and summon Ibn Aqil like you search for a bead, so that you may get him. Then you decide either to imprison him or put him to death.[70]

This letter shows the worry of the ruler in Damascus about Muslim Ibn Aqil and it emphasizes to Ibn Ziyad that he must make haste in undertaking the journey to Kufa. Some sources state: Yazid wrote to Ibn Ziyad that if he has a pair of wings he must use them to fly to Kufa.[71] This indicates the fear that Yazid had about the revolution of Iraq.

Muslim bin Amr Bahili carried this letter of Yazid along with the proclamation to Ibn Ziyad.

Historians say that Bahili was a spy of the Umayyads in Kufa and among one their important officials. He was one of the most evil people of the Arabs. He was the one who refused a gulp of water to Muslim bin Aqil when he was brought as a prisoner to Ibn Ziyad.

Ibn Ziyad received the official proclamation through Bahili; he was greatly pleased at it because while previously he was being threatened with dismissal from the governorship of Basra now he had become the de facto ruler of Iraq. The Damascus regime had accorded him complete authority over Iraq and also gave him a free hand to deal with ferocity and harshness against all those who showed opposition to the allegiance of Yazid. Ibn Ziyad was very much elated by these changed circumstances. This was so because it conformed to his harsh nature and his inclination to employ such cruelty with the people. Because he experienced immense pleasure in torturing others and was fond of cruelty and bloodshed.

Ibn Ziyad's Speech in Basra

Ibn Ziyad readied to leave Basra and move to Kufa. Before departure he addressed the people in a severe tone in which he said, "Chief of the believers, Yazid has appointed me as the governor of Kufa. I shall leave for Kufa tomorrow. By Allah, I shall not refrain from using force and no evil shall stop me. Whoever becomes inimical to me shall be destroyed by me. Because I am a poison to everyone who makes war on me. He has done justice that shot arrows at Qarra.[72]

O people of Basra, I appoint Uthman bin Ziyad bin Abu Sufyan as my representative on you. Never disobey and disregard his commands. By the One except Whom there is no deity if I am reported

about opposition of anyone towards him I shall eliminate his men and supporters. I consider the one closest to sin as the farthest one so that you may listen to me. It should not be that one of you may become my opponent or rival'I am Ibn Ziyad, I am most resembling the one who walks the desert. And I am having no resemblance to the paternal or maternal uncle."[73]

How easy is barbarity and ferocity in the view of the governors of Bani Umayyah. That tyrant spoke with his most evil nature that was immersed in cruelty. Because he used to punish the innocent instead of the offenders and leave the offenders unpunished. He used to order killings and murder on the basis of allegations and suspicion like his father, Ziyad, had done. He made manslaughter a common phenomenon in Iraq.

The Tyrant goes to Kufa

The vilest and most degraded man of Basra set out for Kufa to wreak tyranny and commit evils. So much so that he did not leave off a single crime that he did not commit while 500 Basrans accompanied him. Abdullah bin Harith bin Naufal and Shareek bin Aawar Harithi,[74] who was actually a sincere follower of the Holy Imam ('a) joined the entourage of Ibn Ziyad to keep informed of the developments and plans of Ibn Ziyad. These people Ibn Ziyad had taken with him in order to spread terror and fear among the people and that they may help him in quelling the revolution by using their contacts among the Kufian leaders.

Anyway Ibn Ziyad covered the journey very fast without being distracted by anything else. He made haste so that he may reach Kufa before the arrival of Imam Husayn ('a). His men were exhausted and tired and it was difficult for them to keep moving. Some of them fell own exhausted and Abdullah bin Harith was one of them. But Ibn Ziyad did not pay any heed to this. When they reached Qadissiyyah, his slave Mehran fell down. Ibn Ziyad

told him, “If you continue to move in this condition till we reach the fort, I shall give you 100,000.”

Mehran said, “No, by Allah, I cannot go on.” At that time the tyrant dismounted and wore a Yemeni dress and a black turban and a veil to cover his face so that people may think that he is His Eminence, Husayn (‘a). And he moved on alone and entered Kufa from the direction of Najaf[75] while he was fearful and shaking like a wing of a bird. If he had the least scruples and courage he would not have disguised himself in order to deceive people into thinking that he was Husayn (‘a)’that coward resorted to this trick in order to keep himself safe. Some sources say that he avoided speaking out lest people may recognize him and slay him with their weapons.

At the Governor’s Palace

The tyrant hurried to the governor’s palace[76] while he was greatly perturbed and he was much angered when he saw that people were celebrating the arrival of Husayn (‘a).

When he reached the palace he found the doors closed. Noman, still thinking that he was Husayn (‘a), went up to the balcony and called down, “I invoke God before you, unless you withdraw (from me), by God, I will not hand over my office to you but I have no wish to fight you.”

Ibn Marjana sensed weakness and backwardness in the statement of Noman. Therefore in words full of anger, he cried, “Open! You have not opened yet and you have already had a long night (in which you have slept instead of governing).”

A man behind him heard this and withdrew to the people from Kufa who had followed (Ibn Ziyad) believing him to be Husayn (‘a). He said, “O people, it is Ibn Marjana, by Him other than Whom there is no deity!” It was astonishing that they could not distinguish between Ibn Marjana and Imam Husayn (‘a) inspite of

the fact that many of them had lived with him in the same town. Probably it was so because Ibn Ziyad had disguised himself and had donned a black turban.

Anyway when people recognized that he was Ibn Ziyad, they were shocked and they ran away to their houses in such a condition that they recalled the oppression of the time of his father. Ubaidullah also sensed that mischief was brewing'that very night Ibn Ziyad took the treasury and armory under his control. He spent the night in wakefulness while the officials of the Umayyad regime were around him discussing about the uprising. They were introducing him to prominent personalities. Along with it they were planning to quell the revolt.

Ibn Ziyad's Speech in Kufa

In the morning the call was given among the people: "As-Salaat jaami'a (the prayer is a general prayer which all should gather for)." The people gathered and he went out to them. He praised and glorified God and said: "The Commander of the faithful (Yazid) has appointed me in charge of your town, your frontier-station and the distribution of your booty. He has ordered me to give justice to the oppressed among you, to be generous to those of you who are deprived, and to treat the obedient among you with generosity like a good father, but to use the whip and the sword against those who abandon my commands and oppose my appointment. Let each man protect himself. True belief should declare itself on your behalf, not the threat of punishment'"[77]

The speech of Ibn Ziyad had the following highlights:

1. It announced the governorship of Kufa for Ibn Ziyad and dismissal of Noman bin Bashir from that post.

2. It stated that the Damascus regime had accorded him this post and commanded him to deal nicely with people who obey the

government and are not rebels and also instructed him to deal with the opponents and rebels with an iron hand.

In his speech Ibn Marjana made no mention of Imam Husayn (‘a) and his emissary, Muslim bin Aqil lest people might raise a clamor as he had not yet established his position firmly.

Spread of Terror and Fear

Ibn Ziyad began to spread tyranny, fear and terror. A historian says: As soon as Ibn Ziyad reached Kufa, the very next morning he began to start his mission of quelling the revolution. He immediately got the rebel leaders arrested and had them executed.[78] He initiated these step in order to crush the rebellion and kill the uprising.

On the second day he issued a command to gather the people in the Mosque and he came out dressed in new clothes. He began to address the people in a severe tone warning them. First he praised and glorified Allah and then said, “This matter cannot be corrected without using force and absolute harshness. And it is that I arrest the innocent with the offenders, the present with those who are absent and the friend with the friend.”

Thus a Kufian named Asad bin Abdullah Mari spoke up, “O Chief, the Almighty Allah has said: And a burdened soul cannot bear the burden of another and if one weighed down by burden should cry for (another to carry) its burden, nor aught of it shall be carried’Know that! Man is related to his efforts, the swords and horses are ready. You just say what you want but do not bring evil before the good’”

This silenced Ibn Ziyad. He came down from the pulpit and went home.[79]

Muslim Shifts to Hani’s House

Muslim was compelled to change his lodging and to conceal his political activities with diligence because the arrival of that tyrant in Kufa posed a serious danger to the revolution. He was aware of the deviation and misguidance of that filthy tyrant as he had no regard for the Almighty Allah and had no qualms about committing any sinful act.

Muslim decided to leave Mukhtar's house because he did not have anyone capable enough to protect him and he was not connected to any center of power. Therefore he sought refuge in the house of Hani bin Urwah as he was the leader of his area and chief of Murad tribe. He was capable enough to support the revolution and dominate the events because on the basis of what historians say: When he rode he used to be accompanied by 4000 horsemen in armor and 8000 infantry men. And if their supporters from Kinda and other tribes joined them, 30000 men would wear armors for him.[80] Also he had previous good connections with his clansmen.

Muslim moved to the house of this great leader who welcomed him and accepted him with all formalities. Some of the sources[81] say: It was difficult and dangerous for Hani to give refuge to Muslim because his residence would become the center of rebellion and opposition to the government because he, due to this, was putting himself as target of revenge and punishment. However he unwillingly gave a positive reply to Muslim as it was Arab custom not turn away anyone who came seeking protection even though it may prove to be difficult and dangerous'

But what we believe is that it was not so. Because if Muslim had sensed his unwillingness and hesitation he would not have taken refuge in that place. He would have definitely restrained from entering that house because Muslim was well-trained in Islamic etiquette. He was an honorable person and a valiant man and he would have kept away from every action of his that may be responsible for harming others or putting them to inconvenience or hardships. Apart from this if Muslim had not been aware of the

perfect faith and absolute submission of Hani with regard to his mission which had not been an established fact he would not have taken refuge in the dangerous circumstances he was in.

It is certain that Hani did not support Muslim due to shame and etiquette. Rather it was as a result of absolute faith and religious belief. Therefore he agreed to host Muslim.

Anyway, Muslim began to stay in Hani's house and made it a place for organizing his revolt while Hani was assisting him and he summoned the tribes for his call.

18,000 persons paid allegiance to Muslim in Hani's place.82 Muslim informed Hani about the problems of the uprising and introduced to him the leaders and prominent persons connected with it.

Muslim Refrained from Killing Ibn Ziyad

Most historians agree that Shareek bin Aawar became seriously ill in Hani's house or his own residence.83 The news of his illness reached Ibn Ziyad. He sent a messenger that he was coming to pay him a visit. Shareek considered it a good opportunity and he told Muslim, "The aim of your Shias and you is to kill this oppressor. Allah has given you an upper hand over him. He is coming to visit me. So get up! And hide in the closet. When he sits with me relaxed, come out and slay him. Then go to his palace of command and occupy the seat. Because no one would oppose you in this and if Allah restores my health I shall go to Basra and take control over there on your behalf. The people there would pay allegiance to you.84

Hani did not favor the slaying of Ibn Ziyad in his house as Arab custom did not allow the killing of a guest.85 Therefore he said, "I don't like that he should be killed in my house."

Shareek asked him, “Why? By Allah, his slaying will be a cause of divine proximity (a good deed)!”

Shareek did not pay attention. He turned to Muslim and urged him to kill Ibn Ziyad and he said, “Do not fall short in this matter.” As they spoke they heard clamor at the door of the house because Ibn Ziyad had arrived with his entourage. Muslim arose and hid in the closet. Ibn Ziyad entered and inquired about Shareek’s illness. Shareek informed him of his condition. When Shareek saw that Muslim delayed in coming out he recited the following lines of poetry:

“For whom do you await that you don’t welcome Salmi. Welcome him and whosoever welcomes him, give the goblet of death.”86

At that time his voice arose so that Muslim may hear him. He said:

“May Allah give your father a good reward. Give him the drink even if my life is lost in it.”87

Ibn Ziyad did not realize what he intended; he thought that he was talking in delirium. So he asked Hani, “Is he talking in delirium?”

“Yes, may Allah do good to the Amir, he is like that since morning.”88

Mehran, Ibn Ziyad’s slave was a cunning fellow. He sensed some mischief and winked to Ibn Ziyad. He got up in haste. Shareek told him, “O Amir, I wish to make some bequests to you.” Ibn Ziyad said, “I shall visit you again.”

Mehran was worried. He addressed Ibn Ziyad and said, “He wanted to kill you.”

Ibn Ziyad was shocked. He asked, “How is it possible? After the respect I have for him? In the house of Hani, with father’s liking for him?”

When the tyrant went away Muslim emerged from the closest and found that Shareek was in remorse. He asked, "What prevented you from killing him?"89

Muslim replied, "Two things restrained me from this. Firstly: Hani did not like him killed in his house. Secondly: The saying of the Messenger of Allah (S) that Islam has prohibited that a believer never kills by deceit."

Shareek told him, "By Allah, if you had killed him your mission would have gained stability and your power would have become established."90

Shareek did not remain alive for more than three days after this. Ibn Ziyad recited his funeral prayer and had him buried in Thaya. When he learnt of the plot that Shareek had devised he said, "By Allah I shall not recite the funeral prayer for any Iraqi. If the grave of Ziyad had not been in their town I would have dug up Shareek's grave."91

Explanation of this Event

Many people have questioned the attitude of Muslim and they criticize him and hold him responsible for the events that followed. They say that if he had killed the tyrant, the Muslims would have been relieved of the terrible hardships in which they had fallen'"

However, this censure is baseless and in no way is it having any balance and truth. Because it is not in accordance with Muslim's character and his true circumstances. As he was an incomparable example of piety and religiosity among the people. He was the one who had been brought up in the house of his uncle, Amirul Momineen Ali ('a) and he had imbibed the character and views of his exalted uncle. He has considered his illuminated manner to mould his own behavior and the way of his life. He had molded his life on absolute truth without any sort of deviation. Ali ('a) had

also shown a life devoid of everything that could be construed to be against the religion of Islam. It was only he who had said, "An intelligent man is aware of deceitful ways but piety prevents him from them."

This is the ray of the sun of that character in which Ibn Aqil developed his views, which became clear in his actions and it is of the manners of the Alawites.

Dr. Muhammad Tahir Darush says, "Hashemites have a way of living and they spend their life in it. Apart from that they do not know of any other way. That is why such things became their distinguishing characteristics, like faith, frankness, chastity, nobility, merits, lofty point of view, exemplary habits, religious nature and prophetic manners were a part of their character."92

Muslim did not act to assassinate his deceitful foe because religion has prohibited killing anyone through trickery and a believer never resorts to this type of act. Habtut Deen opines: "This statement is having a lofty aim and broad vision because Ali's progeny along with being absolute followers of truth and rightfulness never resorted to deceit and trickery even if the circumstances demanded it. And they preferred a delayed success in a rightful manner to an immediate victory achieved through trickery. This was a habit seen in their predecessors also and received by their descendants in inheritance. As if they were created to establish the rule of justice and virtue in the hearts of the selected ones or those who have divine recognition. And history has treasured their status for them in the hearts."93

Shaykh Ahmad Fahmi also says, "This is Ubaidullah Ibn Ziyad the same cunning man regarding whom Muslim had an excellent opportunity and he was within his easy reach. He could have killed him easily. If he had done so, he would have deprived Yazid from a cruel and powerful ally. However Muslim took lesson from the guidance of his cousin,94 avoided this course of action and saved himself from resorting to deceit and fraud."

The duty entrusted to Muslim was to take the allegiance of the people and to keep an eye on the current events. Apart from this he had no other immediate function. If he had assassinated the tyrant be would have gone out of the limits of his responsibility'While the government as the representative of which he had arrived was a religious government and it was such that before initiating anything it took care to follow the fundamentals of religion. It strictly followed and established the practice and laws of Islam while assassination has no place in Islam.

Ahlul Bayt ('a) absolutely avoided following crooked ways and they used to object against the inappropriate actions of Bani Umayyah with regard to religious laws. His Eminence, Husayn did not go out on his great mission except that he may reform the conditions of that time and to show the Islamic way to the people'.If Muslim had committed that act which was unacceptable to religion, how it could have been justified for the righteous and pious people?

Anyway, Muslim restrained his hands on the basis of religious virtue and nobility and he did not kill Ibn Ziyad by trick even though he was within his easy reach. The most useless and absurd remark is that which accuses Muslim of weakness and sloth. It can never be justified and accepted. Because he was such a valiant man that he exhibited it when people betrayed him in Kufa. He displayed such valor that its equal is not found anywhere in history. When he remained determined in front of a large number of militants and no kind of weakness and sloth was seen in him. He beheaded the multitudes and dispersed their ranks. When the carnage reached a high level the Kufians began to scream in terror. Then how is it possible to accuse the valiant stalwart, the pride of the family of Adnan of sloth and weakness?

Horrible Plot

The oppressive tyrant, Ibn Ziyad devised a horrible plot to gain political dominance and control of the situation in Kufa even though before it, Muslim was in absolute control. This charge occurred very suddenly and he succeeded on turning the tables on Muslim and having him put to death. The salient feature of Ibn Ziyad's plan were as follows:

Spying upon Muslim

The first step that Ibn Ziyad took was that he selected his loyal slave, Maqil to spy on Muslim and find out his political activities and learn about his strengths and weaknesses. Maqil was brought up by Ibn Ziyad, trained in all kinds of trickery and deceit so that he developed into a vile trickster with a cunning mind who was also dependable and sincere. Ibn Ziyad gave him 3,000 dirhams and instructed him to develop contacts with Shias and claim that he was a Syrian and a slave of Kala Himyari. In those days the Syrian slaves were generally in support of Ahlul Bayt ('a) therefore he was told to pose as a slave so that no one may have doubt or suspicion about him. And he told him that whenever he met Shia people he should tell them that he was a devotee of Ahlul Bayt ('a) whom Allah has bestowed with the love of the household of the Messenger of Allah (S). He should say that he has learnt that a person has come who was mobilizing the people towards Imam Husayn ('a), and that Maqil was having some funds that he wanted to contribute for their fight against their enemies. Maqil set out to fulfill his duty and entered the Masjid.

He came (to a place where) he sat near Muslim bin Ausaja as-Asadi in the great mosque. The latter was praying, and he (Maqil) heard some people saying that this (was one of those who) had pledged allegiance to Imam Husayn ('a). He went up and sat right next to him until he had finished praying.

"O servant of God," he said, "I am a Syrian whom God has blessed with love for the House and love for those who love

them."

He pretended to weep (in front of) him. Then he continued: "I have three thousand dirhams with which I want to meet a man from them (the House) whom I have learnt has come to Kufa to receive pledges of allegiance on behalf of the son of the daughter of the Messenger of Allah (S), may God bless him and his family. I have been wanting to meet him but I have not found anyone who will direct me to him and I don't know the place (where he is staying).While I am sitting (here), I heard a group of the faithful saying that this is a man (i.e. Muslim bin Ausaja) who is acquainted with this House. Therefore I have come to you so that you may take this money from me and introduce me to your leader; for I am one of your brethren and someone you can trust. If you wish, you may receive my pledge of allegiance to him before my meeting him."

"I thank God for you meeting me," replied (Muslim) bin Ausaja, "and it gives me great joy to get (you) what you desire, and that God should help the House of His Prophet, peace be on them, through you. Yet the people's knowledge of my (connection) with this affair before it is finished troubles me, because of (my) fear of this tyrant and his severity."

"It would be better (if) you took the pledge of allegiance from me (now)," Maqil told him. So he took his pledge of allegiance and testaments heavily supported by oaths that he would be sincere and keep the matter concealed. He (Maqil) gave him whatever would make him content in that way.95

"Come to visit me at my house for (a few) days," said (Muslim bin Ausaja), "for I will seek permission for you (to visit) your master."

He began to visit him frequently with his people (i.e. the other members of the Shia) and sought permission for him (to visit). Permission was given and Muslim b. Aqil received (Maqil's) pledge of allegiance. He told Abu Thamama as-Saidi to take the money from them and what could be used to help each other, and

he used to buy their arms. He was a perceptive man and one of the knights of the Arabs and one of the notables of the Shia.

That man (i.e. Maqil) began to visit them regularly. He was the first to enter and the last to leave, in order to become acquainted with (everything of) their affairs which Ibn Ziyad wanted. He used to keep him informed about that at regular intervals.96

With the Organs of the Revolution

First: Maqil was a Syrian inimical to Ahlul Bayt ('a) and loyal to Bani Umayyah, well known for his sacrifices in their love. What was the worth of his trustworthiness for Muslim?

Second: When Maqil gave the money to Muslim bin Ausaja, he began to weep. What was the meaning of his weeping or pretence of weeping? It should have created doubt in his sincerity?

Third: When he developed contacts. He was the first to enter the gatherings of Shias and the last to leave. His regularity in attending their meetings and staying for long hours was indeed a cause of suspicion.

It would have better if they had been careful in this matter and found the reality behind this man. Though it is true that he was an expert spy and well informed of the details of his mission.

Anyway Ibn Ziyad, on the basis of espionage, gained a lot of intelligence and he learnt all about the strengths and weakness of the revolution. This in turn helped him to dominate the circumstances.

Bribing the leaders and elders

Ibn Ziyad became cognizant of the nerve of Kufa and learnt how he could gain control over the people. Therefore he began to bribe

the leaders and elders and generously bestowed cash gifts on them, thus obtaining their loyalty and friendship so much so that they began to speak in his praise and glorification and Ibn Ziyad succeeded in making the powerful supporters of Muslim abandon him and dispersed the people from around him.

Ibn Marjana enslaved all those on whom he gifted money and they became his sincere supporters and loyal men. They broke the oath and pledges they had made to Muslim. Therefore a man of Kufa informed the Holy Imam about this when he met him on way to Kufa. He told the Imam, "As for the elders, their bribes have increased and their lives have prospered, their supports are obtained and their loyalties are being purchased. As for the other people, their hearts are with you but tomorrow their swords would be upon you."[97]

Kufians forgot the letters they had dispatched to Imam ('a) and the pledge of allegiance they had made to the emissary of His Eminence because of the monies bestowed on them by the governor's regime. A writer says: A group motivated by criticism of Bani Umayyah, those who had written letters to His Eminence, Husayn emphasizing their sincerity and shed their most precious tears in the presence of Muslim; these were the same people whose loyalties were purchased by Ubaidullah Ibn Ziyad. After that Musab bin Umair purchased their loyalties and separated from Mukhtar leaving him alone to be killed. After that the Umayyah Caliph Abdul Malik Ibn Marwan purchased them and they became aloof from Musab who met his end at the hands of Abdul Malik bin Marwan.[98]

Refraining from Attacking Hani's House

Ibn Ziyad, the tyrant knew that Hani was a prominent element of the revolution because his dangerous spy, Maqil had informed him of the active role Hani played in support and organization of

the revolution. He was also told that Hani's house was the center of common Shias and the real place of refuge of Muslim, the ambassador of His Eminence, Husayn' Thus why Ibn Ziyad did not raid Hani's house or attack it and lay siege to it with his army in order to quell the revolt?

It was so because Ziyad was militarily weak and he did not possess enough strength to undertake an armed struggle. Because Hani's house and its surroundings were encircled with 4,000 armed men who had paid allegiance to Muslim. Apart from this was the following that Hani had among the people and his important position in the province. Therefore Ibn Ziyad did not dare attack him, as he feared dire consequences.

Messengers of Deceit

Ibn Ziyad used to remain awake at night and pondered and discussed with his associates the matter of Hani, because Hani was the most popular man of the province and the most powerful personality who could support the revolution and not leave Muslim to be captured by the enemy. Thus if Hani is eliminated the revolt shall be uprooted. However he refrained from putting Hani under arrest or laying siege to his house because it was not possible. They unanimously decided to send a delegation to Hani and trick him to surrender himself. The delegation was supposed to convey to him that Ibn Ziyad wished to meet him. Once Hani comes under their control it would not be difficult to find his followers and all the problems would be solved. Thus a group of people were selected for this job. They were as follows:

Hisaan bin Asmaa bin Khatija, leader of Fuzara tribe. Muhammad bin Ashath, leader of Kindi tribe

Amr bin Hajjaj

Hisaan bin Asmaa was unaware of the trickery with Hani but Muhammad bin Ashath and Amr bin Hajjaj knew it well. Ibn Ziyad instructed them to convey to Hani his (Ibn Ziyad's) eagerness to meet him and that they must try their best to satisfy Hani of their sincerity and quell all his doubts and fears.

Hani's Detention

The delegation hastened to Hani's residence in the night and found him seated there. They saluted him and asked, "What is stopping you from seeing the governor? For he has mentioned you and said that if he had been told you were ill, he would have paid you a visit."

"An illness has stopped me," he answered.

They rejected the excuse and said, "He has been informed that you sit at the door of your house every evening. He finds you tardy and tardiness and churlish behavior he will not tolerate. We adjure you to side with us."

They continued to urge him to come to Ibn Ziyad till he unwillingly assented. He called for his clothes and got dressed. Then he called for a mule and rode (with them).

When he got near the palace, he began to feel some apprehension and decided to turn back. He said to Hisaan bin Asmaa, "Nephew, my God, I fear this man. What do you think?" Hisaan replied, "Uncle, by God, I do not fear anything for you. Why do you invent a reason (for blame) against yourself?"

They urged him to move on till they brought him to Ibn Marjana who welcomed him with anger and said (to himself): "The legs of the swindler have brought him to you."

Then he said to Shurayh who was near him:

"I want his life99 but he wants my death.

The one who makes excuses to you is one of your own bosom friends from the tribe of Murad."

He was referring to his earlier kindness and gentleness to him (Hani).

"What is that, governor?" asked Hani.

"Yes, Hani, what are these matters which you have been plotting in your house against the Commander of the faithful and the general community of the Muslims?" asked Ibn Ziyad. "You have brought Muslim bin Aqil and taken him into your house. You have gathered arms and men for him in houses around you. You thought that was hidden from me."

"I have not done that and Muslim is not with me," he replied.

"Oh yes (you have)," was the answer.

After the argument between them had gone on for some time and Hani persisted in contradicting and denying (the accusations), Ibn Ziyad summoned that spy, Maqil.

He came and stood before him.

"Do you know this man?" (Ibn Ziyad) asked him.

"Yes," he replied.

At that (moment) Hani realized that he had been a spy against them and had brought (Ibn Ziyad) all their information. For a moment he was bewildered, and then his spirit returned to him.

"Listen to me," he said, "and believe what I say. I swear by God that I do not lie. By God, I did not summon him to my house. I did not know anything about his business until he came to me asking to stay with me. I was too ashamed to refuse him. As a result of

that, the duty of giving (him) protection fell upon me. Therefore I gave him lodging and refuge. Then his affair developed as you have been informed. If you wish, I will give you strongly sworn testaments that I will not do you any harm and danger, and I will come to you and put my hand in your hand.100 If you wish, I will give you a guarantee which will be in your hand until I return to you. Then I will go to him and order him to leave my house for wherever in the land he wants to go. Then he will leave his right of protection."101

"You will never leave me unless you bring him," answered Ibn Ziyad.

"No, by God, I will not bring him to you," (the other) declared.

After the argument between them had gone on for some time, Muslim bin Amr al- Bahili rose (to speak). There was no other Syrian or Basran in Kufa except him.

"May God make you prosper, governor," he interjected, "(please) leave me with him (for a time) so that I can speak to him." He arose and took him (Hani) aside from Ibn Ziyad. They were (standing) where he could see them and when they raised their voices, he could hear what they were saying.

"I adjure you before God, Hani," said Muslim, "you are killing yourself and bringing tribulation on your clan. By God, I hold you too precious to be killed. This man is the cousin of (your) tribe so they will not fight against him, nor harm him. Therefore give him (i.e. Muslim bin Aqil) to them (the authorities). There will be no shame and failure for you by that for you would only be handing him over to the authorities."

"By God, indeed there would be shame and disgrace for me," answered Hani, "were I to hand over one who has come under my protection and is my guest, while I am still alive and sound. I can hear; I see well; I have a strong arm and many helpers. By God, if I

was the only one without any helper, I would not hand him over until I had died on his behalf."[102]

He began to shout at him saying: "By God, I will never hand him over to him."

Ibn Ziyad heard that. "Bring him to me," he said. They brought him. "Either bring him to me or I will have your head cut off," demanded Ibn Ziyad.

"Then there will be much flashing (of swords) around your house," replied Hani, thinking that his clan would prevent him (from being killed).

"Come near me," demanded (Ibn Ziyad). He came nearer and Ibn Ziyad struck his face with his cane and went on beating at his nose, forehead and cheeks so that he broke his nose and the blood flowed from it on to his face and beard and the flesh of his forehead and cheeks was sprinkled over his beard. Eventually the cane broke. Hani stretched out his hand towards the hilt of the sword of one of the armed attendants but the man pulled it away and prevented him.

"You have been behaving like one of the Haruri (i.e. Kharijites) all day long!" yelled Ibn Ziyad, "so your blood is permitted to us. Take him away!"

They took him and threw him into one of the rooms in the building. They locked the doors on him. He had told them to put guards on him and that (also) was done.[103]

However Hissaan bin Asmaa arose and said: "Are (we) messengers of treachery now? For you told us to bring the man to you. Yet when we brought him to you, you smashed his nose and face, and his blood flowed on his beard. Then you claimed that you would kill him."

"You will be for it here (and now)," cried Ubaidullah and he ordered him to be struck, shaken, and pushed aside.

"We are satisfied with the governor's attitude on our behalf and against (those of) us (who are wrong); the governor is only punishing (those who are wrong)," declared Muhammad bin Ashath.[104]

It was nothing serious for Ibn Ashath that what oppression the tyrant may resort to.

Revolt of Madhij Tribe

However when it was reported to Amr bin al-Hajjaj and he learnt that Hani had been killed, he advanced with Madhij and surrounded the palace. He had a great crowd with him.

"I am Amr bin al-Hajjaj," he called out, "and these are the knights of Madhij, and their leading men. We have not broken away from obedience, nor have we separated from the community."

It had been reported to them that their colleague had been killed, and they regarded that as a great crime. Ubaidullah was told that Madhij were at the gate. He told Qadi Shurayh: "Go in to their colleague, look at him and then go out and inform them that he is still alive and has not been killed."

Shurayh went in and looked at him. When Hani saw Shurayh, he said, with blood flowing down his beard: "Oh what a God! Oh what Muslims! Has my clan been destroyed? Where are the people of religion? Where are the people of the town? Are they avoiding me because of their enemies?"[105]

When he heard the tumult at the door of the palace he said: "O Shurayh![106] I think those are the voices of Madhij and my group of the Muslims. If ten of them got in, they would be able to rescue me."[107]

After Shurayh had listened to what he had to say, he went out to them and told them: "When the governor learnt about your attitude and your statements concerning your colleague, he ordered me to go and see him. I went and I saw him. Then he ordered me to meet you and inform you that he is still alive and that the report that he had been killed was false."

"Praise be to God since he has not been killed," answered Amr bin al-Hajjaj and his colleagues.108

At that time they went away fast as if they had been released from a prison. They went, taking along with themselves humiliation and disgrace and became examples of betraying of trust.

In my view, the going away of Madhij so soon without being fully assured about Hani's safety was as a result of a deep secret relationship that Ibn Ziyad had developed with their prominent members to eliminate Hani. If it had not been so, the Madhij tribe would not have allowed Hani's execution, in an open manner by hanging him in the market place of shoe-makers.

Anyway the Madhij earned disgrace and allowed themselves to be humiliated. An anonymous poet who kept his name concealed for fear of reprisal from that tribe, composed elegy in the sorrow of Hani in which he denounced Hani's clansmen and through this tried to rekindle in them anger so that they may revenge the killing of their tribe member. He says:

"If you do not know what death is, then look at Hani in the market-place and Ibn Aqil.

(Look at) a hero whose face has been covered with wounds and another who fell dead from a high place.109

The command of the governor struck them (down) and they became legends for those who travel on every road.

You see a corpse whose color death has changed and a spattering of blood which has flowed abundantly;

A young man who was (even) more bashful than a shy young woman, was more decisive than the polished blade of two-edged sword.

Is Asma riding in safety a mount which moves at walking pace while Madhij urged him to seek vengeance

And Murad wander around him? Are all of them in fear of the questioner and the questioned?

If you do not avenge your two brothers, then be harlots satisfied with little."[110]

Dr. Yusuf Khalif has expressed his opinion regarding the above couplets and he says: "Here is an effective voice and it goes from urging to openly instigating till it reaches the position of blatant daring although the poet was living under the rule of the Umayyads. Because he was able to conceal his name. So much so that there was difference of opinion between narrators regarding his identity. While for other narrators he was completely unknown. In this call neither has he spoken of Husayn nor about politics. Rather he only wished to kindle the spirit of conscience of Yemenis so that they may take revenge of the killing of their man. On the basis of this suspicion he did not intentionally mention the name of Muhammad Ibn Ashath Yemeni. He only named Asmaa bin Kharija Fuzari, whom he blamed for the murder of Hani. He did not mention anyone else. Inspite of the fact that both of them were sent by Ibn Ziyad. However, the poet has as a precaution not mentioned the name of Ibn Ashath so that there may not be discord or mischief among the Yemenis. This was so because he wanted the people to be united in taking revenge. In his elegy the poet has given a graphic description of the two persons who were put to death and the description is really terrifying; the poet was sure that the story of two corpses, one of which had the face

crushed and the other which was thrown from the top of the palace, would definitely spread among the people."

In this picture the poet has emphatically presented two horrifying scenes so that he may cause to rise in them sentiments and emotions of sorrow which would lead them to become angry and take revenge: The scene of the two corpses whose color death had changed and the blood that was dripping from them, they bled from every side. After that the description of Asma who mounted his horse and in absolute comfort and security was riding to Kufa. He rode on in pride and arrogance. And he asks, "How long would this man remain safe while the tribesmen around him would seek revenge?" At that time nothing greater shall be seen except that nobility would ridicule them. Therefore the poet tells them: "If you do not take revenge you would be like prostitutes who sell their honor at a paltry price."111

Thus Faal Hauzen writes: Madhij ignored their leadership and they did not fulfill its right. They captured their leader and delivered him into the hands of Ibn Marjana, lest he may create disturbance. Although this tribe was having leadership and dominance in Kufa.

Anyway, the passing of away of Hani induced a great effect in spreading terror and fear in the hearts of Kufians and it finally became the cause of people abandoning their support for Muslim and thus finally causing the failure of the uprising.

Muslim's Uprising

When Muslim learnt of what passed on Hani he hastened the uprising against Ibn Ziyad because knew that the same fate awaited him, so he ordered Abdullah bin Hazim to summon the people he had hidden in the houses. 4,000112 or 40,000113 people gathered near him while the Muslims were chanting the slogan of the Battle

of Badr: “O ones helped by the Ummah,114 O victorious ones, sacrifice your lives!”

Muslim perfected the arrangement of his forces and entrusted the general command of the army to those who were known to him for their loyalty and sincerity to Ahlul Bayt (‘a) They were as follows:

Abdullah bin Aziz Kindi was entrusted with Kinda quarter. Muslim bin Ausaja was given the command of Madhij quarter.

Ibn Thamame Saidi was given the leadership of the tribes of Bani Tamim and Hamadan.

Baath bin Jude Jadali was made the commander of Medina quarter.

When Muslim moved to the governor’s palace with his army in order to lay siege to it115 Ibn Ziyad had gone out to speak to the people after the passing away of Hani. He went to the great mosque and mounted the pulpit. Then he glanced at his companions and they stood to his right and left with their maces and swords pulled out to defend him. Seeing this his worries faded and he addressed the people of Kufa as follows:

“So to say: O people of Kufa! Cling to the obedience of Allah, His Messenger and that of your leaders. And do not create discord and become disunited or you shall be destroyed. You shall be defrauded, regretful and defeated. No one would be able to find a conclusive way. He who warns is excused.”

The tyrant had hardly concluded his address when a shout was heard and people began to yell. He asked about it and was told, “Beware it is Muslim bin Aqil who has come with those who have pledged allegiance to him.”

Ibn Ziyad was filled with apprehension and his limbs began to shudder in fright. The coward hastened to his palace in such a terrified condition that his tongue hung out of his mouth. He went into the palace and bolted all the doors from inside.116

The mosque and the market place became full of Muslim's companions and the world became narrow for Ibn Ziyad and he became sure that he would be killed because he did not have any power to defend himself except for thirty bodyguards and his twenty officials.117 While the soldiers of Muslim were increasing in number till according to some historians their numbers reached 18,000. They were waving their flags and flashing their swords and raising slogans denouncing Ibn Ziyad and announcing their enmity to him. Some historians have written that there was a severe confrontation between Muslim's soldiers and Ibn Ziyad's men.

Ibn Ziyad began to ponder upon the quickest means that could release his regime from the clutches of the revolution and he concluded that except for a psychological war no other option was there for him, and he began to put this into effect.

War of Nerves

The tyrant ordered a group of Kufian leaders to spread fear and terror among the people and these people began to implement these instructions. They were as follows:

1. Kathir bin Shahab Harithi

2. Fa'qa' bin Shuhur Dhahabi

3. Hijar bin Abjar

4. Shimr bin Ziljaushan118

These men set out towards the rows of the army of Muslim and began to spread terror and propagate fear among them. They frightened them of the Syrian army. Among the statements of Kathir bin Shahab were:

"O people, stay with your families. Do not hurry into evil actions. Do not expose yourselves to death. These are the soldiers of the Commander of the faithful, Yazid, who are approaching. The governor has given God a promise that if you persist in fighting him and do not go away by nightfall, he will deprive your children of their (right to a) state allotment of money and he will scatter your soldiers in Syrian campaigns. He will make the healthy among you responsible for the sick and those present responsible for those who are absent until none of those rebellious people will remain who has not tasted the evil consequences of what their hands have earned."[119]

This warning fell like lightning on the heads of Kufians because it contained different cruelties and terror. The following warnings were present in these statements:

A warning to them about the coming of the Syrians who had supposedly set out towards them. So that if they continued disobedience and rebellion they shall be captured, tortured and killed.

They would be deprived of stipends and allowance although the whole province was administered and all received their income from the public treasury.

Gathering them in the battlefields of Syrians and sending them in the battlefields.

If they remain stubborn on their rebellion Ibn Ziyad would announce his military regime and deal with them with the policy of

his father among them. And that policy had the signs of death and desolation. In this way Ibn Ziyad would employ all the tactics with those people.

The other nobles spoke in similar vein and helped in spread of terror and fear among the people. Among the slogans that spread among the people were:

"O people of Kufa! Fear Allah! Do not create discord and mischief in this Ummah! And do not make the horsemen of Syria come to you as you have tested them and tested their strength."

Epidemic of Terror and Fear

Epidemic of terror and fear spread in the hearts of Kufians and their nerves shattered, as if death was hovering upon them, and they were telling each other, "We are hastening towards mischief. What to do? Tomorrow the Syrians would attack us? We should go back and stay in our houses and leave these people so that Allah may cause reform among them."120

Women also came out to their sons, brothers and husbands while their faces had paled due to fear and they said, "Go, the people will be (enough) without you."121

Men were going to their sons and brothers and filling their hearts with fear.

Ibn Ziyad gained absolute control over the situation while the Kufians took off the dress of opposition of Bani Umayyah and donned the raiment of degradation of slavery, which was caused by cruelty and terror spread by the regime. As if blood was flowing between the turbans and the beards.

Defeat of the army

Muslim's army suffered such a humiliating defeat that its equal is not found in all the ages of history because misleading rumors pulled them towards defeat without the use of any military power. Historians say: "From whichever lane Muslim's army passed a group of his companions used to separate from him, in such a condition that they used to say, "Why should we interfere with the rulers?"[122]

Not much time when most of them fled Muslim's army and Muslim prayed the Isha prayer in the great mosque. They were fleeing during the prayer itself. When Ibn Aqil concluded the prayer all the generals of his army had disappeared and none remained even to show him the way. He became worried and he could not find his way[123] while according to historians he was also having multiple injuries.[124]

He was absolutely helpless. He neither had any refuge nor anyone to help him in any way.

As a Guest of Tawa

That great commander, the grandson of Hashim and the pride of the clan of Adnan roamed the streets and lanes of Kufa. Full of apprehension and worry he set out for the Kinda locality[125] with the hope of finding a house where he could spend the remaining part of the night, while the streets were completely deserted and a fearful atmosphere reigned. This was so because all the soldiers and companions of Muslim had gone back to their houses and shut themselves inside lest the spies of Ibn Ziyad recognize them as supporters of Muslim and put them into arrest.

Muslim was caught in a whirlpool, surrounded by griefs and pain and a great sorrow had filled his heart so much that it was about to burst, because the people's betrayal had put him into apprehension and he realized that there was not a single noble man in that

city, to give him refuge for the right, help him and show him the way, while he was not cognizant of the town layout and ways.

He wandered amid the lanes of Kufa without knowing where he was going until he came to the houses of Banu Jabala of Kinda. He went on until he came to a door (at which was) a woman called Tawa. She was a lady possessing the best morals and manners among all the people of the town. She had been a slave-wife (umm walad) of Ashath b. Qais and he had freed her. She had, then, married Usayd al-Hadhrami and had borne him (a son called) Bilal,126 Bilal had gone out with the people and his mother was standing at the door waiting for him concerned with the terrible events that were unfolding in her town.

When Muslim saw her, he approached her and greeted her. She returned the greeting and asked him, "What do you want?" "Please give me water to drink."

She went inside and brought water for him. Muslim drank the water and sat down. She became suspicious of him and she asked, "Haven't you had your drink?"

"Yes," was the answer.

"Then go to your people," She said, "as your sitting here is not right."127

But he was silent. She repeated it but he was still silent. A third time she said, "Glory be to God, servant of God, get up-may God give you health (and go) to your people. For it is not permitted for you to do it."

When that lady made it unlawful for Muslim to sit there he was compelled to get up and there was no other way except to leave that place. So he spoke up in a sorrowful tone, "Servant of God, I have neither house nor family in this town. Would you (show) me some generosity and kindness? Perhaps I will be able to repay it later on."

The lady understood that he was a man of noble descent and possessed good manners and he could repay her kindness. She asked him, “What is it, servant of God?”

Muslim said with tearful eyes, “I am Muslim bin Aqil, these people have lied to me, incited me (to action) and then abandoned me.”

The lady asked with respect and humility, “You are Muslim?” “Yes,” he answered.128

“Come in”, she said and he was taken into a room in her house but not the room she used. She was pleased to have the honor of hosting a descendent of Hashim and the ambassador of the son of the Messenger of Allah (S). She spread out a carpet for him and offered him supper but he could not eat because sorrow and grief had destroyed his appetite. He had now become certain of the future calamities and the terrible disaster that was to occur. He was apprehensive because of the letter he had written to His Eminence to come to Kufa.

Soon her son returned. He saw her going frequently to and fro between the rooms and exclaimed, “By God, the number of times which you have gone into and come out of that room this evening, makes me suspect that you have something important (there).”

“My little son, forget about this,” she answered.

“By God, tell me,” he replied.

“Get on with your own business and don’t ask me about anything,” she retorted. However he persisted until she said, “My little son, don’t tell any of the people anything about what I am going to tell you.”

“Indeed,” he answered and she made him take an oath. When he swore (not to do) that, she told him. He went to bed without saying anything.

But the evil-minded man did not go to sleep. He remained awake so that he may sneak out and inform the regime that Muslim was hiding in his house. This was very much against Arab manners, which considered hospitality and helping guests compulsory...These manners were practiced even during the regimes of tyrannical rulers...We shall study this in the social conditions of that time and show that the words and manners of people of that time had reached a decadent and a low level.

Anyway Muslim passed the night in sorrow and grief. He was worried and full of apprehension. On the basis of historians he spent half the night in worship reciting Quran and prayers. He slept for a brief period and saw his Uncle, Amirul Momineen ('a) in dream who prophesied to him that he would meet him soon. Muslim became certain of his death in the near future.

The Tyrant becomes certain of the Failure of the Uprising

After the people had deserted Muslim bin Aqil, a long time passed for Ibn Ziyad without him hearing the voices of the supporters of Ibn Aqil as he had heard them before. He told his followers to look down at that and see whether they could see any of them. They looked down and did not see anyone. Then he told them to see whether they were in the shadows lying in ambush for them. They removed the (bamboo) roof covers of the mosque and began to lower the torches of fire in their hands, and to look. Sometimes the torches gave light for them and sometimes they did not give (as much) light for them as they would have wished. They let down the torches and sticks of cane tied with rope on which was fire. They were let down until they reached the ground. They did this in (places in which was) the deepest darkness, (as well as) those parts which were closer and those which were in between. They (also) did that in the darkness around the

pulpit. When they saw that there was nothing, they informed Ibn Ziyad that the people had dispersed.

And the tyrant became sure that the uprising has failed and was quelled.[129]

Announcement of Emergency

Early next morning, the tyrant announced the imposition of emergency in all the areas of the city and he ordered his police chief to implement the following:

• All houses must be searched for Muslim.

• All roads and highways going out of the city must be blocked to prevent Muslim's escape.

• Detention or prevention of all the supporters of rebellion. The police arrested the following people:

1. Abdul Aala bin Yazid bin Kalabi
2. Ammarah bin Salkhab Azadi
3. Abdullah bin Naufal bin Harith
4. Mukhtar Thaqafi
5. Asbag bin Nubatah
6. Harith Aawar Hamadani[130]

Standard of security

The tyrant ordered Muhammad bin Ashath to wave the flag of security and declare to the people that whoever came under it would be guaranteed safety. The reasons for this course of action are the following:

To recognize the supporters of Muslim so that they may be controlled. Announcement of their victory and informing about the

failure of the uprising. Paralyzing the movement and telling the people that the power of the regime was in force in all the areas of the country.

The standard of security was waved and the Kufians who had previously been with Muslim hastened forward to come under it in order to remove allegations and to assure the regime of their loyalty to it.

A Doubt

Ibn Qutaybah131 and Hurr Amili132 have mentioned a strange matter that Muslim was in Mukhtar's house. After that he came out to fight Ibn Ziyad. After the failure of the revolt he took refuge in Hani's house. Hani gave him refuge and told him that Ibn Ziyad would enter his house and Muslim must strike off his neck when he did do. However Muslim refused to kill him by trickery. Ibn Ziyad had Hani arrested and sent his policemen to capture Muslim. Muslim fought with them but he could not confront them successfully. Finally he was taken as a prisoner.

But this matter these two writers have mentioned is not written by any other historian and the details of the events are same as we have described. Anything else regarding this matter is a result of weak research.

Ibn Ziyad Speaks

When that oppressor was sure of the failure of Muslim's uprising and dispersal of his armed forced he ordered his men to gather people in the Mosque.

A group of people arrived in a terrified manner as if danger was hovering over them. The tyrant came forward warning and chastising them. He began to speak:

"Ibn Aqil, stupid and ignorant (man as he is) has attempted the opposition and rebellion which you have seen. There will be no security from God for a man in whose house we find him. Whoever brings him, will have the reward for his blood.

Fear God, you servants of God, and keep to obedience and your pledge of allegiance. Do not do (anything which will be) against yourselves.

Whoever brings Muslim to us would be rewarded ten thousand Dirhams. He shall get a high position near Yazid bin Muawiyah and everyday one of his wishes would be fulfilled."[133]

This address which was filled with harshness and cruelty had the following salient points:

A. Warning of punishment to anyone who gave refuge to Muslim in any place that person had in the province.

B. Blood money of Muslim shall be for one who brought him to Ibn Ziyad.

C. The regime shall reward with 10,000 Dirhams anyone who surrendered Muslim to the regime.

D. Whoever brought him would get a high position and earn the trust of Yazid bin Muawiyah.

E. The regime shall reward anyone who brought Muslim, in such a way that everyday one of his wishes shall be fulfilled.

Most people wanted to find Muslim, claim the prize from Ibn Marjana and become proximate ones of Yazid.

Information Regarding Muslim's whereabouts

Bilal, son of lady Tawa who had accorded refuge to Muslim, spent the long night because he was impatiently waiting for the morning so that he may inform the regime about the whereabouts of Muslim who was taking refuge in his house. He could not sleep that night because of the excitement and because he was thinking of all his aspirations and dreams that were about to be fulfilled.

When morning came he hastened to the palace in an apprehensive state which was very much visible on him. He went to Abdur Rahman bin Muhammad bin Ashath a relative of his and who had no kind of nobility or courage. He told him that Muslim was put up in his house. Abdur Rahman told him to be quiet lest someone hears it and informs Ibn Ziyad about it to claim the reward first. Abdul Rahman hastened to his father Muhammad Ibn Ashath and told him about it. Ibn Ziyad accorded importance to this topic and he asked Ibn Ashath, "What has Abdul Rahman told you?"

"May Allah give health to the governor. It is great news!" "What is that good news?"

"This son of mine has informed me that Muslim bin Aqil is in Tawa's house."

Ibn Ziyad was elated and he could not conceal his joy. He promised Ibn Ashath of rewards and money and said, "Get up and bring him to me. You shall get any recompense and position you want."

Ibn Marjana was able to arrest the grandson of Hashim to make his sacrifice a revenge for Umayyads. This was so because Ibn Ziyad and his father were absolutely devoid of any sort of human values and they committed every misdeed that religion had prohibited. They considered all such evil deeds lawful for themselves.

Muslim Attacked

The tyrant dispatched his police chief, Amr bin Hareeth Makhzoomi and Muhammad bin Ashath to fight Muslim. Additionally 300-armed horsemen accompanied them. Those wild beast set out to fight that great leader who had come to release them from humiliation and oppression.

They went to the house where Muslim bin Aqil was lodged. When the latter heard the beating of horses' hooves and the voices of men, he knew that it was him they had come for. He dressed up and took the sword. Then he faced the lady of the house first thanking her for her hospitality and refuge. Then he told her that these people have come because her lowly son had passed the information.134

Then he went out against them with his sword (drawn) as they rushed blindly towards the house. He fell upon them and struck them with his sword so that he drove them away from the house. They repeated the attack, and Muslim counter- attacked in the same way. He striked off their heads. He displayed such valor and rare courage that it has no equal in history in all actions of battle. He fought them reciting the following song of war:

"This is death, woe be to you. Do whatever you like the cup of death shall reach you.

So be patient with the command of God because God's command is in force among the people."135

Hashim's grandson displayed such valor and strength in his fight that it astonished the intellects. He killed 41 men apart from those he injured.136 Such incomparable was his strength that he used to get hold of a man and throw him on the housetop.137

Such physical prowess was not seen anywhere in the history of humanity. However it was not surprising because he was the nephew of Ali Ibn Abi Tali who was the bravest and the most powerful warrior of all times.

The Kufians cowards fought him with extraordinary and unusual tricks. They climbed up the roofs of surrounding houses and began to hurl stones and lighted sticks on Muslim.138 If this battle had been fought in an open field Muslim would have indeed emerged victorious but here the confrontation was enacted on streets and lanes.

Soldiers Defeated

The soldiers of Kufa were defeated and they failed to subdue the valiant fighter. A large number of their men were killed and a terrible loss was inflicted on them. Such that the coward betrayer, Muhammad Ashath fled to Ibn Marjana and implored him to send more horsemen and infantry for their help as they had become helpless in subduing Muslim.

The tyrant scolded him saying, "Glory be to God. We sent you to bring one man to us. He has killed a large number of your companions."139

This ridicule was too much for Ibn Ashath. He spoke in praise of Ibn Aqil, "Do you think you sent me to a grocer of Kufa or to Juramiqa Hira?140 While you sent me to a formidable lion and a sharp sword in the hand of a brave warrior141 from the famous clan of the best of the people."142

Ibn Ziyad sent a huge battalion to replenish his forces. Those men conducted a furious battle with Muslim, while he was reciting following lines:

"I swear I will only be killed as a free man, although I see death as something horrible,

Or it makes the cold a bitter heat and deflects the rays of the sun (forever).

Every man one day will meet an evil, I fear that I will be cheated and deluded."[143]

O son of Aqil, you were the leader of noble men. That is why you waved the flag of respect and nobility and raised the slogan of independence and lofty human values and your foes are degraded because they are slaves as they have accepted humility and lowliness.

Dr. Yusuf Khalif has explained this war song as follows: From the aspect of flow the Rajaz was absolutely correct and it has expressed the flow of the thought of the composer. It was so because he had fallen into such difficult circumstances because more than everything else he had decided to retain his freedom even if it caused him to be killed. He clearly and truthfully announced that death was an undesirable thing because even those who exaggerate do not claim that death is lovely. Rather they are frank about their views about death. That it is something abhorrent. But he is not running away from it while he wants to protect his freedom. Then he tries to quell his worries and control this horrifying thought instead of entrusting his heart to fear and cowardice. So he speaks to himself that the world is always changing and all are helpless to face things that they may abhor. Through these lines he displays his art as well as expresses deep thoughts."

He further adds, "He desires to live but is also needful of freedom but he has refuted himself because he was fearful lest his enemies may accuse him of lying, deceive him or kill him without allowing him to fulfill his oath and that he dies in the path of his freedom or they may capture him and take away his freedom which he considered more precious than his life.

We see how his difficult situation is presented in these eloquent lines.

Don't you see how he is describing his straitened circumstances in a poetic manner, in a true manner and without any show off and without any intention of misleading others. Another thing is that it is exceedingly prominent and attractive? It is this very secret that the effect these couplets have put in our hearts and make us understand his grief. It enables us to confront the enemies internally and except for confronting them externally and nothing can equal it.144

Ashath Guarantees Security

When Muhammad bin Ashath heard the Rajaz of Muslim that he has sworn to die a death of freeman and it should not be that he is deceived he went to him and said, "You will not be cheated, deluded or deceived." These people (i.e. Bani Umayyah) are your cousins and they will not fight you or strike you."145

Muslim paid no heed to him and continued fighting in the same ferocious manner. They began to flee from him and climbed the roofs of their houses and from there began to throw stones upon him. Muslim objected to them about it and told them, "Woe be to you that you are stoning me like infidels throw stones? While I am from Ahlul Bayt of the righteous ones. Woe be to you, do you not have any regard to the right of the Messenger of Allah (S) and his progeny'?"

They fell weak from fighting him face to face and they were frightened to battle with him directly. Ibn Ashath was also extremely apprehensive. He cried at the soldiers, "Leave him, so that I can talk to him." He came near Muslim and said, "Do not kill yourself. You can have my guarantee of security and we are responsible for your safety."

Muslim did not pay attention to him because he knew that there was no example of nobility or loyalty in the history of Ashath and his family. Therefore he said to him, "O Ibn Ashath, as long as I

have the strength to fight, I will not surrender myself to anyone. By Allah, it would never be so."

Muslim attacked Ibn Ashath and he fled screaming like dogs. Muslim was extremely thirty and he was feeling very weak. He began to speak up and said, "O Allah, I am terribly thirsty."

Soldiers outnumbered him but all of them were fearful and apprehensive. Ibn

Ashath cried to them, "This is the same disgrace and helplessness that you cannot subdue a single man. Attack him all together."146

They attacked him in unison and Bakeer bin Humran Ahmari hit him a terrible strike and slashed his upper lip and it went upto his lower lip. But Muslim requited him with such a strike that he fell down at that same spot.

Muslim taken Prisoner

After Muslim had been hurt by stones and fighting he was arrested by these filthy people. They were competing with each other to be the first to convey this 'good news' to Ibn Ziyad so that they may receive the rewards of taking as prisoner one who had come to free them from degradation and oppression. That tyrant was also highly pleased because he had won the contest and it became clear to him that the revolution was destroyed'As for the arrest of Muslim there are differences among historians. Following are some varying opinions:

1. Ibn Asim Kufi says: Muslim sat hurt and terribly wounded and he was attacked by a Kufian coward from the back. This hit felled him to the ground and he was taken a prisoner.147

2. Shaykh Mufeed says: He (Muslim) had been hurt by stones and weakened by the fighting. He was out of breath and he was prop-

ping his back up against the wall of that house. Ibn al-Ashath told him, "You shall get security."

Muslim said, "Am I granted security?"

"Yes," he replied and he said to the people who were with him, "Would he have security from me?"

"Yes," replied the people, except (Amr) b-Ubaidullah, b. al-Abbas al-Sulami.

"I say neither yes or no," and he turned aside.

"If you had not granted me security", declared Muslim, "I would not have put my hand in yours."

A mule was brought and he was put on it. They gathered around him and pulled his sword away. At that he was in despair for his life and his eyes were filled with tears.

"This is the first betrayal", he cried.148

3. Abu Mikhnaf says: "They dug up a pit for him and covered it with dust. Then they ran away from him. Muslim attacked them and they pushed him back till he reached the edge of the pit and stumbled backwards into it. They surrounded him and put him into captivity."149 But except for Abu Mikhnaf no one has mentioned this.

With Ubaidullah Sulami

At that time Muslim was not worried as to what his fate would be at the hands of the tyrant, Ibn Marjana. Whether he would be killed or tortured etc. he was more concerned with the letter he had written to Imam Husayn ('a) inviting him to Kufa. He was certain that if the Imam were to arrive in Kufa he would also fall into the same fate as he had fallen. Therefore he began to weep in

apprehension. Ubaidullah bin Abbas Sulami thought that he was weeping due to his defeat and arrest. He criticized him saying, "One who has sought for the like of what you have sought for, should not weep when there befalls him what has befallen you'"

Muslim removed his misconception and said, "By Allah, I do not weep for myself, nor do I grieve for my own death, even though I have not the slightest desire for destruction. But I am weeping for my family who are coming to me, I am weeping for Husayn and the family of Husayn, peace be on them'"[150]

The streets and lanes were filled with people eager to see what would be the consequences of Muslim, the great leader, and what treatment he receives at the hands of the Umayyads. Not one of them dared to say anything against the oppressive regime.

With Bahili

They brought Muslim as a prisoner in such a way that guards were surrounding him with naked swords. When they took him to the governor's palace he saw a jug of water there. Since he was extremely thirsty he told the people around him, "Please give me some water."

The degraded and filthy man, Muslim bin Amr Bahili glanced at him and asked, "Don't you see how cool the water is? By God, you shall not have a drop of it till you taste boiling water in Hell fire."

There is no limit to the oppression of man and there is no end to his tyranny and beastly actions. What problem those oppressors had if they had given water to Muslim, while he was their prisoner and had no choice of his own. This was the limit of backwardness and decadence of those degraded people, which was the distinguishing quality of the killers of reformers.

Muslim wanted to know who this transmogrified man was, who was very distant from the simplest human values so he glanced at him and asked, “Who are you?”

The man, proud of his post as an officer in Umayyad regime said, “I am the one who recognized the truth when you denied it; who was sincere to his Imam when you deceived him; who was obedient to him when you opposed him. I am Muslim b. Amr al-Bahili.”

What truth has this Bahili realized? And which loyalty has this decadent oppressor acted upon with regard to the well-being of the Ummah? He, that was sunk in falsehood and drowned in misguidance, has the greatest pride that he was in service of Ibn Marjana, while it was a matter of great shame in all the history of humanity.

Muslim responded with logic, “May your mother mourn for you. How coarse you are, how tough, how hard your heart is, Man of Bahila, you are more appropriate for the boiling water of Hell and to remain there forever, than I am.”

Ammarah bin Uqbah[151] felt ashamed at the cruelty and hard-heartedness. He called for cold water and poured it in a utensil. Muslim took it but whenever he tried to drink it, it used to become filled with blood. He repeated this thrice. When his heart was melting with thirst he said, “If a portion of it had been destined for me, I would have drunk it.”[152]

In other words Muslim remained deprived from water and passed away from this world thirsty. In the same way as his cousin, the beloved grandson of the Messenger of Allah (S) achieved martyrdom.

In the Presence of Ibn Ziyad

The greatest difficulty that befell Muslim was that he was taken as a prisoner to Ibn Ziyad while he would have preferred to have sunk in the ground rather than to stand facing Ibn Ziyad. However, history wished that he undergo this difficulty. He was brought to Ibn Ziyad surrounded by guards but that stalwart did not pay any heed to Ibn Ziyad. Then he saluted him but he did not reciprocate. A guard who was of the most degraded person of Kufa, objected to him and asked, "Why don't you salute the governor?"

Muslim considered him and his governor worthless and he cried at him, "Shut up! May your mother die! Who are you to say this? By Allah, he is not my Amir, that I should salute him."

How can Ibn Marjana become the Amir of Muslim, the leader of noble men and a martyr on the path of perfection and humanity? He was that transmogrified man who did not have anything except shamelessness. Could be become the Amir of Muslim?

That tyrant was infuriated due to the indifference and carelessness of Muslim towards him. He cried, "No problem whether you salute or not, you shall be killed."

That tyrant had no thought except to shed prohibited blood. He thought that this matter would frighten Muslim or it may cause him to become despaired and defeated. That he would humble himself before him. However, that stalwart from the clan of Adnan, along with self respect and reliance said, "If you kill me, he is worse than you who killed one who was better than me."

This solid fact vanquished his pride because by these words Muslim had him joined with killers and murders of reformers.

Therefore that oppressor cried at Muslim, "Oh mischief- maker! O evil-doer! You have attacked the Imam of your time, destroyed the unity of Muslims and incited the flame of mischief."

What Imam was it against whom Muslim had come out, what Muslim unity had he destroyed and what flame of mischief had he ignited? He had only risen up against one who cultivated the company of dogs and monkeys in order to save the community from his dark regime and hardships.

Muslim replied to him. "By Allah! Muawiyah did not become caliph by consensus of the Ummah. He obtained caliphate by deceit and fraud and usurped the seat of Prophet's successorship. And his son Yazid is also like him'but you and your father, Ziyad from the ignoble infidel family have ignited the flames of mischief.

I am desirous that the Almighty Allah bestow martyrdom to me at the hands of the worst people. By Allah, neither have I rebelled nor disbelieved or wrought any changes. I am only obeying the leader of believers, Husayn Ibn Ali. We are more rightful for caliphate than Muawiyah, his son and the progeny of Ziyad."

These words were more distasteful for Ibn Ziyad than death since Muslim had exposed his reality before his officials and servants and had showed him to be bereft of morals and human nature. In this way he had described him as the lowliest creature of the earth. That filthy man had no way to take refuge. Except that he should take the help of concocted facts and allegations. This was the old trick played by his father. Therefore he alleged Muslim to have committed an act he was blameless of and said, "O you sinner! Did you not imbibe wine in Medina?"

Muslim cried at him, "By Allah, it is you who are more correctly described as drinking wine than me, (you) who lap the blood of Muslims and kill the life whose killing God has forbidden and (you are one) who sheds sacred blood on behalf of usurpation, enmity and evil opinion while he (Yazid) enjoys himself and plays as if he had done nothing."

That tyrant changed his opinion and learnt that the lie had not availed him anything. So he said to Muslim, "You great sinner,

your own soul made you desire what God prevented you from having (i.e. authority) (because) God did not regard you as worthy of it."

Muslim ridiculed him and asked, "Who is worthy of it, if we are not worthy of it?" "The commander of the faithful, Yazid Ibn Muawiyah."

"Praise be to God," called out Muslim. "We will accept God's judgment between us and you in every circumstance."

"Do you think you have a share of this rule?" "No by God we are sure of our rightfulness."

"May God kill me, if I do not kill you."

"You will never abandon evil murder, wicked punishment, shameful practice, and avaricious domination to anyone (else). By Allah! If I had ten reliable people and had water to drink you would have seen me in this palace for a long time. But if you have decided to kill me send me a man of Quraish so that I can make my bequest to him."[153]

That tyrant allowed him to make the bequest.

Muslim's Bequest

Muslim glanced at the assembly and decried Umar bin Saad and expressed his desire to make a bequest to him. So he told him, "There is no one except you from Quraish here.[154] I am also having a secret wish from you..."[155]

Ibn Ziyad because infuriated because Muslim had not considered him from Quraish and considered it untrue that he was from Bani Umayyah thus refusing to acknowledge his lineage of Bani Umayyah, which was proved by the testimony of Abu Maryam, the wine-seller. Ibn Ziyad could not say anything.

Ibn Saad refused to accept the request of Muslim so that he may please his master, Ibn Marjana and remain in his good books. Ibn Ziyad noticed his hesitation to accept Muslim's request but he concealed it. And he saw that he preferred to lead an army against the beloved grandson of the Messenger of Allah (S).

Ibn Ziyad ordered Umar Ibn Saad to heed Muslim's request and listen to his bequest. Ibn Saad arose and approached Muslim. Muslim made the following bequest to him:

1. He owed 700 dirhams in Kufa so he were to sell his sword and coat of mail and pay his debt[156] as it was a matter accorded much importance and emphasis in religion. And if any amount remained from that, it was to be handed over to lady Tawa.

2. Take his corpse from Ibn Ziyad so that it may be buried in a proper way[157] because Muslim was aware that they would not refrain from cutting it up into pieces.

3. Write a letter to His Eminence, Husayn ('a) regarding his condition[158] as he was very much apprehensive about him because he had written to the Imam and invited him to Kufa.

Ibn Saad, acting like a coward turned to Ibn Ziyad and said, "O Amir! You know what he told me? He said such and such'"[159]

Ibn Ziyad objected to him why he was exposing his secret and he said, "The faithful would not betray you, but the traitor was confided in. As for what you have, it is yours, and we will not prevent you from doing with it what you like. As for Husayn, he does not intend (harm) to us, we will not intend (harm) to him. As for his dead body you shall not get intercession in it."[160]

That oppressor did not accept the intercession of Ibn Saad regarding the corpse of Muslim because he had decided to cut it up into pieces. Thus extracting his revenge and also terrifying the people.

Muslim and the Oppressor

Ibn Marjana screamed at Muslim and said, "Why did come to this city? Ibn Aqil, you came to the people while they were all (united) and you scattered them and divided their opinions so that some of them attacked others."

Pride of Bani Hashim said with self respect and determination, "I did not come for that but (because) the people of the town claimed that your father had killed their best men, shed their blood and appointed governors among them like the governors of Choesroe and Caesar. We came to enjoin good and forbid evil and urge them to rule by the Book and Sunnah, as we are more deserving to do so. Amirul Momineen Ali Ibn Abi Talib was martyred, the caliphate was ours and that caliphate also needs people like us as we have undergone hardships regarding it'You were the first to rebel against the Imam of guidance and created disunity among the Muslims, taken away caliphate and dealt with cruelty with those who were deserving of it..."[161]

Muslim, in this statement has spoken about the factors associated with the uprising of Imam Husayn ('a) against the regime as he had himself announced. That oppressor was stunned at the discourse of Muslim and he became confused and being intoxicated in his apparent victory he could not find a way to satisfy his anger except that he began by cursing Ali, Hasan and Husayn. Muslim stood up before him and said, "You and your father are more appropriate for cursing, order whatever you like, we are the Ahlul Bayt and hardships are destined for us."[162]

Till his last moments Muslim retained his courage and faced perils in a valiant manner and no one else could be compared to Muslim as far as his self-defense and logical arguments with Ibn Ziyad are concerned.

Towards God

The moment arrived when this great leader, after having loyally fulfilled the duties of his mission departed for the other world while being bestowed with martyrdom at the hands of the most evil person of the world at that time, i.e. Ibn Marjana.

Ibn Ziyad ordered Bakeer bin Humran to strike his head as Muslim had struck him. He told him, "Climb up, and you be the one who cuts his head off. So that you may extract your revenge."

Muslim glanced at Ibn Ashath who had guaranteed security to him and said, "O Ibn Ashath! By Allah! If you had not guaranteed security to me, I would not have surrendered. Get up and defend me with your sword."

Ibn Ashath paid no heed to him.163

Muslim welcomed death with a smile. They took him to the top of the palace while he was at complete ease, having firm faith in Allah and satisfied by his fate. He was reciting glorifications of Allah and seeking His forgiveness and praying for blessings on the Apostle, saying: "O God, judge between us and a people who have enticed us, lied against us and deserted us."164

The executioner took him to a part, which overlooked where the shoemakers are today. He striked off his head and threw his head and body down.165 In this way came to end the life of the stalwart who was in the manners of his uncle, Amirul Momineen ('a) and the hope of his cousin, His Eminence, Husayn (as.) and he was martyred in the path of defending religion and the rights of the oppressed and deprived people.

When the evil-doers came down, Ibn Ziyad went to welcome them. He asked,

"What did he say when you took him to the top?"

"He praised God and sought His forgiveness. When I wanted to kill him, I said to him, 'Thanks be to Allah that He gave me power

over you to take revenge from you.' Then I hit him a strike but nothing happened and he said to me, 'Do you see a defect in me that due to it you blame me instead of your blood, O slave?'"

Ibn Ziyad was astonished and he expressed surprise and he considered him great. He said, "Did he have pride even at the time of death?"166

By the martyrdom of Muslim the bright page of the most prominent pages of faith and Jihad in Islam was closed. He was killed in the way of social justice and for emancipating the people from oppression and injustice. He was the first martyr from the family of the Prophet who was openly murdered in presence of Muslims who failed to defend him.

Plundering Muslim

Offspring of betrayal, Muhammad bin Ashath,167 began to plunder Muslim and he took away his sword and coat of mail. He didn't care for disgrace and shame while he was denounced about this in all the gatherings of Kufa. Thus a poet has composed some couplets in this regard:

"You abandoned your cousin (to be killed) and in a shameless way you did not defend him. While if you hadn't been there he would not have been caught.

You killed the ambassador of the Progeny of Muhammad and plundered the swords and armors."168

Some ignoble persons of Kufa indulged in looting the cloak and clothes of Muslim.

Hani is sentenced to Death

The tyrant ordered that the great leader, Hani bin Urwah be arrested so that by humiliating a leader of Kufa and by spreading terror among people he may subdue all possibilities of rebellion against his regime.

Being scared of Hani's clan, Muhammad bin Ashath stood up to intercede on his behalf, and he said, "May the Lord give health to the governor, do you know of the position of Hani in the town and of his House in the clan?169 His people know that I and Asmaa bin Kharija brought him to you. I adjure before God, hand him over to me for I would not like (to face) the enmity of the town and his family'"170

Ibn Ziyad paid him no attention and instead scolded and screamed at him. That man fell silent.

They took the brave warrior, Hani to the area where sheep were sold so that he may be insulted further, when he realized that he was going to be killed, he called out for help from his clan and he began to shout, "O Madhij! Is there no one from Madhij for me today? O my relatives!"171

If Madhij had any nobility and principles remaining it would have taken action for release of its leader. However they, like the other tribes of Kufa, had divorced goodness'

When he realized that no one was going to help him, he pulled his hand and wrenched it free of the chain. So that he may catch hold of a weapon to defend himself. When they saw this they jumped upon him and tied the chains (more) tightly. He was told, "Stretch out your neck."

With firm determination and right faith he answered, "No, by Allah! I will not help you to take my life." At that moment a Turkish retainer (mawla) of Ubaidullah called Rashid172 struck him with a sword but it did not do anything. "To God is the return, O God to Your mercy and Your Paradise. O Allah! Make this blood as an

atonement of my sins, because I have supported the son of the daughter of the Messenger of Allah (S)..."

Then the oppressor struck him with another blow and he fell down bleeding. He passed away after a short time.[173] He was aged 99 years on the day of his martyrdom.[174]

He achieved martyrdom on the path of his faith and the noble men and reformers were shocked and aggrieved at his murder. Abu Aswad Duali has versified as follows:

"That praiseworthy battle that neither was won against the oppressors nor does it lose our sincere admiration."[175]

Akhtal bin Ziad also says in his elegy:

"Neither the son of Urwah disappeared in the day nor the son of Aqil vanished in the night.

That praiseworthy battle was neither won from the oppressors nor did it reduce the heaviness of the heart."[176]

Dragging the corpses of Muslim and Hani through the streets

The tyrant ordered his slaves and officers to drag the corpses of Muslim and Hani through the streets and market places. They tied up their legs with ropes and dragged their corpses through the roads in order to terrorize the common people and put awe into their hearts. That it should serve as a lesson for anyone who may be thinking of staging a rebellion against the Umayyad regime.

Hani was killed in the very presence of his clansmen and community. If they had the least nobility and zeal they would have rushed to get release of the corpse of their leader from these ignoble rascals who were trying to humiliate it.

Hanging the Corpses at City Gate

After the tyrant had fulfilled his desire of dragging the bodies of Muslim and Hani through the streets he ordered that now the corpses must be suspended at the city gates. The two bodies were hung upside down[177] at Muzbala[178] on the gate. And on the basis of what historians say, Muslim was the first martyr of Bani Hashim whose corpse was hung at the City Gate.[179]

Muslims were severely considering this dangerous incident as significant because this terrible punishment was prescribed for anyone who fought with Allah and His Prophet and spread mischief in the earth, while Muslim and Hani were those who wanted truth and desired reform in the earth.

Anyway, by the killings of Muslim and Hani, Ibn Ziyad the tyrant, managed to subdue Iraq that had dared to rebel and other provinces also without any additional effort.

Severed heads taken to Damascus

Ibn Marjana dispatched the severed heads of Muslim, Hani and Ammarah Bin Salkhab Azadi[180] to his master, Yazid, in Damascus so that he may obtain reward for it and also achieve the affections of the ruling family. Along with the severed heads he sent the following letter:

"Praise be to God, Who exacted the dues of the Commander of the faithful and has given him sufficient provisions against his enemy. I (am writing) to inform the Commander of the faithful that Muslim bin Aqil took refuge in the house of Hani bin Urwah al-Muradi. I set look-outs and spies on them, concealed men against them, I tricked them until I brought them out. God gave me power over them. Thus I came upon them and had them executed. I have sent their heads to you with Hani Bin Abi Hayya and al-Zubayr bin Arwah al-Tamimi. They are both people who are at-

tentive and in obedience to you, and of sincerity. Let the Commander of the faithful ask them about whatever of the affair he may wish; for they have knowledge and truth
Farewell. Greetings."[181]

This letter mentioned the actions that the oppressor took to quell the revolt. Most important of them were as follows:

Using scouts and spies to understand the factors of uprising and to learn its secrets. These duties were carried out by his slave, Maqil.

He sent prominent persons to get Hani to him because Hani was an important part of the uprising. In the same way he was able to have Muslim in his control. He also instructed well-known people of Kufa to spread terror and fear among the people. This also helped in dispersing the forces of Muslim.

Yazid's reply

When the severed heads reached Damascus, Yazid was extremely elated and he wrote a reply to Ibn Marjana and thanked him profusely. The text of that letter was as follows:

"You have not gone beyond what I wanted. You have acted with the decisive action I wanted. You have launched into the attack with the violence of man who has control of his emotion. You have satisfied me, been sufficient for (the task) and corroborated my view of you and my opinion of you. I have summoned your two messengers and questioned them, and talked to them. I found them in their views and merit as you have mentioned. Receive them both with kindness on my recommendation. I have been informed that Husayn has set out for Iraq. Therefore set look-outs and watches, be vigilant and detain suspicious (characters). Put to death (any who are) accused and write to me about any news which occurs. God the Exalted, wishing."[182]

This letter has acknowledged the talent of Ibn Ziyad and described him as a "man who has control of his emotions." Who has corroborated the view of Yazid about him and that he had been sufficient for the task. Yazid informed him about the decision of Imam Husayn ('a) to move towards Iraq and he ordered Ibn Ziyad to do as follows:

Set up lookouts and watches on all highways and roads.

Be vigilant and detain suspicious (characters), subdue the people through terror and cruelty.

Write to Yazid about any news which occurs in the provinces.

Ibn Marjana compiled with all instruction and undertook following actions:

Declaring Martial Law

After the tyrant quelled Muslim's uprising, he took hold of Iraq in an iron grip. He declared military rule in all the Iraqi provinces. In order to achieve his plans he employed cruel acts and spread such oppression and injustice as defies description.

In such a way that the mere mention of his name used to induce terror into the hearts of Iraqi people, just as previously his father's name had.

The Damascus regime accorded wide ranging powers to Ibn Ziyad and ordered him to arrest people merely on suspicion and execute anyone who harbored enmity to the Umayyad rule or associated with any power that dared to oppose it. By these dreadful means they assured that all the people of Iraq would be compelled to fight against Imam Husayn ('a). For if anyone restrained from it he shall be sentenced to death by the regime.[183]

Sealing Borders of Iraq

Ibn Ziyad stationed troops on all the borders of Iraq and sealed the frontiers so that neither could anyone enter nor leave the boundaries of Iraq without the special permission of police.

Whenever they found anyone entering or leaving the borders they used to conduct a through investigation and if found innocent they were released and if any suspicion remained they used to deport them to Kufa so that the central government may conduct further inquiry. They exercised extreme precaution and vigilance in the matter so that no Shia of Imam Husayn (‘a) should be able to enter Iraq or leave it.

Historians say: Ibn Ziyad stationed his spies and informers on all highways and behind roof-tops in the same way as he placed sentries and garrisons in the desert to keep all movements under surveillance. He also sent his police chief, Haseen bin Numair to Quddisiya and from there to Khifan and then to Qutqutaniya and Koh-e- la’la' and in all these areas he stationed a group of riders to prohibit anyone from entering or leaving the limits. This was to assure that these areas do not take part in any action against the regime. Moreover he kept the letters and correspondence between Kufa and Syria under surveillance, so that the officials are able to arrest the messenger of Imam Husayn (‘a) and hand him over to Ibn Ziyad in Kufa. We shall describe these events below.

Widespread Arrests

Ibn Ziyad ordered widespread arrests of Shias in order to avoid any confrontation from them and to ensure that their power does not spill out to other areas. A large number of people were put under arrest. According to historians 12000 people were arrested[184] and among those detained were Sulaiman bin Surd Khuzai and Mukhtar bin Yusuf Thaqafi and 4000 other prominent persons.[185]

These steps not only caused terror and fear in Kufa but also in all the areas of Iraq. Kufians distanced themselves from every political interference and they did not dare to put up any opposition. They had become certain that they were incapable of any confrontation with the Umayyad regime and thus they continued to live under the yoke of the cruel rule.

Failure of the Uprising

Many people have questioned the factors that led to the failure of Muslim's uprising inspite of the fact that he enjoyed military power while his opponent had no sort of power to defend himself. Leave alone getting such strength to attack or make war. Some of them think that the cause lay in Muslim's lack of knowledge about political matters and his weakness in dominating the affairs. They think that he opened the way for the enemy to prevail over him'Obviously this is a superficial view and has no sign of research or contemplation for it is not based on a thorough understanding of the circumstances and events of that time. Most important thing is to undertake a thorough study of the social conditions of Kufa of that time and the similarity of its people in individual and social behavior. Also the political program of Ibn Ziyad that he used to subdue them. More than that the discretions allowed for Muslim by the Imam, because complete information about this matter explains to us the causes of the failure of the uprising which shall be studied in the coming pages.

Kufian Society

It is necessary for us to speak in more detail about the nature of society in Kufa. Because it is the mirror that reflects the terrible events that have left their imprints on the history of political Islam. And it is a must for us to describe the local elements in Kufa and the types of social relationships among them and the economic life that ruled over them so that this discussion illuminates

the causes of the failure of revolution. It would also clarify the condition of indifference and deviated thinking regarding the sufferings of that society which resulted in the most evil disaster in the history of humanity; that is their stepping forward to slay the beloved grandson of the Messenger of Allah (S). The following are the main points that we explain to our readers:

Social Phenomena

The following social phenomena were present in the Kufian society of that time, which were exclusive to it among all communities:

Contradictory Behavior

A strange phenomenon in Kufa society was that, that society was in contradiction with its real life. Because they said one thing and did just the opposite. They believed in one thing and committed the opposite of it. While it is necessary for the actions of man to conform to his beliefs. These contradictions were mentioned by Farazdaq when Imam Husayn (‘a) asked him about the conditions of Kufa. He said to the Imam, “The hearts of the people are with you but their swords are against you.”

Although it was necessary that their swords should have supported what they had faith in and confronted in the path that they believed in, and such a phenomenon is not seen in the history of any community.

Among the strange things about these contradictions was that the Kufa society in a positive way involved itself in the political field and they actively participated in those events and raised the slogan of overthrowing the Umayyad rule. People wrote letters to Imam Husayn (‘a) imploring him to save them from the oppressions and injustice of the Umayyads. They sent delegations and

messengers with thousands of letters to the Holy Imam (‘a) in order to invite him to their land. And when His Eminence sent his emissary, Muslim bin Aqil to them they welcomed him with great enthusiasm and assured him of their full support, so much so that he wrote to Imam Husayn (‘a) to come over there at the soonest. However when Ibn Marjana arrived in Kufa and unleashed terror and fear among them, they became aloof from Muslim shutting their doors upon him and said, “Who are we to interfere in the affairs of rulers?”

Their practical life was not in consonance to their beliefs and in what they had faith in. Because they gave promises to their leaders that they would stand beside them and then in a delicate moment they become aloof from them.

Among examples of their contradictions was that after they had compelled Imam Hasan (‘a) to make peace with Muawiyah and His Eminence left their lands they lamented upon their own shortcomings regarding him. And when they had slain Imam Husayn (‘a) and the prisoners of Ahlul Bayt (‘a) arrived in their city, they raised their voices in lamenting for them. Such that Imam Ali Ibn Husayn (‘a) considered this action of theirs astounding and he said, “They are lamenting for us and wailing, then who has killed us?”

Absence of balance in the life of that society for the people there brought calamities and problems and involved them in a great mischief.

Disloyalty and Deceit

Another phenomenon present in Kufa society was deceit and betrayal and they became so famous for this quality that idioms began to be coined regarding this specialty. So much so that it is said: “More deceitful than a Kufian.”[186]

And also about disloyalty an idiom says: "Al-Koofi Laa Yoofi (A Kufian cannot be loyal)."187

Amirul Momineen ('a) has described them as follows: "Deceitful loins and crafty foxes'"

And it is said regarding them, "They are people whose bodies are together but whose views are conflicting. Anyone who has them with him just derived meager advantage. And they have become such that there should be no hope in their loyalty and their statements cannot be verified."188

Practical aspects in their life were turnabout, hypocrisy and lack of co-operation.

They deceived that great revolutionary, Zaid bin Ali and told him, "A hundred thousand men of Kufa are with you, who shall fight on your side."189 And 50000 people gave allegiance to help him.190 Later when he declared his uprising their number went down to 218.191 Such that Dawood bin Ali advised Zaid that he should not be fooled by the deception of Kufians and he said,

"Cousin, these people are fooling you. Before you, did they not deceive one who was more respected among them, that is your grandfather, Ali? And after him they pledged allegiance to Hasan but later arose against him and snatched his cloak, plundered his tent and injured him. Did they not call out your grandfather, Husayn and made strongest oaths to him and later deserted him and did not submit? They did not rest content with this, they even went so far as to slay him."192

They broke allegiance after allegiance.

Aashi Hamdan, who was the poet of uprising of Muhammad bin Ashath against Hajjaj, has ridiculed the Kufians in the following lines:

"Allah did not accept but that His light be perfected and that the light of the transgressors is extinguished and that light was extinguished.

And on Iraq and its people He sent humiliation due to their breaking of pledge. And they created such inappropriate things that are not eligible to be taken up to God. (Be of any benefit).

That is they broke one pledge after another. Such that if they pledged an oath one day, they betrayed it the next."193

They are well-known to all scholars for this quality of theirs. Falhauzen believes that they were absolutely ignorant of rebellion, retraction, deception and disobedience. And political and military loyalty was absolutely unknown to them. The scholar, Waztarshuneen has also emphasized this matter and he says, "Their most prominent characteristic was deception, retraction and betraying trust."194

This deception in their life was not confined to their commoners, it was also seen in their thinkers and litterateurs. Because, the famous poet, Surraqa stood against Mukhtar and fought against him in the battle of Jabanah as-Sabi. However when Mukhtar came out victorious Surraqa was brought as a prisoner to him and he threw him into the prison. Surraq began to present his excuses to Mukhtar and composed poems and panegyrics in his praise. Therein he recalled the principles of his uprising. He resorted to hyperbole in his glorification. Among his compositions are the following couplets:

"You emerge victorious on your enemies everyday and with every battalion mourn the martyrdom of Husayn.

Like the victory of Muhammad in the battle of Badr and on the day of the splitting of the mountains which was seen in the battle of Hunain.

Thus, now that you are victorious, be kind to forgive though if we were to be victorious we would have committed oppression and injustice in the kingdom.

Accept my repentance, such that even if you repay me afterwards I shall be grateful to you."

When Mukhtar forgave him, he left Kufa and not much time elapsed that he again started badmouthing Mukhtar and instigated people against him saying:

"Tell Abu Ishaq that we have seen a large and strong number of piebald horses.

I shall show with my eyes those things that are not seen. We know even that which is hidden.

If they say that I have lied to them and if they come out I shall put on the armors to fight them."[195]

He has sung about his uprising against Mukhtar and ridiculed him and his supporters with the same fervor as he showed in his previous panegyric. It is natural that such continued contradiction in their life caused perplexity and lack of equitability in their behavior.

The most surprising aspect of their contradictory behavior was that some of them exercised utmost precaution in the most ordinary religious problems but did not flinch from committing the most heinous of deeds. For example, a Kufian came to Abdullah Ibn Umar and asked whether the blood of mosquito on his clothes be considered ritually pure or impure.

"To which area do you belong?" asked Ibn Umar.

“I am an Iraqi.” replied the man.

Ibn Umar was surprised. He said, “Look at him, he is asking me about mosquito blood! While they have killed the son of the daughter of the Messenger of Allah (S)! I have heard His Eminence say about him and his brother: These two (Hasan and Husayn) are for me two flowers in the world.”196

Some people have explained the cause of this confusion of theirs to be the tough political conditions that befell them. Because the Umayyad regime dealt with them in the harshest and most cruel manner. They appointed over them the most merciless and ferocious persons as governors, like Mughairah bin Shoba and Ziyad bin Sumaiyyah, who made public life suffocating and difficult. These conditions created contradictory behavior in them.

Rebellion against Governors

A special characteristic prominently seen in Kufa society was its rebellion against governors and their complains regarding them. There was no governor whom they did not denounce. For example, Saad bin Abi Waqqas who was the founder of their city. They criticized him and said: He does not know the prayer well.197 Umar dismissed him and appointed in his place, the most respectable companion, Ammar bin Yasir. Not much time passed but they complained about him also to Umar. Umar dismissed him also and appointed Abu Musa Ashari in that post. Again not many days passed in his governorship that they began to raise objections against him and said, “We have no need of Abu Musa.”198

Umar was fed up with them and he expressed his displeasure. Thus when Mughairah asked him what was troubling him, “O Chief of believers! You are like this only when facing a serious problem. Have you encountered a problem?”

Umar complained to him about the pain caused by the people of Kufa and he said, "What trouble is greater than these hundred thousand people who are neither satisfied with any governor nor any governor is satisfied with them'?"[199]

Umar has said about them as follows: "Among my problems from the people of Kufa is that if I appoint a strong man upon them, they describe him as a transgressor and if I appoint a weak one, they consider him lowly'"[200]

They had made rebellion a habit and were not able to sit peacefully without making any movement.[201]

Dimo Mobin believes that Kufians resorted to this habit during the time when they were ruled by Persians and they always kept on changing the governors.

Flutton is of the view that the Bedouins inhabiting Kufa possessed characteristics like enmity, malice, revengefulness, plunder and crying for blood. Therefore they were always rebellious and disobedient to the government.[202]

Cowardice

Another astounding quality of Kufian society for which it is famous, is the cowardice of those people and their lack of determination in the face of difficulties and disasters. Because whenever they were in hardships they used to retract and flee. For example they initially paid allegiance to Muslim in large numbers and promised him their support. But when he declared uprising against Ibn Marjana, they went away from him. So much so that not even a single person remained to show him the way. Zaid bin Ali was also the recipient of this same treatment. Because they deserted him and left him alone to confront the Syrian army, while he remarked, "Just as they did with Husayn."[203]

Also, they pledged allegiance to Abdullah bin Muawiyah and told him, "Call the people towards you, because Bani Hashim are more deserving of caliphate than Bani Marwan." They urged him out of his residence and to come to the palace where they pledged oath of allegiance to him. However when he marched forward to fight Abdullah bin Umar, the Umayyad governor, they began to flee. Abdullah bin Muawiyah looked and saw the field devoid of his supporters because the commanders of his forces had betrayed his trust when they aligned with the Umayyad governor. So he fled from the side of Abdullah bin Muawiyah and the battalions also followed him.[204]

Isa bin Zaid has said regarding them, "I don't know anyone worthy of trust, who would fulfill his pledge of allegiance and remain steadfast fast when facing the enemy."[205]

Bad Manners

Most Kufians possessed bad morals and manners. Thus Abdullah bin Hasan says regarding them, "Apparently they seem to be proud but inwardly they are lazy, in replying they were nasty and in facing the enemy, impatient. Their tongues are in their forefront but their hearts do not follow them."

Imam Amirul Momineen ('a) has described them as follows: "If you are left alone you are cowardly, if you engage in battle you are lazy. If people get an Imam you criticize him and if you fall into hardships you turn on your heels."[206]

Mukhtar has also described them to Ibn Zubair when he inquired from him about them and said, "Apparently they seem to be loyal to their rulers but actually they are inimical to them."

Ibn Zubair added the following to the statement of Mukhtar, "This is the characteristic of bad slaves. That whenever they are in the presence of their masters, they serve and obey him. But whenever they (masters) are away, they abuse them."

Aashi Hamadan has also denounced them as follows:

"A fear that Allah has put in their hearts that without being chastised they do not go near people.

Neither is there truthfulness in their statements nor do they have any patience. But pride, vanity and greed is widespread among them."207

And Abul Sarya says regarding them:

"I have traveled to various lands but I haven't seen people like you.

You are contradictory, foolish, lacking determination, lazy and weak in hardships and prosperity.

The curse that fell on you before and which shall remain on you till Doomsday is that no one is pleased with you and you are not pleased with anyone.208

I have made my home, in discontent, far away from your lands. Thus if I have become distanced from you, so you taste the enmity."209

Dr. Yusuf Khalifa has explained these couplets as follows: In these lines, Abul Sarya has repeated the ancient view regarding the people of Kufa that were a people having evil, hypocrisy and bad morals. They are described to be disunited, contradictory, ignorant and having lack of determination, weakness and helplessness. The poet believes that these qualities shall remain in them always whether it is war or peace. Among their qualities was that no leader or guide has ever passed that was satisfied with them or they were satisfied with him. They were unique among all the communities with regard to their being affected by these traits and the poet says that nowhere has he come across people like them. In the end the poet declares his enmity to them and his deci-

sion to go far away from them. He also warns them of dire consequences and evil fate that was to befall them."[210]

Abu Bakr Hazali has also described their condition as, "The people of Kufa broke off relations. They wrote to Husayn bin Ali that, 'We, a hundred thousand men are with you,' till he came out to join them. But when he arrived, they attacked him. They killed the young and old of his family. After that they came out to take revenge for his blood. Has anyone ever heard of such a thing?"[211]

Greed and Jealousy

Another prominent defect of Kufian people was their greed for material wealth. They were so much greedy for worldly things that they did not refrain from resorting to the most shameless methods to achieve them. They had no fear of insult or exposure. This was one of the most important factors that led to the failure of Muslim's uprising. Because Ibn Ziyad generously bestowed money to the nobles and leaders of Kufa and they hastened to him and betrayed Muslim. They broke the oath of allegiance they had given him and Ibn Ziyad was able to purchase their loyalties through his wealth and he was able to send them to fight the beloved grandson of the Messenger of Allah (S) while they had pledged to help and support His Eminence.

Influenced by Rumors

Another major defect of Kufa society was that the people were proved to believe in rumors very soon without investigating the reality behind it. Umayyads took advantage of this in the days of Maskan[212] and spread rumor in Iraqi army that Imam Hasan ('a) has made peace with Muawiyah. When the soldiers heard this rumor they were shocked and there developed conflict among them. They rushed upon Imam ('a) and plundered all his belongings. They even attacked him and slashed his thigh with a sword.

When Ibn Ziyad's agents spread rumor among them that the Syrian army was fast approaching them to take revenge from them, they were absolutely devastated. Their fighting spirit died down and they began to flee from the army. They left Muslim Ibn Aqil alone and not a single person remained with him who could have pointed him the way.

These were some prominent aspects of the Kufian society that tell us about their decadence and their failures in face of disasters because neither they possessed a firm determination nor view of social principles. Due to this they brought misfortune upon themselves and destroyed their future. They did not respect their own rights and instead opened up the way for the cruel son of Marjana to rule upon them and shower upon them the most terrible punishments.

Economic Life

The economic life in Kufa was in a disbalanced condition. A noble class existed which was drowned in extreme wealth due to the fact that the Umayyad regime during the reigns of Uthman and Muawiyah had accorded special treatment and made generous grants to persons of this special class, by depriving the poor and destitute they had become wealthy and some of them are as follows:

1. Ashath bin Qais: During the reign of Uthman he purchased large tracts of land in Iraq and he became the foremost feudal lord of that time. He was the one who compelled the Imam to accept arbitration because the Imam's government criticized special benefits and privileges given to him by the previous regimes.

2. Amr bin Hareeth: He was the most affluent man of Kufa213 and he played an important role in quelling Muslim's uprising and paralyzing his movement.

3. Shabth bin Rabi: He was from a prominent noble class of Kufa.214 He was one of those who restrained people from sup-

porting Muslim. In the same way he commanded a battalion in battle against His Eminence, Husayn (‘a).

These were some wealthy people of that time who strengthened the hands of Ibn Marjana and provided him with their support so that the uprising of Muslim may be suppressed because they possessed wide power in Kufa and had the capability to announce their opposition to Mukhtar even though the majority of people on his side included slaves and retainers. They were also those who overthrew his rule.

However the majority of the people of society in Kufa were having connections with the government and they obtained their livelihood from it as it was originally an army cantonment and the regime had guaranteed its expenses as many people of this area were deprived and in a poor condition.

Asadi, the poet, has described its unsuitable economic life in his panegyric that he composed in praise of a leader in order to obtain his favors and kindness. In that panegyric he says:

“O the generous Aba Talha! Bestow me something from what is given to you. Enliven me, may my life be sacrificed on you as I am helpless and deprived and you’re aware of it.

Or give me barley flour as it is a great rewarding deed.

You know what Allah has said about feeding the orphans, so do not ignore me, sir.

Except for a cup and leather utensil and a discolored book-like fresh saplings, do not possess anything else.

And the covering sheet patched with leather that I am selling for a loaf of bread. And the firm saddle that I have been lent is sufficient for every respected guest.”[215]

You can see how poverty and deprivation has impelled him to beg in these lines. This was the same face of destitution that had

squeezed his neck. Shauqi Zaef has opined about these couplets that: "If it is from here that the call for money arose in the Umayyad panegyric. It surrounds their various aspects and it became a basis of life of people. It is natural that it should also form the basis of their art and poetry. Is it not from the important pillars of life? Then how it could not be the important pillar of art? Because in the palm is hidden the sea of life and in the depth of poetry, because only poetry reflects life."216

Economic life has a deep and active impact in the existence of society and it plays an important role in leading the society on the path of good or evil. And it is proved that the crimes and evils they committed was as a result of extreme poverty and deprivation. Or it was due to their greed in obtaining material things. Most of the soldiers who had gone out to fight Imam Husayn ('a) had done so only when Ibn Marjana promised a raise in their stipends.

Anyway, bad economic conditions in Kufa played an active role in failure of Muslim's uprising and dispersing people from around him. At that time Ibn Ziyad generously bestowed riches to leaders and prominent people and they began to oppose Muslim and finally deserted him.

Social Factors

The city of Kufa was a city of many communities and people speaking various languages inhabited it. They differed from each other in habits and mannerisms because they included Arabs, Persians, Nabateans who lived with slaves and other people. It was not considered a pure Arab town like Mecca and Medina. Rather it was a town of homogeneous population. As Yaqubi says, these people migrated to this town as it was considered to be the original Islamic army cantonment. And Muslim soldiers used to be sent for expeditions from this town. War booties were sent to this town continuously as Allah has prescribed, so much so that every

participating soldier's share from the booty of Madayan came to 12,000 units of currency,217 thus that which became a cause to impel the people to move to Kufa was the desire to obtain wealth. Some of these communities were as follows:

Arabs

When Kufa was founded at the hands of the conqueror of Iraq, Saad bin Abi Waqqas, Arabs were attracted to it. They began to compete with each other to relocate to Kufa. In the very beginning, seventy Badr veterans and 300 companions of Shajarah arrived to settle here.218 Ibn Saad in his Tabaqaat has mentioned about 150 companions who were settled in Kufa.219 Saffah says about them that, "It (Kufa) is the best residence of companions and noble men."220

As for the Arab tribes that settled over there, they were as follows:

Yemeni Tribes

Yemeni tribes competed with each other to settle in Kufa. They numbered according to the statements of historians to be 12000 people221 comprised of following clans:

1. Qaza-a

2. Ghasaan

3. Bajeela

4. Khas-a'm

5. Kinda,

6. Hadhramaut,

7. Azd

8. Madhij

9. Himyar

10. Hamadan

11. Nakha.

These were clans that originally belonged to Yemen but who had made Kufa their home. The settled on the west side of the Masjid. And Falhauzen believes that famous tribes of Yemen like Madhij, Hamadan and Kinda became dominant in Kufa and acquired leadership. When Abdul Malik bin Marwan arrived in Kufa and when people of Madhij and Hamadan approached him he said to them, "Except for them I do not see anything for anyone." (That is they are prominent everywhere).

Adnani Tribes

Adnani tribes that settled in Kufa comprised of 8,000 persons. They formed two major groups:
1. Tameem, and
2. Bani Asr.

Bani Bakr Tribes

A number of Bani Bakr clans arrived and settled in Kufa. They were as follows:
1. Bani Asad,
2. Ghitfaan,
3. Muharib,
4. Nameer.

Also other Arab tribes had settled in Kufa which were as follows: Kanariah, Jadeela, Zabee-a', Abdul Qais, Taghlab, Iyyad, Tai, Thaqeef, Aamir and Mazeena.222

Masniyun believes that along with the Quraish tribe there were in Kufa people who were Bedouins at the heart that lived in tents and were camel herders from Bani Daram Tamimi and the neighbors of ancient Yemeni, the Tayy and people of lower middle class from the Rabia and Asad. Also from west and north-west. There was Bakr from east and south-east. There were also elements among the city dwellers from the original southern Arab tribes who had relocated from Hadhramaut. They were of two types: Either they were semi-urbans from Kinda and Bajila and fully urban people from other Yemeni cities and villages, that is the Madhij, Himyar and Hamadan.223

Arab people who came and settled in Kufa at the time of its establishment were a mixture of Yemenis, Nizaris and others, however the Yemenis were more in number. In the same way their influence on social life of Kufa was much more than that of the others.

Tribal Spirit

Tribal spirit reigned over the social tribes of Arabs in Kufa who lived in their particular quarters and people of other tribes had no share in their quarters. And Masniyun believes that the burial grounds in Kufa were also having demarcated areas based on tribal divisions.224 In the same way roads and streets were also named after the tribes that resided in those areas.225 The city became a perfect image of tribal life, so much so that tribal feeling and spirit was at the foremost and tribal bigotry was at the highest. And the tribes resorted to competition for achieving success among themselves just as was seen in the battle of Jamal. This led to a situation when ignorance reigned supreme in the life of Kufa.226

Ibn Abil Hadid has described to us in the following way the tribal spirit that was dominant in Kufa. “In the last period of Hazrat Ali (‘a) the people of Kufa were divided into tribes that whenever a person from a tribe came out and passed through the area of an-

other tribe he used to call out the name of his tribe: O Nakha! O Kinda! Thus young men of that tribe used to gather around him and shout: O Tamimi! O Rabia! And they used to rush to the one who was shouting and they used to beat him up. He used to go towards his tribesmen and call them. They pulled out their swords and fights erupted."

Tribal spirit was the most important element of social life of Kufa which was effectively utilized by Ibn Sumaiyyah to capture Hujr and to quell his uprising. And he used one group of people to defeat another group. In the same way his son took advantage of this phenomenon in order to put down the movement of Muslim, Hani and Abdullah bin Afif Azdi.227

Persians

Along with the Arabs, there resided in Kufa, people of Persian race also, were given the title of al-Humra,228 the red-faced. They inquired about the most powerful of the Arabian tribes. It was said to them that they were the Tameem. And so they signed a peace treaty with them.229 The greatest wave of Persians that came to Kufa and settled there at the time of its establishment comprised of surviving soldiers of the Sasanids who joined the Arab army and fought at their side. They came to be known in history as Humra Dailam. Their number according to historians was four thousand fighters. Their commander was a person, Dailam, with whom they had fought under the command of Rustam at Quddisiya and when the Persians were defeated and Rustam was killed they made peace with Saad bin Abi Waqqas with the condition that they would settle down wherever they liked and they would have treaties with anyone they liked. And that he would appoint a share for them from the Public Treasury.

They entered into a treaty with Zahra bin Juba Tamimi, a victorious general. Saad appointed for them a million as their share in Public Treasury. They became Muslims and participated in the

conquest of Madayan just as they also had share in the conquest of Jeloola. After that they shifted their residence and settled down in Kufa.230

These were some of the people who had settled down in Kufa in large numbers. Falhauzen says they were more than half the total population of Kufa and their population increased so much so that Arab ratio decreased and in the time of Mamun they had become a majority. During that period Persian became the chief language.231

Jahiz says: "The Persian language has great influence on the language of Kufa."232

Anyway, the Persians played an important role in Kufa and a big group of migrants came into being there in such a way that people of Kufa said: "I have come from Humra of Dailam."233

Balazari says, "Ziyad sent some of them to Syria and a group of them to Basra.234

This group took part in numerous Islamic conquests and they were instrumental in the defeat of the Umayyad regime.

Anbat1334

Anbat was one of the tribes that resided in Kufa. They had influenced the social and intellectual life. Historians say: "Anbat did not denote a distinct people. Rather they were Arabs and used the Darami language in their writings. They were natives of rocky parts in the Arab lands but from there they relocated to Iraq and started agriculture. They spoke in their own Darami language."235

They had much influence on the life of Kufa. Abu Amr bin Alaa said to the people of Kufa: "You have the pretensions and cheeki-

ness of the Anbat and we have the personality of the Persians and their foresight."[236]

Tabari narrates: "A man from Bani Abas took a man from Nihawand, called Dinar as a prisoner. He used to frequent Abasi and gave him gifts. In the rule of Muawiyah he came to Kufa and stood among the people. He told them: 'O people of Kufa! You are of the first who superceded us and were the best of people and took up your responsibility during the time of Umar and Uthman and after that you changed it and four qualities were acquired by you: Miserliness, deceit, betrayal of trust and poverty as none of them existed in you. I became with you and saw that they existed in your posterity and after that realized from where you have come.'"[237]

De Bond believes that the society and morals of Kufa underwent a great transformation in the past during the period of Muawiyah bin Abi Sufyan[238] and it is natural that Anbat caused a great part of this change.

Syrians

The fourth element that took part in the creation of Kufa was the Syrians. They had spread in Iraq before Islamic conquest and an exceeding number of them settled at Tigris and some of them at Hira and Kufa. They developed relations with the Kufaites and were influenced by their habits and behavior because social life, as the scholars of social sciences say, is a life of giving and accepting influence. Every human accepts influence and to those are around him he leaves his effect.

These were some of the elements that contributed to the formation of society in Kufa. These people were not pure Arabs. Rather they were mixed races and the majority among them was Arab as they were dominant majority of the province. The religious customs

and social habits were formed under the Arab influence in the same way the Arabs had the last word in that province'

Religious Groups

The Kufan society was not made of people following one and the same religion. Rather people of every religious denomination resided in Kufa and each followed its particular religious customs. Some of the major religious groups were as follows:

1. Islam

Islam was the religion of the majority of Arabs who had settled in Kufa and the cause of the establishment of this town was that it was a garrison of soldiers who fought for Islam under the control of the regimes. They were actually expected to fight Jihad for the Islamic faith but most of them lacked this sincerity and they had joined the army due to greed and to earn booties from war prescribed by Allah for religious fighters. Social scientists have emphasized that social change, alone, developed after generation and generations and the society in the same way protected their habits and practices that they had received from their ancestors. Dua to this the Kufian society was involved in intellectual movements that were opposed to Islam and few dangerous groups existed among their ranks as we shall explain in the following pages:

A - Khawarij: The reciters of Quran and those who had blackened their foreheads in prostrations had acquired this faith. When in Siffeen, Qurans were raised aloft on the spears they compelled the Imam to accept arbitration after Muawiyah was defeated and almost routed. Imam accepted this against his will and warned them of deceit and humiliation. But he could not influence them and they remained obstinate upon their belief and when they realized that they have been misguided, they came to the Imam and said: "We had become disbelievers and have repented. You also

express your regret and confess to your disbelief, so that we may accompany you!"

Imam refused to do this. They separated from His Eminence and selected for themselves the slogan of, "There is no command except of Allah's!" They fell into falsehood and went astray. The Imam fought against and killed a large number of them. However some of them survived and they continued actively to spread their views and played an important role in fighting against Imam Hasan ('a) who was finally compelled to sign the peace treaty with Muawiyah. In the same way most soldiers sent by Ibn Ziyad for battle against Imam Husayn ('a) were from the Khawarij, who harbored enmity against Imam Amirul Momineen ('a). They displayed this enmity before his pure son in the battle of Karbala and took revenge from him.

B - Umayyad Party: These persons were the representatives of the nobles of Kufa and their leaders. Like Qais bin Ashath, Amr bin Hajjaj Zubaidi, Yazid bin Harth, Shabt bin Rabi', Amr bin Hareeth and Umar bin Saad. They were having loyalty to Bani Umayyah and believed that they were superior to Ahlul Bayt ('a) in the matter of Caliphate and leadership of the community. They played an important role in quelling the uprising of Muslim and they instigated people to participate in war against Imam Husayn ('a).

C - Shias: They had faith in the loyalty to Ahlul Bayt ('a) and considered them a religious necessity. Shias of Kufa displayed sincerity in their love and loyalty to Ahlul Bayt ('a) and the signs of their devotion were as follows:

1.They used to deliver sermons to the people regarding the events related to Ahlul Bayt ('a) in which they praised and described the merits and greatness of Ahlul Bayt ('a) and they told the people about the examples of justice and truthfulness that they had witnessed during the rule of Imam Amirul Momineen ('a).

2. They wept profusely remembering the calamities and tortures that they bore during the reign of Muawiyah and the insults they

had to suffer. However they did not show exemplary sacrifice in the path of their faith. Their friendship was merely a sort of human kindness and it was not based on firm religious belief. They separated from Muslim and abandoned him to become a morsel in the hands of the oppressive Ibn Marjana. Balazari has narrated that in Karbala when they saw that swords and spears were hacking at the blessed body of the beloved grandson of the Messenger of Allah (S) they wept and prayed to God: "O God! Send Your help to the son of the daughter of Your Messenger!" One of them glanced at the suppliant and said in ridicule, "Why don't you rush to help him instead of just praying?" Imam Husayn ('a) differentiated them from True Shias and shouted at them: "O Shias of the progeny of Abi Sufyan!"

The fact is that except for a small group, the majority were not true Shias. The small group of real Shias joined Imam Husayn ('a) and was martyred with His Eminence. In the same way a large number of them were lying in the dark dungeons.

Anyway, the Muslims of Kufa were not following a single faith. They were having some dangerous groups among them.

2 .Christians

Among the people that settled down in Kufa were the Christians who had arrived in Kufa after the downfall of the glory of Hira. They settled down in Kufa and constructed some churches for themselves. They had a church at the back of the great mosque of Kufa.239 They were having two bishops, one following the Nestorian church and the other, Jacobite.240 There were two major tribes among them:

A.Taghlib Christians: They had settled there since the time Saad laid the plans of Kufa. This tribe commanded respect and earned glory.241 People of this tribe refused to pay the Jizya tax and Umar was helpless and instead allowed them to pay Sadaqah like other Muslim subjects.242

B.Christians of Najran: They settled down on the outskirts of Kufa during the caliphate of Umar and their locality came to be known as "Najraniyyah".243

Christians were employed in many government posts. Such that Abu Musa Ashari had Christian scribes244 and Walid bin Uqbah, the governor of Uthman appointed a Christian in charge of the office of caretaker of mosques near Kufa.245

Christians mostly followed the occupation of money-changer in Kufa and they established markets for this purpose.246

These special banks during difficult times in the province loaned funds to the local government and the government used to distribute these funds among people with potential of staging uprisings so that such rebellions may be avoided. Ibn Ziyad also borrowed from them to pay the nobles in order to quell the uprising of Muslim.

Anyway, the population of Kufa was a mixture of Muslims and Christians and relations between the two groups were extremely strong.

3.Jews

Jews came and settled down in Kufa since the 20th year of the Hijrah247 and the majority of them arrived from Hijaz after they had been expelled from there by Umar bin Khattab.248 They lived in a separate area in Kufa which was associated with their name and they also had a synagogue there. The traveler Binyamin writes: "Seven thousand Jews lived in Kufa. There was a grave over there that they considered sacred and circumambulated around it. They had built a synagogue over this tomb."249

They mostly followed occupations like that of goldsmith etc. and other professions that the Arabs disliked'The Jews harbored deep animosity to the Holy Prophet (S) because he had destroyed a

large number of them and humiliated and defeated them in every confrontation. According to some researchers they played a prominent role in the massacre of Karbala so that by killing the grandsons and progeny of the Prophet they may extract their revenge'

Here we conclude our discussion regarding the various religious groups that dominated the population of Kufa and which played important roles in movements of Jihad and military actions of that area.

Military Organization

The city of Kufa had been initially established as a military cantonment to house the soldiers of the Islamic army. The army was organized on the basis of tribal divisions. It was divided into platoons and divisions according to the clans and tribes they belonged to. The divisions of the army were as follows:

Seven-division System

The army was divided into seven major divisions based on tribal differences inspite of the fact that all of them were supposed to be fighting for Islam and Allah. And tribal feeling dominated them to a great extent and it had not decreased a bit. The organization was as follows:

First Division: This division consisted of Kinanah and those who had peace treaties with them from the Abyssinians and the Jadilah who were, since the days of Saad, obedient to the governors of Quraish and they acted loyally to the Bani Umayyah and their governors.

Second Division: Qazaa-a, Ghassaan, Bajeelah, Khath-a'm, Kinda, Hadhramaut and Azd.

Third Division: Madhij, Himyar, Hamadan and their confederates who were distinguished for their enmity to Bani Umayyah and their support for His Eminence, Ali (‘a) and his children.

Fourth Division: Tameem and other Arab tribes and their confederates. Fifth Division: Asad, Ghitfaan, Muharib, Zabi-a’, Taghlib and Nameer. Sixth Division: Iyyad, A’k, Abdul Qais, Ahle Hijr and Humra.

Seventh Division: Tayy.250

These seven groups were present in the tribal battalions of the army. This system was followed so that general soldiers may participate in the battles that may occur in that period and that they may share in the war booty that is distributed after returning from the battles. Kufa was divided in this manner till the year 50 A. H. However Ziyad bin Abih, the governor of Iraq changed it and converted it into a four-division army as follows:

1. People of Medina, Amr bin Hareeth was appointed over them.

2.Tameem and Hamadan, Khalid bin Arafta was their commander.

3.Rabi-a, Bakr and Kinda, Qais bin Walid bin Abde Shams controlled them.

4. Madhij and Asad,251 Abu Burdah bin Abu Musa was their commander-in-chief. The reason why Ziyad took this step was that he wanted to make whole of Kufa his military regime. Thus he chose only those persons as commanders who were known for their loyalty to the government. Ibn Ziyad solicited their assistance in suppressing the uprising of Muslim. In the same way some of them were appointed as commanders of the battalions that the tyrant had dispatched to fight Imam Husayn (‘a). Thus Amr bin Hareeth and Khalid bin Arafta were commanders of that army.

Military commanders are chosen from those who hold a social position and are well known for harshness, courage and experience in war.252 The commanders of all the four divisions were under the control of the government and the connection of the government with the people was also maintained through them, that in view of their great importance in the province, Imam Husayn (‘a) wrote to them and requested them to help and support him.253

Experts of Tribal Affairs

The government relied upon the U'rafa.254 They solved the problems of the tribes and distributed allowances among them, and also helped in maintaining public registers that recorded the names of men, women and children. In the same way they recorded births in order to secure from the government stipends for the newborns. Names of people who died used to be deleted from those registers by these officers.255

In the same way they also bore the responsibility of maintaining law and order and during hostilities they used to mobilize people for joining the army and used to encourage them in this regard. They used to report to the government about those who refused to join the armed forces.256 If the U'rafa fell short in their duties or went beyond their power they used to be punished very severely by the government.257

One of the important causes of the people leaving Muslim was the activity of these U'rafa because they discouraged the people from joining the movement and spread fear and rumors among them.258 In the same way they played an active role in instigating people to join forces against Imam Husayn (‘a).

With this we conclude our discussion on the salient features of social life in Kufa as their understanding is necessary from the aspect of their effect on the failure of the uprising.

The Tyrant Ibn Marjana

To understand fully the failure of Muslim's revolt, it is necessary to know about the tyrant, Ibn Marjana's coup d'etat and to learn about his life, characteristics and the plan he resorted to, to quell the uprising. Therefore we present the following points for our readers:

Birth of Ibn Marjana

This tyrant was born in the year, 39 A. H.[259] He created disasters and difficulties on the earth. Thus he was 21 when he put to the sword the beloved grandson of the Messenger of Allah (S). Sources available to us do not specify the place of his birth.

Parents

His father was Ziyad, the son of Sumaiyyah. He was among the elements of mischief and corruption on the earth. Such that, he blinded people and had them crucified on trunks of palm trees, and merely on the basis of suspicion or allegations he punished innocent people. Thus he put the area of Iraq into untold misery and sorrow.

Ibn Ziyad's mother was Marjana, a Magian woman[260] well-known for her wantonness. Ubaidullah Tamimi mentioned her in the presence of Ibn Marjana and said, "Umar bin Khattab has said: O God! I seek Your refuge from fornicating women and from children of fornicating women." Ibn Ziyad was disturbed by these words and he replied, "Umar said: No child remains for nine months in its mother's womb but that it comes out as a fool."[261]

Ziyad left Marjana and Shiruyah married her.[262]

Upbringing of Ibn Marjana

That tyrant was brought up in the house of crime. He spent his early childhood in the house of his stepfather, Shiruyah, who was not even a Muslim. When he grew up he was taken up by his father, Ziyad and trained to cause bloodshed and oppress the people. He was brought up to practice deceit and employ intrigue. In other words he inherited all the evil traits of his father, like cruelty and getting pleasure by doing bad to people. He was not less cruel than his father. That tyrant has himself mentioned in one of his speeches:

"I am Ibn Ziyad, I am most resembling the one who walks the desert. And I am having no resemblance to the paternal or maternal uncle."263

Like his father he was harsh and firm on committing evil and he very much distant from truth.

Characteristics of Ibn Marjana

Of his prominent psychological characteristics were cruelty and obtaining pleasure through bloodshed. He arrested a Khawarij woman, cut off her limbs and ordered that she be exhibited in the market place.264

Hasan Basri has described him as a senseless young man who shed a lot of blood.265

Muslim bin Aqil said about him: "He laps the blood of Muslims and kills the life of those whose killing Allah has forbidden and he sheds blood on the basis of anger, enmity and suspicion, while he is busy in vain pastimes, in such a way as if he has not done anything."

He was arrogant and he did not heed the advice of anyone. For example Aaez bin Amr Sahabi came to him and said: "My son! I have heard the Messenger of Allah (S) say: The worst ruler is one who is cruel and who oppresses the people. So take care that you don't become such."

These words hit him sharply and he screamed, "Sit down! You are the rubbish of the companions of the Messenger of Allah (S)."

Aaez objected against him and said, "Is there rubbish among them? Rubbish is after them and among those other than them."[266]

During his governorship of Basra he became well known as a deceitful man and a trickster with regard to the people. Motal bin Yasar advised him to leave such acts, saying, "I have heard the Messenger of Allah (S) say: There is none that is appointed as ruler who acts deceitfully with the people except that Allah deprives him from Paradise."[267]

These were his personal and psychological characteristics. As for his physical traits, they were as follows:

Bad Accent

The tyrant was brought up in the house of his mother, Marjana, who was not Arab. He learnt her accent and was not able to understand Arabic. For example he often used to say: "Open up your swords!" While he meant to say: "Pull out your swords!" Yazid bin Mufrag in his poem had alluded to Ibn Ziyad's faulty Arabic:

"On the day when you opened your sword from far away, you destroyed it, as all your actions were destructive."

During a conversation with Suwaid, Ibn Ziyad said, "Sit on the buttocks of the floor!!"

Suwaid ridiculed him saying, "I didn't know the floor had buttocks!"[268]

He pronounced the 'h'a' of Arabic as 'ha'. Thus asked Hani: "Are you Haroori today?" While he meant to ask him if he had joined the Khawarij (H'aroori). He also used to pronounce the Arabic alphabet of 'A'ain' as ordinary 'a' and the Arabic 'q' as 'k'. One day he said, "M*an kaatalna kaatalna!*" Actually he meant to say: "*Man Qaatalna Qaatalna*!" which means that we shall fight those who want to fight us.[269]

Gluttony and Debauchery

Historians say: He was a glutton and he had a voracious appetite. He ate five times a day and his last meal of the day used to be a donkey leg. His meal was concluded only after eating this. If a full lamb or a kid was brought to him, he used to finish it off alone.[270] In the same way he was a sex maniac. On the night he entered Kufa he slept with a woman named, Umme Nafe, the daughter of Ammarah bin Uqbah bin Abi Muit.[271]

These were his salient physical characteristics.

Ibn Ziyad's Rule in Basra

Muawiyah gave him the governorship of Basra and entrusted him with authority upon the affairs of Muslims at a time when he was in the prime of his youth and given to arrogance and pride. He ruled Basra in the same way as his father had. Because he also killed on the basis of mere suspicion and allegation. And he considered the innocent as criminals and the sinners as innocent ones. Muawiyah trusted him and was pleased with his manners. Therefore he also proclaimed for him the governorship of Kufa. But Muawiyah died before dispatch of this appointment letter.

Yazid's Dislike for Ibn Marjana

Yazid hated Ibn Marjana very much. This was due to some matters, most important of whom was that his father, Ziyad had objected to his father, Muawiyah when he wanted to appoint Yazid as the next caliph because Yazid was a profligate and always involved in evil vices.

Yazid wanted to dismiss Ubaidullah from the governorship of Basra and take away all his powers but when Imam Husayn ('a) announced his uprising and he sent Muslim as his emissary to Kufa to take the allegiance of the people for him, Sarjun suggested to Yazid that he allow Ibn Ziyad continue as the governor of Basra and at the same time appoint him as the governor of Kufa also and order him to quell the uprising. Yazid accepted this suggestion and the whole of Iraq came under the control of Ibn Ziyad. Ibn Ziyad took over the province in an iron fist and strived by all his might to suppress the uprising so that through it he may be able to get into the good books of Yazid and to gain the affections of the Umayyad clan.

Plan for Coup d'etat

In spite of his young age Ibn Ziyad was an expert politician and he had mastered the art of conducting coups and knew well how to turn unfavorable circumstances to his advantage. He succeeded through deceit and intrigue to get the control of the garrisons of Kufa and quell the revolt. The main points of his master plan were as follows:

1. Spying on Muslim in order to gain intelligence about his matters.

2. He spread such fear and rumors that it created an atmosphere of terror in Kufa and the people became concerned with their own

selves. In this way he was able to prevent them from interference in any way, in the political events of that time.

3. He bribed the nobles and upper class people so that they would always be at his beck and call and he could use them in any way whenever he liked. These people created disunity among the tribes and defeated Muslim's forces.

4. He worked out a cunning plot regarding Hani and had him arrested as he was a prominent man of the province. Through this he was able to remove a very important factor of the uprising.

These were some of the dangerous points of the plan of the tyrant, Ibn Ziyad, by which he was able to dominate the circumstances and to destroy the revolt and finally to mobilize forces to slay the beloved grandson of the Messenger of Allah (S).

Muslim bin Aqil

As for Muslim bin Aqil, he was an emblem of piety in Islam and extremely precautious and careful and in his behavior he did not deviate in any way and never resorted to any kind of deceit and fraud even if political victory depended on it. In this regard he acted on the manner of his uncle, Amirul Momineen ('a). Moreover, he was not sent to Kufa as an absolute ruler that he could have acted in any way he liked. His responsibility was only to take allegiance on behalf of the Imam and to find out the true position of the Kufians. So that if he found it favorable he would ask Imam Husayn ('a) to proceed to Kufa. Apart from this he did not have any other responsibility as we have already explained in the previous discussions.

Thus we end our discussion about the failed uprising of Muslim, which was the beginning of the tragedy of Karbala and the initial point of the deep pains. Along with this we conclude the second volume of this book.

- 1. Ad-Daulatul Amawiya fish Shaam, Pg. 54
- 2. Tadkiratul Khawaas, Pg. 237
- 3. Tadkiratul Khawaas, Pg. 237-239, Ibne Asakir, Tarikh 14/207
- 4. Al-Bidayah wan Nihayah: 8/148
- 5. "Ashdaq" had got this title due to his boastful way of speaking (that is he did not accord respect to anyone). It is said that he was given this title because his chin was crooked. This matter is mentioned in Al-Bayan wat Tibbiyyin 1/315. And it is said that due to his excess badmouthing about His Eminence, Ali he was affected with crookedness of the throat. This point is mentioned in Mojam ash-Shoara, Pg. 231
- 6. Dhahabi, Tarikh Islam 4/268
- 7. Simtun Nujoomul Awaali 3/57
- 8. Majmauz Zawaid 5/240
- 9. Al-Futuh 5/38-43
- 10. Khwarizmi, Maqtal 1/193
- 11. Ibne Athir, Tarikh 4/23
- 12. Tabari, Tarikh 5/375
- 13. Surah Rum 30:60
- 14. Seer A'laamun Nubla 3/298
- 15. Tabari, Tarikh 5/357-358
- 16. Al-Lohoof, Pg. 16-19
- 17. Tabari, Tarikh 5/354
- 18. Muqarram, Maqtal, Pg. 144 quoted from Dhakeeeratud Daarain, Pg. 224
- 19. Al-Akhbar at-Tiwal, Pg. 161
- 20. Aqida was Shariyat dar Islam, Pg. 69
- 21. Al-Irshad, Pg. 2/36
- 22. Maqatilut Talibiyyin, Pg. 99
- 23. Ansaab al-Ashraaf 3/369. Al-Imamah was Siyasah 4/2. Tabari, Tarikh 5/352
- 24. Al-Futuh 5/44. Mufeed, Irshad 2/37
- 25. It is mentioned in Tarikh Yaqubi that: "And they don't have any Imam except you."
- 26. Irshad, Pg. 2/38
- 27. Ansaab al-Ashraaf 3/370

- 28. Ansaab al-Ashraaf 3/370. Matalibus Su-ool fi Manaqib Aaali Rasool 2/31-32
- 29. Tadkiratul Khawaas, Pg. 237. Sayyid Mahmud Qadani, As-Siraatus Sawi min Manaqib Aalin Nabi from facsimile copy at Imam Amirul Momineen Library and Masudi has narrated it in gist in Muruj az-Zahab 3/54
- 30. Waseelatul Maal, Pg. 185. Ibne Sabbagh, Al-Fusul al-Muhimma, 184
- 31. Ansaab al-Ashraaf, Part I, Vol. 1
- 32. Biharul Anwar 44/337
- 33. Al-Lohoof, Pg. 15
- 34. Al-Wafi fil Masaalatush Sharqiya 1/43
- 35. Ad-Darul Maslook fi Ahwaalil Anbiya wal Awsiya 1/107, from written manuscripts at Imam Hakim Library
- 36. Ma'al Husayn fi Nahza, Pg. 157
- 37. Al-Akhbar at-Tiwal, Pg. 230
- 38. Waseelatul Maal, Pg. 186 from written manuscripts at Imam Hakim Library
- 39. The two were Hani bin Hani Sabi-I and Saeed bin Abdul-lah Hanafi
- 40. Tabari, Tarikh 5/353
- 41. Ibne Athir, Tarikh 4/21
- 42. Muruj az-Zahab 2/54
- 43. Tabari, Tarikh 5/354
- 44. Al-Akhbar at-Tiwal, Pg. 230. Ibne Athir, Tarikh 4/21
- 45. Al-Irshad, Pg. 2/39-40
- 46. Al-Irshad, Pg. 2/40, Hadaiq al-Wardiya 1/114
- 47. Mojam al-Buldan 2/343
- 48. Ansaab al-Ashraaf 3/334
- 49. Al-Irshad, Pg. 226. Ibne Athir, Tarikh 4/22 and it is said that Muslim arrived at the house of Muslim Ibne Ausaja or Hani Ibne Urwah. This is mentioned in Al-Isabah1/332 and Tahdhib at-Tahdhib 2/349
- 50. Ash-Shahid Muslim bin Aqil, Pg. 103
- 51. Hadaiq al-Wardiya 1/125 from written manuscripts at Imam Kashiful Ghita Public Library
- 52. Tabari, Tarikh 5/355

- 53. Abi Faraas, Sharh Shaafiya 1/90 from written manuscripts at Imam Hakim Library. Ibne Numa, Matheer al-Ahzaan, Pg. 26
- 54. Wajidi, Dairatul Ma'arif 3/444. Haqaiq al-Akhbar an Daul al-Bihar, Rauzatul Ayaan Akhbar Mashaheeruz Zamaan, Pg. 67. By Muhammad bin Abi Bakr (d. 730 A.H.) from written manuscripts at Imam Hakim Library. In Manaqib Imam Ali bin Abi Talib (a.s.), Pg. 13 it is mentioned that Noman said: "O people of Kufa, the son of the daughter of the Messenger of Allah is better for you than the son of the daughter of Bajdal."
- 55. Abul Fida, Tarikh 1/189
- 56. Tabari, Tarikh 5/375
- 57. Muruj az-Zahab 3/54. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 86 from facsimile copy at Imam Hakim Library. Tahdhib at-Tahdhib 2/349. Al-Isabah 1/333. Hadaiq al-Wardiya 1/117. Seer A'laamun Nubla 3/306
- 58. Ansaab al-Ashraaf 3/378
- 59. And in the narration of Balazari: "All the people of Kufa are with you."
- 60. Tabari, Tarikh 5/375
- 61. Muawiyah appointed Noman bin Bashir Ansari Khazraji as the governor of Kufa after Abdur Rahman bin Hakam. He was a friend of Uthman and harbored malice towards Ali and spoke ill of him. He fought against His Eminence in the battle of Jamal and Siffeen and he sincerely endeavored to strengthen Muawiyah's regime.
  He was one to lead ferocious plunder attacks on various provinces of Iraq.
  Scholars say: He was opposed to Yazid and would have liked to see his kingdom destroyed upon the condition that the caliphate returns to the family of Ali. It is surprising that when Yazid oppressed the people of Medina and for three days made it lawful for his mercenaries, this man, that is Noman, did not help them with his countrymen and community. In Al-Isabah 3/559 it is mentioned: When Yazid died, Noman called people to Ibne Zubair and later towards him-

self so that Marwan fought with him and he died in the year 65 AH. He was an expert poet and his Collected Works have been published lately.

- 62. Seer A'laamun Nubla 3/306
- 63. Ibne Athir, Tarikh 3/22
- 64. Ad-Daulatul Amawiya fish Shaam, Pg. 41
- 65. Ibne Athir, Tarikh 3/297
- 66. Ibne Athir, Tarikh 4/22
- 67. Tabari, Tarikh 5/356
- 68. Ibne Athir, Tarikh 3/23
- 69. Al-Bidayah wan Nihayah 8/152
- 70. Tabari, Tarikh 5/357
- 71. Seer A'laamun Nubla 3/299
- 72. It is an Arabian proverb: "He has done justice that shot arrows at Qarra". "Qarra" was a well-known Arab tribe. In the battle between Quraish and Bakr bin Abd Manat bin Kinana, Qarra, a group of archers, sided with the Quraish. When the battle started a group began to shoot arrows at them. At that time a man said, "He has done justice that shot arrows at Qarra". (Kitabul Amthal, Pg. 137, (Tr.)
- 73. Tabari, Tarikh 5/358
- 74. Tabari, Tarikh 5/359
- 75. Muqarram, Maqtal Husayn (a.s.) Pg. 165
- 76. The Governor's palace (castle of the ruler): It was the first building to be constructed in Islam and Saad bin Abi Waqqas has got it constructed but its signs were completely obliterated like the signs of all the buildings of Kufa except the Jame Mosque. The department of archeology in Iraq tried to locate the foundation of this edifice and they have excavated it. Their research has shown that the palace was surrounded by an outer boundary and it includes the four walls. Its length was approximately 170 meters and it was four meters high. Every portion has six semi-circular towers that guarded it except for the northern portion which had two towers. The distance between each tower was 24.60 meters. The height of this boundary with the towers was around 20 meters. The castle was having very solid constructions and it had been con-

structed in such a way that it offered absolute security and defense against external attacks.

This matter is mentioned in the book, Sketch of Kufa City, by Dr. Kazim Janabi, Pg. 135-155. I have seen it many times and studied many of its relics. Some of its original gates are having canopies for the palace guards, which are now ruined and only some of its relics have survived. There are some rooms on one side that at that time served as prison cells and they are constructed in a strange fashion. On the other side were kitchens that Ustad Janabi has not indicated. The engineers had made this edifice impregnable so that it may easily repel attacks and withstand sieges.

- 77. Maqatilut Talibiyyin, Pg. 100
- 78. Al-Fusul al-Muhimma, 185, Waseelatul Maal, Pg. 186
- 79. Al-Futuh 5/67
- 80. Murujuz Zahab 3/59
- 81. Al-Ahkbaar at-Tiwaal, Pg. 233
- 82. Al-Ahkbaar at-Tiwaal, Pg. 233
- 83. Al-Bidayah wan Nihayah 8/153. It is famous among the historians that Shareek was in the house of Hani and not in his own house, because he lived in Basra and he had come to Kufa with Ibne Ziyad.
- 84. Al-Ahkbaar at-Tiwaal, Pg. 234. Maqatilut Talibiyyin, Pg. 101. Ibne Athir, Tarikh 4/26. Some historians have opined that one who invited Muslim to kill Ibne Ziyad was Hani Ibne Urwah as mentioned in Al-Imamah was Siyasah 2/4.
- 85. Maqatilut Talibiyyin, Pg. 101. It is mentioned that Hani did not like that Ibne Ziyad should be killed in his house.
- 86. Maqatilut Talibiyyin, Pg. 101. Maqtal Abi Mikhnaf Pg. 43 it has come that he recited the following couplets:

"What are you waiting for that you did not welcome Salmi. Say welcome to him and to all those who say welcome to him. It is not worth drinking that which comes to me when I am thirsty. And I die and my death is in it.
If you fear to cast a glance at Salmi you shall never be able to

remain safe from his intrigue."
And in Futuh 5/72 and Al-Akhbar at-Tiwal, Pg. 236 it has come that he recited the following couplet:

"Regarding Salmi in his opportune time what are you waiting for? Because he is such that his friendship has weakened and his separation has been decided.

- 87. Maqatilut Talibiyyin, Pg. 101
- 88. Ibne Athir, Tarikh 3/26 and Maqatilut Talibiyyin, Pg. 102
- 89. Ibne Athir, Tarikh 4/26
- 90. Al-Ahkbaar at-Tiwaal, Pg. 235 and in Tarikh Ibne Athir 4/27 it is mentioned: Hani told Muslim: If you had killed him you would have killed a transgressor, a sinner and an infidel who betrayed trust. Ibne Numa says that Hani's wife implored Muslim in the name of God that he must not kill Ibne Ziyad in her house. When Hani came to know about it, he said, "She has killed herself and me and she is standing for that which has fled her."
- 91. Tabari, Tarikh 5/363-364. Al-Aghani 6/59
- 92. Khutabah dar Sadr-e-Islam 2/13
- 93. Nahzatul Husayn, Pg. 71-72
- 94. Raihaanatur Rasool, Pg. 178
- 95. Ibne Athir, Tarikh 4/25-26
- 96. Al-Ahkbaar at-Tiwaal, Pg. 236
- 97. Tabari, Tarikh 6/233
- 98. Mukhtar Thaqafi Aaina Asr Amawi, Pg. 69-70
- 99. "Hayaa", it is narrated that it also denotes the stipulated allowance from the Public Treasury.
- 100. Ibne Athir, Tarikh 4/27-29
- 101. Muruj az-Zahab 3/57, Simtun Nujoomul Waali 3/61. Dhahabi, Tarikh Islam 4/170 & 304 and 301 has related his statement in another way also which is different from the version generally quoted by famous historians.
- 102. Al-Futuh 5/83
- 103. Ibne Athir, Tarikh 4/28-29
- 104. Ibne Athir, Tarikh, Pg. 29

- 105. And in the narration of Tabari Vol. 5/267 it is mentioned: "Are they leaving me to their enemies?"
- 106. Shuraih Qadhi was related to a poet of Kinda. This is mentioned in Kamil Mubarad, Pg. 21
- 107. Ibne Athir, Tarikh 4/30. In Tahdhib at-Tahdhib 2/351 it is mentioned: Hani told Shuraih: "O Shuraih, fear for Allah, he would kill me."
- 108. Ibne Athir, Tarikh 4/30
- 109. In Muruj az-Zahab 2/60 it is mentioned: These couplets are by an anonymous poet. In Aghani 13/35 and in Jumharatul Ansaab, Pg. 228 they are considered to be of Akhtal. In Maqatilut Talibiyyin, Pg. 110 they are considered to be written by Abdullah bin Zubair Asadi. And in Tabari 5/379-380 by Farazdaq and in Ahkbaar at-Tiwaal, Pg. 242 by Abdur Rahman bin Zubair Asadi and in Lisanul Arab 4/502 by Sulaym bin Salam Hanafi.
- 110. Timaar is the name of a room on the top of the royal palace, and Muslim was killed in that place and from there his body was thrown down. Thus what Ibne Abil Hadid has written in Sharh Nahjul Balagha 5/237 that it was a wall, is incorrect.
- 111. Hayatush Sha'ar fil Kufa ilaa Nihayatul Qarnuth Thani lil Hijrah, Pg. 463-464
- 112. Ibne Athir, Tarikh 4/30. Ibne Shahr Aashob, Manaqib 4/92
- 113. Tahdhib at-Tahdhib 2/351. Dhahabi, Tahdhib at-Tahdhib 1/150 from facsimile copy at Amirul Momineen Library
- 114. This slogan used to motivate the fighters in battle to fight with greater fervor and also contains the glad-tidings of victory.
- 115. Ibne Athir, Tarikh 4/30
- 116. Al-Bidayah wan Nihayah 8/154. Al-Futuh 5/85-86
- 117. Ibne Athir, Tarikh 4/30
- 118. Ibne Athir, Tarikh Pg. 31
- 119. Tabari, Tarikh 5/370-371
- 120. Al-Futuh 5/87
- 121. Abul Fida, Tarikh 1/189-190, Ibne Athir, Tarikh 4/31

- 122. Ad-Darul Maslook fi Ahwaalil Anbiya wal Awsiya 1/108
- 123. Jurairi, Maqamat 1/192
- 124. Al-Futuh 5/87
- 125. Al-Ahkbaar at-Tiwaal, Pg. 239
- 126. Ibne Athir, Tarikh 4/31. And in Al-Futuh 5/88 it is mentioned: Previously she was the wife of Qais Kandi and after that she married a man from Hadramaut named Asad bin Bateen and she bore a son who was called Asad
- 127. Dhahabi, Tahdhib at-Tahdhib 1/151
- 128. Ibne Athir, Tarikh 4/31
- 129. Tabari, Tarikh 5/372
- 130. Ansaab al-Ashraaf 5/314
- 131. Al-Imamah was Siyasah 4/2
- 132. Ad-Darul Mamlook 1/108
- 133. Al-Futuh 5/90
- 134. Al-Futuh 5/92-93
- 135. Ibne Shahr Aashob, Manaqib 4/93
- 136. Ibne Shahr Aashob, Manaqib 4/93
- 137. Ad-Darun Nazeed, Pg. 164. translation of Nafasul Mahmoom, Pg. 52
- 138. Baihaqi, Al-Mahasin wal Masawi 1/60
- 139. Al-Futuh 5/93
- 140. Muqarram, Maqtal Husayn, Pg. 159
- 141. Juramiqa is a non-Arab tribe that lived in Mosul
- 142. Al-Futuh 5/93-94
- 143. Tabari, Tarikh 5/374
- 144. Hayatush Sha'ar fil Kufa, Pg. 371-372
- 145. Ibne Athir, Tarikh 4/33
- 146. Al-Futuh 5/94-95
- 147. Al-Futuh 95-96
- 148. Al-Irshad, 2/58-59. Ibne Athir, Tarikh 4/33
- 149. Abi Mikhnaf, Maqtal Pg. 54
- 150. Al-Irshad, 2/59
- 151. In Al-Irshad, 2/60 it is mentioned: Amr bin Hareeth sent his slave and he brought a cup that had a kerchief and a vessel covering it. He poured water in it and told him: Drink!
- 152. Ibne Athir, Tarikh 4/34

- 153. Al-Futuh 97-99
- 154. Jawahirul Matalib dar Manaqib Imam Ali Ibne Abi Talib (a.s.) Pg. 2/268
- 155. Ibne Athir, Tarikh 4/34. Al-Irshad, 2/61
- 156. Ibne Athir, Tarikh 4/34 and in Tabari 5/376 it is mentioned: I owe 700 dirhams and in Al-Ahkbaar at-Tiwaal, Pg. 241 it is said: I owe 1000 dirhams.
- 157. Tabari, Tarikh 5/376
- 158. Al-Irshad, 2/61
- 159. Tabari, Tarikh 5/377
- 160. And in Al-Irshad, 2/61 it is mentioned: "As for his dead body, after we have killed him, it is not important for that what we do with it."
- 161. Al-Futuh 5/101
- 162. Al-Futuh 2/102-103. And in Tarikh Ibne Athir 4/35 and Irshad 2/63 it is mentioned that Muslim did not speak to Ibne Ziyad after he had resorted to foul language
- 163. Tabari, Tarikh 5/378
- 164. Al-Futuh 5/103
- 165. Muruj az-Zahab 3/59
- 166. Ibne Athir, Tarikh 4/35-36
- 167. Ashath bin Qais was named such because of his baldness. His real name was Sa'ad bin Karb. He was killed 40 days after the martyrdom of Amirul Momineen (a.s.). He was 63 at that time. This is mentioned on Pg. 35 of Tarikh as-Sahaba. But Muhammad bin Ashath's mother, Umme Farwa was the sister of Abu Bakr from her father's side. This is mentioned in Ar-Riyadhul Mustab, Pg. 8
- 168. Muruj az-Zahab 3/59
- 169. And it is mentioned in a report: "Do you know his position in his town?"
- 170. Al-Futuh 5/104
- 171. Ansaab al-Ashraaf 2/340. Al-Futuh 5/105
- 172. Abdur Rahman bin Haseen stood up to revenge the killing of Hani and killed Rashid. And he says about this: I killed Rashid Turki and I attacked him with a white sword

and through this I have pleased the Holy Prophet (s.a.w.s.). This matter is mentioned in Ansaab al-Ashraf, Vol. 2/340

- 173. Al-Futuh 5/105
- 174. Miraat az-Zamaan, Pg. 85
- 175. Ansaab al-Ashraaf 2/341. Diwan Bu Aswad, Pg. 102
- 176. Ansaab al-Ashraaf 2/341. Khwarizmi, Maqtal 1/215
- 177. Ibne Shahr Aashob, Manaqib 4/94
- 178. Al-Manaqib wal Mathalib, Pg. 172
- 179. Muruj az-Zahab 3/60
- 180. Ansaab al-Ashraaf 2/342
- 181. Tabari, Tarikh 5/380
- 182. Al-Futuh 5/109. Ansaab al-Ashraaf, Part I, Vol. 1, Al-Futuh 5/109. Ansaab al-Ashraf, Part 1, Vol. 1. But historians have no indication where these severed heads were finally placed. Were they buried in Damascus or some other place and they have found this problem unsolved. Except that in Miratuz Zaman, Pg. 59 it has come regarding the severed head of Hani: This year (that is 302 AH) information has reached Baghdad that a huge room has been discovered in a castle in Khorasan in which a thousand severed heads are kept in a tower. Each of these have a silk thread pierced to the ear with a paper tied to it, containing the name of the owner of that head. Among them is the severed head of Hani Ibne Urwah, Hatim bin Hanna, Talaq bin Maaz and others. The year these were kept in that room is 7AH.

  Zarkali in his Hashiya Alaam 9/51-52 quotes from Tarikh Tabari 11/59-60 in the events of the year 304 AH that it is mentioned: A letter arrived from Khorasan to Baghdad saying that in the city of Khandhar are towers and in an adjoining tower they found 5000 severed heads of which 29 are labeled and the severed head of Hani is among them. And it is said: They are as they were originally except that the skin has dried but the hairs remain without any change.

- 183. Ad-Daulatul Amawiya fish Shaam, Pg. 56
- 184. Al-Mukhtar, Miraatul Asrul Amawi, Pg. 74-75

- 185. Ad-Darul Maslook fi Ahwaalil Anbiya wal Awsiya 1/109
- 186. Abdul Qahir Baghdadi, Al-Farq Bainal Farq, Pg. 26
- 187. Zakaria Qazwini, Aathaarul Bilaad, Pg. 251
- 188. Al Imamah was Siyasah 1/129-130
- 189. Tabari, Tarikh 6/166
- 190. Tabari, Tarikh 6/171
- 191. Tabari, Tarikh 6/167-168
- 192. Tabari, Tarikh 6/167-168
- 193. Tabari, Tarikh 6/376
- 194. As-Siyaadatul Arabiyya, Pg. 74
- 195. Ansaab al-Ashraaf 6/401. Al-Ahkbaar at-Tiwaal, Pg. 303
- 196. Al-Adabul Mufrad, Pg. 14. Hilyatul Awliya 5/71
- 197. Futuh al-Buldan Pg. 277
- 198. Tabari, Tarikh 4/165. And it is mentioned therein that he was a grocer.
- 199. Futuh al-Buldan Pg. 278
- 200. Futuh al-Buldan Pg. 278
- 201. An-Nazmul Islamiya, Pg. 26
- 202. As-Siyaadatul Arabiyya, Pg. 11
- 203. Tabari, Tarikh 4/183-184
- 204. Tabari, Tarikh 7/302-303
- 205. Maqatilut Talibiyyin, Pg. 353
- 206. Tabari, Tarikh 7/169
- 207. Tabari, Tarikh 6/376
- 208. He is alluding to Imam Husayn's curse on the people of Kufa on the day of Ashura that: “May your rulers never be satisfied with you.”
- 209. Maqatilut Talibiyyin, Pg. 444
- 210. Hayatush Sha’ar fil Kufa, Pg. 445
- 211. Mukhtasar al-Buldan, Pg. 173
- 212. It is a locality of Kufa (Tr.)
- 213. It is mentioned in Tabari: Amr bin Hareeth was the richest man of Kufa.
- 214. Hayatush Sha’ar fil Kufa, Pg. 168
- 215. Haajiz, Al-Haiwan 5/297
- 216. Al-Tatur wat Tajaddud fil Sha’arul Amawi, Pg. 34
- 217. Ibne Saad, Tabaqat 6/4. Mukhtasar al-Buldan, Pg. 166

- 218. Ibne Saad, Tabaqat 6
- 219. Ibne Saad, Tabaqat 6
- 220. Mukhtasar al-Buldan, Pg. 73
- 221. Mojam Qabail al-Arab 1/15 etc. Futuh al-Buldan Pg. 276. Mojam al-Buldan 5/492
- 222. Al-Hayatul Ijtimaiyyah was Iqtisaadiyaa fil Kufa, Pg. 42
- 223. Naqshe Hai Kufa, Pg. 12-13
- 224. Khatat al-Kufa, Pg. 18
- 225. Khatat al-Kufa, Pg. 18
- 226. Al-Tatur wat Tajaddud fil Sha'arul Amawi, Pg. 80-81
- 227. Sharh Nahjul Balagha 13/167-168
- 228. Al-Ahkbaar at-Tiwaal, Pg. 288 & 293
- 229. Tabari, Tarikh
- 230. Futuh al-Buldan Pg. 279. Khatat al-Kufa, Pg. 11
- 231. Fikrul Arabiyya, Pg. 83-84
- 232. Al-Bayan wat-Tibbiyin 1/26
- 233. Itiihaajaatush Sha'arul Arabi fil Qarith Thaaniul Hijri, Pg. 55
- 234. Futuh al-Buldan Pg. 279
- 235. Al-Hizaaratul Islamiyya Pg. 97
- 236. Al-Bayan wat-Tibbiyin 2/106
- 237. Tabari, Tarikh 4/135-136
- 238. Tarikh Falsafa dar Islam, Pg. 15-18
- 239. Futuh al-Buldan Pg. 284
- 240. Khatat al-Kufa, Pg. 35
- 241. Tabari, Tarikh
- 242. Tabari, Tarikh
- 243. Hayatush Sha'ar fil Kufa, Pg. 144
- 244. Uyun al-Akhbaar 1/43
- 245. Al-Aghani 4/184
- 246. Tarikh Kufa, Pg. 148. The money changers and bankers' begin from the Masjid Sohail to the Great Mosque as some of the sources have mentioned.
- 247. Yusuf Rizqullaah Ghaneema, Nuzhatul Mushtaq fi Tarikh Yahood wal Iraq, Pg. 103
- 248. Al-Hayatul Ijtimaiyyah was Iqtisaadiyaa fil Kufa, Pg. 105

- 249. Safarnama Binyamin, Translation of Azar Haddad, Pg. 146
- 250. Hayatush Sha'ar fil Kufa, Pg. 29-30
- 251. Khatat al-Kufa, Pg. 15-16
- 252. Tabari, Tarikh 5/268
- 253. Ansaab al-Ashraaf
- 254. Urfa is the plural of Arifeen. It is that man who recognizes his friends. It is mentioned in traditions: "Turn back to your Urfa, so that they may tell us about you." Arif's duty was to administer the affairs of the tribe and its members. Through him the governor used to know of tribal matters and problems of members
- 255. Al-Hayatul Ijtimaiyyah was Iqtisaadiyaa fil Kufa, Pg. 53
- 256. Tabari, Tarikh 7/226
- 257. Al-Aghani
- 258. Al-Bidayah wan Nihayah Pg. 154-155
- 259. Al-Bidayah wan Nihayah Pg. 283
- 260. Al-Bidayah wan Nihayah Pg. 283
- 261. Al-Bayan wat-Tibiyyin 2/242
- 262. Al-Bayan wat-Tibiyyin 1/72
- 263. Tabari, Tarikh
- 264. Qisasul Arab 1/212
- 265. Seer A'laamun Nubla 3/545
- 266. Al-Bidayah wan Nihayah 8/285
- 267. Muslim, Sahih 1/124, Tr. 142
- 268. Al-Bayan wat-Tibiyyin 1/73
- 269. Al-Bidayah wan Nihayah 8/284
- 270. Nihayatul Arab 3/343
- 271. Miraat az-Zamaan, Pg. 285

Selection of Migration to Iraq

Imam Husayn ('a) chose to migrate to Iraq and not to any other place in the Islamic lands, while he knew what conditions and atmosphere surrounded the people and what difficulties the Iraqis

lived in. Probably, the selection of Iraq and not any other place was made the Holy Imam (‘a) due to the following factors:

First: Iraq, in those days, was the center of Islamic Kingdom and the place of wealth and manpower, such that Kufa was established there as a garrison town and it had a definite role to play in Islamic victories and had participated in the conquests of Ram Hormuz, Shoosh, Shustar and Nihanand as Umar bin Khattab had sought help from them in these campaigns.

Umar wrote to his governor, Saad bin Abi Waqqas: “Send a large contingent with Noman bin Maqran to Ahwaz. In numerous reports concerning Islamic conquests it has been recorded that Umar sought the help of Kufians. Umar has also praised them extensively, “May Allah give the people of Kufa a goodly reward as they are content with their area and they also help people of other areas.”

A Syrian has said regarding them, “You are the treasure of Islam. When the people of Basra seek your help, you help them. And if the Syrians seek your help, you help them.”1

Apart from this Iraq was the capital of the government and it had been in ancient times a land of power and wealth. “It was the centre of the kingdom and it held a huge treasure in addition to the prosperity that the Almighty Allah had given to the Kufians: Such as: Manufacture of colored garments and silk and other things like fruits and dates etc.”2

Umayyads considered it as an important source that contributed to the treasury of Damascus.3 Muawiyah received around 50 million Dirhams from taxes of Kufa and its surrounding areas.4

While taxes collected from Batha5 were only in the range of 5 million Dirhams.6

Iraq was the center of the illuminated world of Islam which surpassed all the provinces in fields of politics, economics and social

spheres, such that all the revolutionaries were attracted by it and moved towards it7 so that they may make it the place of launching their political movement'.And Kufa alone was that city in the Islamic lands that understood the value of the events and aims of political movements because social awareness was dominant there to a great extent and Kufians used to impose their desires on rulers and when they did not fulfill them they used to draw swords against them and stand up to confront them.

Anyway, Imam ('a) chose to migrate to Kufa, from the aspect that the city of Kufa was the center of power in the Islamic world. Abdul Muta-aal Saeedi says: "Imam Husayn ('a) did not make a wrong choice. He decided to move to Iraq at that time because Iraq was a suitable place to lay the foundation of the movement of uniting the aims of Muslims. And therefore he selected it so that afterwards this Kingdom may be established for the Iraqis and later on the Abbaside Kingdom developed there, which ruled on Muslims for 500 years."8

Secondly: Kufa was the cradle of Shiaism and a native place of the Alawites which displayed exceptional devotion to Ahlul Bayt ('a) on numerous occasions. Groups of revolutionaries, under the leadership of Malik Ashtar Nakhai, a prominent Shia personality, moved to Medina and laid siege to Uthman and they attacked him and nominated the Imam for caliphate. This was the seed of Shiaism that was sown in Kufa during the caliphate of Umar. Because among the governors of Kufa were Ammar bin Yasir and Abdullah Ibn Masud, who publicized the greatness and merits of the Imam in gatherings of Kufa; that had been recorded from the Holy Prophet (S) in his regard. They spoke all this so much that finally the people became devoted to the Imam and began to have respect and regard for him. In such a way that Kufians participated on the side of the Holy Imam ('a) in the battles of Jamal and Siffeen and they used to say to His Eminence, "O Amiral Momineen! Take us wherever you like as we are your soldiers and companions. We are inimical to all those who are inimical to you and we shall be with anyone who returns to you and obeys you."9

Imam Amirul Momineen (‘a) has praised their goodness because he believed that they were sincere friends towards him and he told them, “O people of Kufa! You are my brothers, companions and supporter for truth and those who respond for Jihad against those who make the unlawful as lawful. By your support I shall defeat all those who confront us and I am hopeful of your complete obedience.”10

He also said, “Kufa is the mine of faith, the treasury of Islam and swords and spears of God that He appoints wherever He likes.”11

Iraq participated in the more severe battles and the deadliest confrontations for the sake of Ahlul Bayt and they took revenge from the killers of Ahlul Bayt under the leadership of the great revolutionary Mukhtar Ibn Abi Ubaidah Thaqafi who rose up to take revenge for their blood. On the basis of this the Imam selected Iraq for migration because the people of the Iraqi cities had a deep loyalty and devotion to Ahlul Bayt.

Thirdly: Kufa was the original center of the opposition to Umayyad Kingdom. Because throughout the Umayyad rule, the Kufians had never restrained from confronting the Umayyads and they always aspired to bring about its downfall. According to Falhauzen the cause of Kufian animosity towards the Umayyads was that the caliphate had been relocated from Kufa to Damascus and that previously, they themselves had been at the helm of the government. And that their city was reduced to the position of only a territory of the new kingdom. And their lands were taxed and funds dispatched to the lands they themselves had conquered. Now the position was such that they had to remain content at the leftovers of the Umayyad rule. Therefore it was nothing strange that Kufians displayed remarkable fury in confronting the Syrian Kingdom and they considered their authority as a yoke of slavery upon them and tried their best to overthrow their domination.

Among the factors that lent severity to the anger of Kufians against the Umayyads was that Muawiyah had appointed incapable persons like Mughairah bin Shoba and Ziyad bin Abih as

governors of Iraqi provinces. And these two wreaked injustice and oppression among them and took away their comfort and peace. They also tried to bring about their economic deprivation and took steps to make effective the politics of hunger and deprivation'Kufa became the center of revolt against the Umayyad regime and the arrests, murders and oppression of the governors did not restrain them from it.

Thus, the selection of Kufa by the Imam for migration and his decision to chose it as the center of his mission was that it was the only city inimical to the Umayyads and that the clamor of opposition to the Umayyads had reached to its peak after the death of Muawiyah.

Fourthly: Imam Husayn ('a) selected Iraq to migrate because of the continuous flow of letters from the people who wrote to him and begged him to join them. The majority people sent the Imam letters persuading him to come for their help. These petitions were dispatched to the Holy Imam ('a) even during the lifetime of Muawiyah. Thus Imam ('a) had to relent when letter after letter arrived and they encouraged the Imam to move to Iraq. If the Imam had refrained from giving them a positive reply he would have been answerable to the Almighty Allah. Especially after his emissary Muslim Ibn Aqil wrote him informing him about the unanimity of the people on Imam's allegiance and their anticipation of Imam's arrival. Muslim also urged him to come immediately. Thus His Eminence had no choice but to accept it.

Dr. Muhammad Halami says: "Imam Husayn ('a) did not set out to Iraq immediately after receiving representations from Iraqi people so that he may lead them in revolt against the caliphate of Yazid. But he first dispatched his emissary, Muslim bin Aqil bin Abi Talib so that he may test the claims of the people of Kufa and find out if they were really having true sympathies with the Holy Imam. Muslim succeeded in taking allegiance of 12,000 persons to help in the determined uprising of Imam Husayn ('a) and managed to keep them away from the allegiance to Yazid. Muslim re-

ported these developments to Imam Husayn (‘a) and he decided to personally travel to Iraq and lead the uprising. Therefore Imam Husayn (‘a) cannot be said to have resorted to haste in initiating the uprising because letters addressed to him had arrived. His Eminence wanted to find the level of their sincerity. And his active representative was able to gauge this in a short period of time and had taken allegiance of thousands of people.”12

Fifthly: If Imam Husayn (‘a) had moved to any other province, Umayyad mercenaries would have pursued him and definitely martyred him against his will. While he would have been criticized why he did not move to Iraq? While it was a land of his companions and Shias and people of Iraq had sent him letters in thousands and encouraged him to join them? In that case what reply His Eminence had given if he had moved to some other land and the Umayyad army had pursued him?

These were some of the factors that caused the Imam to select Kufa in order to make it the launch pad of his uprising.

Abandoning Hijaz

Here a matter remains that why the Imam (‘a) did not remain in Hijaz to make it the center of his movement? Probably the following factors caused him to take this step:

(a) The Hijaz province had very few economic sources because Muawiyah had spread poverty and deprivation there. And it is natural that a revolution required greater monetary support and with the lack of wealth and money how could the Imam organize his revolt in Hijaz?

(b) There was lack of political awareness in Hijaz, because the majority of the people there were aloof from politics while Iraq held the torch of political know how in the Arab lands.

(c) Hijaz was not suitable to become the center of revolution because it had been continuously made the target of attacks by the Umayyad forces. That is why Yazid had sent a huge army to fight Ibn Zubair under the commandership of his brother, Amr bin Zubair.

(d) Hijaz did not have a garrison town or center so that the Imam may have taken refuge there to obtain protection and support.

(e) The majority of people in Hijaz was inimical to Ahlul Bayt and more inclined to Umayyads.

Abu Ja'far Iskafi says: "As for the Meccans they were all hostile to Ali and the whole of Quraish was opposed to him. And the majority of the people supported Bani Umayyah."[13]

Imam Ali Ibn Husayn ('a) has said, "There were not even 20 individuals in Mecca and Medina who supported us."[14] Thus despite it being a known fact that Hijaz was hostile to Ahlul Bayt ('a) how could the Imam make it the center of his uprising?

Imam ('a) left Hijaz seen and heard by its populace but none rushed out to accompany him and except for his Ahlul Bayt no one followed him to help and defend him.

Avoiding Egypt

Imam ('a) avoided Egypt and he did not correspond with anyone there because the people of that area had during the regime of the Umayyad caliphs, been used to comfort and peace and they remained aloof from political happenings. Also not a single letter from them was sent to the Imam, inviting him to join them. Then how could the Imam have migrated there? In addition to this, the Uthmani view was predominant over there. And the governor of Egypt was Amr bin al-Aas who propagated enmity towards Ahlul Bayt and cultivated among the people devotion and loyalty to

Umayyads. Thus how it be possible for the Imam to decide on Egypt?

Avoiding Yemen

Ibn Hanafiyah and others suggested to the Imam to move to Yemen because Shias of the Imam and his Holy father resided there. But the Imam did not accept this view. In our opinion the Imam avoided Yemen for the following reasons:

(1) Garrison area was not present in Yemen that could have helped and defended the Imam from attack of Bani Umayyads because the Yemenis neither have weapons nor military provisions or contingents. They had no military capability at all.

(2) The rabble of Yemen, when Muawiyah's soldiers attacked them under the command of Busr Ibn Abi Artat, the oppressor, did not step forward to defend their land. So much so that oppressors slew a lot of their men and captured their women and sold them in the markets. The stronger of them brought a good price due to their physical well-being. But the Yemeni people did not stand up to defend their territories and property and they submitted their blood and property to the Umayyad foes. In such a case how the Imam could had moved to Yemen?

(3) Yemen was involved in poverty and deprivation, the economic life was paralyzed and people had no power to provide funds and weapons necessary for revolution and a large number of Yemenis had migrated to Kufa in search of livelihood and prosperity.

(4) If Imam had gone to Yemen, Yazid would not have left him alone. He would have sent his mercenaries to fight him and in this way lives would have been lost and Imam would have been blamed for creating mischief and discord and thus the justice established by His Eminence on the basis of the statement of Dr. Ahmad Mahmud Sabihi, would have been destroyed.15

From what we have stated is apparent the weakness of the view of Dr. Ali Husayn Kharbutali who has criticized the Imam 'Why he did not head to Yemen after leaving Hijaz because these two places were having his true friends and sincere Shias of his father. Apart from this the plus point of Yemen was that it was far from the center of caliphate, his strong castle and his vast valley.'16 This view is not having an iota of reality because the Imam did not have any true friends in Hijaz and if he really had them when he declared his move to Iraq they would have come forward to accompany him and they would not have left him alone a prey in the hands of Ibn Marjana. We have also mentioned that Yemen, from the strategic view point was not suitable that the Imam could have chosen it for his revolution.

Avoiding Iran

The Holy Imam ('a) avoided going to Iran also because he did not have any support there and the invitation towards Ahlul Bayt ('a) had yet not crystallized there. It was only after a short time that it became the center of the Alawite propagation. That is when a great society of Shias, most of whom had been exiled there, took shape in this land and they began to spread Shiaism there and the claimants of Bani Abbas bore the fruits that the Shias had produced in Iran. They designated Iran for themselves and it was from here that they launched their opposition to Bani Umayyah and destroyed their kingdom.

Avoiding Basra

Imam ('a) avoided Basra also because it had a garrison loyal to Uthman and many of the people there were followers of Talha and Zubair.

Abu Ja'far Iskafi says, "The people of Basra were generally inimical to Ali ('a)."17

And it was because of the Battle of Jamal that most of the heads of the people of Basra had reaped and made their hearts filled with animosity towards the Imam and his children. Although there did reside a group of Shias in Basra to whom the Imam wrote at the time of his departure towards Kufa.

Anyway, Kufa was the most suitable center for announcing the revolution against the Umayyads. Because this revolutionary town had led the opposition to Bani Umayyah and after the death of Muawiyah it had become absolutely ready to invite the Imam. In such a way that it was considered the real native town of the Shias of His Eminence. The hearts of the people of Kufa were rich with love and devotion to His Eminence.

The selection of Kufa as the destination was chosen by the Imam with exception to all other places because of a deep study of the existing conditions in all Islamic provinces and their surrounding areas. His Eminence had encompassing knowledge of the attitude of the people of every place, be it in the political sphere or in the field of belief which was the standard of their economic and military power. Because the Holy Imam was aware of all these matters and knowledge and he could not find any other place having the strategic advantage of Kufa for support of his revolution and guarantee of his victory. And he had realized the strengths of his supporters and opposition to the Umayyad regime. On the basis of this, movement towards Kufa was the need of the hour as there was no alternative to it.

Sympathizers and critics

When the decision of His Eminence, Husayn (‘a) and his determination to leave Hijaz for Kufa became public, a group of members of Ahlul Bayt and his Shias sympathized with him and some of the politically greedy persons made a show of sympathy like Abdullah Ibn Zubair and feigned sincerity to him or like Ashdaq, due to trepidation that the Umayyad regime will be destroyed, be-

came worried and he expressed sympathy for the uprising of the Imam. They all warned the Holy Imam and frightened him of the about turn of the people of Kufa and their betrayal of trust towards him, just as before this they had betrayed trust of his brother. They all suggested to the Imam that he must not go to this province and that he must not join them.

In the same way some government agents and their followers, due to the fear of the downfall of Umayyad regime and their routing criticized the Imam for organizing the uprising. Some opponents of Ahlul Bayt (‘a) in numerous areas also spoke up against the Imam’s uprising. The views of these two groups are presented below:

Sympathizers

Sympathizers from the Shias of Imam Husayn (‘a) and his Ahlul Bayt were such that their hearts were filled with sorrow, and grief for Imam’s departure from Hijaz overcame them. They spoke with a kind tongue and warned the Imam of things he was not fearful of. They suggested to the Imam that he give up confrontation with the regime and give allegiance to Yazid so that he remains safe from his mischief and oppression. However His Eminence saw that the religion of his grandfather had become a toy in the hands of Abu Sufyan’s grandson and it was necessary for him to rise up in defense of its honor and to sacrifice everything in its support and it was that same aim that none was capable of restraining the Imam from it’these are some of the statements of sympathizers and those who restrained him:

1. Masoor bin Mukhrama

When Masoor bin Mukhrama18 came to know of the decision of the Imam about leaving Hijaz for Iraq he became extremely perturbed and he wrote the following letter to His Eminence: “You must not join with the letters of the people of Iraq and to what Ibn Zubair has told you, you must not believe that they would give

you support. You will be deceived. You must not go away from the Holy Sanctuary as they, that is the Iraqis, if they are needful of you, they would mount the camels and hasten to join you. In that case you may go out to them with power and military equipment."

When the Imam read his letter he thanked him for his sympathy and sent a message to him: "I shall beseech the Almighty for goodness in this matter."[19]

2. Abdullah bin Ja'far

Abdullah bin Ja'far also became fearful about his cousin when he learnt about the decision of His Eminence to march towards Iraq. Waves of depression surrounded him. He sent his sons, Aun and Muhammad to His Eminence with the following letter: "So to say: I implore you by the name of God, that the moment you read this letter, you change your decision because I am afraid regarding you as you are risking your life for this and your Ahlul Bayt shall be uprooted and destroyed if something happens to you today. The effulgence of the earth shall be extinguished. You are the standard bearer of guidance and the chief of the believers. So do not make haste in moving out as I am coming behind my letter. And peace be upon you."

While the son of Ja'far had exhausted his strength and he had become worried and perplexed he hastened to Amr bin Saeed the governor of Mecca and took from him a letter guaranteeing security to His Eminence, Husayn ('a) and then went quickly to His Eminence while Yahya bin Saeed bin Aas was with him. Then he suggested the Imam to stay in Mecca and give up the intention of going to Iraq but the Imam did not accept his advice. He began to petition the Imam and implored him to change his decision.

Imam said, "I saw Allah's Messenger in the dream and he commanded me to hasten towards him'"

Ja'far's son asked him about the dream but the Imam refused to speak about it. He said, "I have not related it to anyone and I shall not relate it to anyone till I meet Allah, the Mighty and Sublime."20

Abdullah Ibn Ja'far was filled with sorrow and grief and he went away with the certainty that a terrible catastrophe would befall. He ordered his two sons to remain in the service of their maternal uncle, His Eminence, Husayn ('a).

3. Abdullah bin Abbas

Abdullah bin Abbas hurried to the Imam in a disturbed state of mind and asked him, "Useless people have spread the rumor that you have decided to move to Iraq. Have you indeed made such a decision?"

"Yes, I have decided to set out to Kufa on one of these two days. I want to, if Allah wills, join my cousin, Muslim, there."21

Ibn Abbas became distressed and he told the Imam, "I beseech the Almighty's refuge for you, tell me, are you going towards the community that has murdered its chief (Amir) and that has taken over its province? If they have done so, you may go to them. But if they have invited you while their governor is upon them, ruling over them and his officials are collecting taxes from them, they have in fact invited you for war and I am not in peace regarding you because they are deceiving you, they have lied to you. They shall desert you and betray you and they shall be the worst of the people against you."

These perceptive points were not concealed from the Imam, because His Eminence was perfectly aware of his circumstances, therefore he told Ibn Abbas, "I shall seek goodness (*Istikhara*) from the Almighty Allah and see what happens."

Ibn Abbas was worried and agitated and he could not rest in peace. Thus he turned to the Imam and said, "I tried to remain patient but was unable to do so. I am fearful of your death and destruction because of this decision of yours'the people of Iraq are disloyal and betrayers of trust, do not go to them. Stay in this town as you are the leader of the people of Hijaz. Thus if the people of Iraq are desirous of you as they are claiming to be, write to them to extern their governor and enemy and then you may go and join them. Then if you like you may go out and move to Yemen as there are castles and valleys over there and it is a vast and huge land. And your father had Shias over there and you shall be far away from the people. Then you may write to the people and send letters to them, send your emissaries all over the country and I am hopeful that you shall able to achieve what you like peacefully'"

Imam informed him about his determination and steadfastness to undertake the journey. Ibn Abbas told him, "If you have decided to move, do not take your ladies and children as I am afraid you shall be slain in the same way as Uthman was killed, while his ladies and children witnessed the carnage'.By setting out from Hijaz you have pleased the son of Zubair, today while you are present here; no one pays attention to him.

At that time, Ibn Abbas lost control of his emotions and in a bewildered state, as the historians have described he said, "By the One except Whom there is no deity, if I had known, I would have held your hair and forehead, so that people gather over us and you had listened to what I say and remained here, I shall do it."

Whatever Ibn Abbas had said was not concealed upon the Holy Imam and His Eminence was determined on his aim which was the victory of Islam.

Ibn Abbas, while his feet were moving with difficulty and his heart was bursting with grief, went to Ibn Zubair and told him, "O Ibn Zubair! Your eyes have lighted up!" Then he recited the following couplets:

“O lark! Now you are left alone and your surroundings have become empty. So lay your egg and chirp aloud.

And as much you like peck at the ground

For Husayn who is going to Iraq and leaving you at Hijaz’”[22]

If the Imam had been desirous for rulership and kingdom he would have accepted the suggestion of Ibn Abbas. However, His Eminence wanted reform and he wanted to turn back Islam to the illuminated reality and he was certain that this could not be accomplished except through blood sacrifice. It was the only thing that would enable him to achieve his aim.

4. Abu Bakr Makhzumi

Abu Bakr bin Abdur Rahman Makhzumi[23] hastened to the Imam and said to His Eminence: “My relationship has persuaded me to sympathize with you and I don’t know how I should advise you? Your father was the bravest person and people were more hopeful of him, more obedient to him and were more prepared for him. He marched against Muawiyah while except for the people of Syria all were supporting him and he was more respected than Muawiyah. But they deserted him and in greed of material wealth left him alone. And they made him taste gulps of anger and they opposed him till he reached where he reached from the honor and satisfaction of God’after that they did with your brother what they did and you also witnessed all that and saw it with your own eyes. Now you are going towards those who had oppressed your father and brother so that you may fight against the people of Syria and the people of Iraq. You are going out to fight one who is more prepared and stronger than you and people are more afraid of him and are more hopeful of him. If the news of your departure reaches them, they will lure the people through greed of wealth so that they may become slaves of the world. At that time, those who have promised you support would be prepared to fight you.

And they shall desert you. You are more liked by those you help. So remember Allah in your heart'"

Imam ('a) thanked him for his advice and sympathy and informed him that he was determined on what he had decided.

Abu Bakr despaired and said, "O Aba Abdillah! I entrust you to the security of God!"

Then Abu Bakr went to the governor of Mecca saying:

"Many of those who are advised do not pay any attention to it, however if they are blamed secretly they accept the advice."

"What happened, O Abu Bakr?"

He informed him about his conversation with His Eminence, Husayn. He told him,

"By the Lord of the Ka'ba! You have indeed given a sincere advice to him."24

5. Abdullah bin Judah

Abdullah bin Judah bin Hubairah was very much concerned about the Imam. Thus he sent his son, Aun to the Holy Imam with a letter in which he requested the Imam to turn back and also stated his apprehension regarding the march of His Eminence to Iraq. However this matter was not liked by the Imam.25

6. Jabir bin Abdullah

Jabir bin Abdullah Ansari also rushed to the Imam and demanded him not to leave but the Imam did not agree to it.26

7. Abdullah bin Muti

Imam met Abdullah bin Muti' on way to Iraq and Abdullah, knowing the decision of the Imam said, "O son of Allah's Messenger! I remind you about the sanctity of Allah that it may not be defiled. And the respect of Quraish and the pledge of Arabs. I beseech you in the name of God. By Allah! If you seek what is in the hands of Bani Umayyah, they shall kill you and if they kill you, after you they shall not care for anyone'By Allah! This is the sanctity of Islam, the sanctity of Quraish and the sanctity of Arab. So for the sake of Allah! For the sake of Allah! Do not do this and do not go to Kufa and do not put yourself in opposition to Bani Umayyah."[27]

And in Al Iqdul Farid 4/376 it is mentioned that he met the Imam and said to His Eminence: O Aba Abdillah, after you, the Almighty Allah will not give us drinking water, where are you going? His Eminence (a.s.) said: Muawiyah is dead and I have received more than a camel load of letters.

8. Amr bin Saeed

Amr bin Saeed Ashdaq sent a letter to the Imam offering security and assured that His Eminence will not have to face any difficulty.

It was mentioned therein: "I pray to the Almighty that He may inspire you to resort to peace. And I want to tell you about what they (enemies) intend to do with you.

I have heard that you have decided to go to Iraq. I pray Allah to give you refuge from mischief. Thus if you are afraid, come to me as you shall have security and rewards with me."

How was it possible for the chief of the nobles to humble himself before Ashdaq and ask for his protection? Ashdaq wanted to control the Imam so that he may no more exercise his will. This matter was not unknown to the Imam. He replied to Ashdaq as follows:

"If your intention by writing to me was really to reward me, the Almighty Allah shall give you a goodly reward in the world and the Hereafter'and the one who invites to Allah and performs good deeds and says that I am a Muslim, he is creating mischief. And the best of the security is the protection of Almighty Allah and by Allah! One who does not fear Allah in the world is not having faith in Him. And we beseech Allah to make us fearful of Him in the world so that we may be eligible for His protection in the Hereafter."28

9. Muhammad bin Hanafiyah

Muhammad bin Hanafiyah was in Medina and when he learnt about the decision of his brother to march towards Iraq, he set out for Mecca29 and he reached there a night prior to the scheduled departure of Imam to Iraq. He met His Eminence immediately and said, "My brother! The people of Kufa! You are aware of their betrayal of trust with your father and your brother. I am afraid that you shall also have to bear the same treatment. Thus if you decided to stay on in the Holy Sanctuary, you would be the most beloved and secure person in the here."

Imam ('a) thanked him for his concern and advice and told him, "I am afraid that Yazid Ibn Muawiyah would have me killed and at that time I shall be the one to have defiled the sanctity of this House."

Muhammad said, "If you are afraid of this, you may go to Yemen or some desert area as there, you would be in a better position to defend yourself and no one would be able to overpower you."

His Eminence, Husayn said, "I shall reflect upon what you have said."30

Abdullah said: Do not do this, as by Allah, they did not accord security to your father while he was better than you, thus how will

they give you security? By Allah, if you are killed, after you no sanctity will remain but they defile it.

When it was dawn and he was performing ablution (Wuzu), he was informed that the Imam has set out for Iraq. He began to weep so much that the sound of his tears falling into the pail was audible.31

Muhammad rushed to his brother and caught the rein of his camel and said to His Eminence, "O my brother! Did you not promise me about what I had requested you?"

"Yes, but after you departed, Allah's Messenger came to me and told me: O Husayn! Set out! As the Almighty Allah wants to see you slaughtered."

Muhammad was terribly distressed and he began to tremble from the head to toes and tears began to flow on his cheeks while he was saying, "Then why are you taking these ladies and children when you are going out in such circumstances?"

Imam ('a) replied to him with determination and calmness, "The Almighty Allah desires to see them as hostages."32

10. Her Eminence, Umme Salma

When Umme Salma, the Mother of believers became aware of the Imam's determination to move to Iraq, she was extremely disturbed. It was the time when His Eminence was in Medina and had not yet gone to Mecca. So she hurried to the Imam and in a voice filled with sorrow and shock, she said:

"O my son! Do you distress me by going out to Iraq as I heard your grandfather, Allah's Messenger say: 'My son, Husayn shall be killed in Iraq at a place called Karbala, and I have the soil of your grave in a bottle that the Prophet had entrusted to me."

Imam replied to her with firm determination, “O mother! I also know that I shall be killed unjustly and oppressively and Allah, the Mighty and Sublime desires to see my family and Ahlul Bayt rendered homeless and my children killed and taken hostages in chains in such a way that they would be calling out for help but shall not be helped’”

Umme Salma was extremely distressed and she exclaimed loudly, “Wonder! Then why are you going while you know that you shall be killed?!!”

Imam, while he considered death a joke and life an object of ridicule replied to her, “O mother! If I do not go today, I will have to go tomorrow. And if I don’t go tomorrow, I have to go the day after. And there is no escape from death. And I know the day I shall be killed and the hour I shall be slain and the ditch I shall be buried in, just as I recognize you and I am watching it just as I am looking at you.”33

11. Abdullah bin Zubair

When the Imam decided to leave Mecca, Abdullah Ibn Zubair hastened to meet him from the Bab-e-Mujamela.

Balazari has stated: By this Ibn Zubair desired that the Imam should not blame him and that he should be excused from the aspect of speaking.34 So he expressed sympathy and concern for His Eminence and said, “Where are you going? To the community that killed your father and slashed your brother?”

Imam (‘a) replied, “If I am killed at such and such place it is preferable to me than this place; that is Mecca should be defiled because of me.”35

Imam remained firm in his resolve and the forbidding of forbidders and the sympathies of the sympathizers did not make him change his decision. Because he had become absolutely certain

that the affairs of Islam shall not be successful and the word of Allah cannot be exalted on the earth except by laying down his life and giving sacrifice.

Ustad Khalid Muhammad Khalid says: The matter that made the valiant one wave his flag was not a personal one that it be related to his right to caliphate'or due to his personal rivalry with Yazid. In the same way that was not an imaginative high flying matter that falls down on its author. And that it may force him to a bewildered state where there may be profit or loss. This matter was greater, higher and loftier. It was the matter of Islam and its future and for Muslims and the future generations.

When all Muslims were silent against this falsehood while some were criticizing it and the rest hated it inwardly, the meaning of this was that Islam has been prevented from training those people.

It implied that Muslims had lost their eligibility of the greatness of this great religion'and also its meaning is that the future of Islam and Muslims both had been surrendered to power of invaders. Whoever is dominant, he mounts it and apart from this no power remained for Islam and reality'it was this matter in the view of Husayn and it was this logic that persuaded him to rise up in revolt.36

Sympathizers of His Eminence urged him not to harken to the callers of Kufa and that he should keep sitting at home and make peace with Yazid. But the chief of the nobles was thinking of something all those people were unaware of. His Eminence saw that Islamic life had fallen into severe weakness and this matter was reaching a situation when it would be completely destroyed. What it was required that he should infuse it with his own blood so that the active life of Muslims may return and its youth may be restored through his blood which was the blood of the Holy Prophet (S).

Critics

Also a group stood up to criticize the uprising of the Imam and denounced the declaration of Jihad by the Imam because this was going to be a cause of the weakening of the Umayyad regime by whom they had received rewards and largesses. Some of those who followed them have also issued statements of writer who flayed the Imam's revolution against Yazid's regime while their statements had no value in Islamic Shariah. They have quoted the following characters:

1. Abdullah Ibn Umar

Abdullah Ibn Umar criticized the Imam's uprising and found fault with his entering into political confrontation and he said, "Husayn succeeded by his uprising against us and by my life he derived lesson from his father and brother, he saw how the people left them and did not help them. And it was not suitable for him to initiate any moment as long as he was alive and for the sake of the well-being that people have seen it was necessary for him to realize that this congregation is better!"37

2. Saeed bin Musayyab

Saeed bin Musayyab denounced the uprising of the Holy Imam ('a) and said, "If Husayn had not undertaken the uprising, it would have been better for him."38

3. Abu Waqid Laithi

Abu Waqid Laithi was a partisan of Bani Umayyads. He came to the Imam and implored him in the name of Allah that he must not rise up against Yazid. He did not do this because of his attachment to the Imam. It was so because he was worried about the

Umayyad regime. Imam, on the other had, paid no attention to him. He just ignored him.[39]

4. Abu Salma

Among those who condemned Imam's revolt against Yazid was Abu Salam bin Abdur Rahman[40] who said, "Husayn must have recognized the people of Iraq and he would not have moved towards them, but Ibn Zubair encouraged him!"[41]

5. Abu Saeed

Abu Saeed also criticized the Imam's revolution and said, "Husayn invited me to join the uprising, but I told him, 'Fear Allah, stay in your house and do not rise up against your leader!'"[42]

6. Ammarah binte Abdur Rahman

Ammarah binte Abdur Rahman[43] was a staunch ally of Bani Umayyad and she was much concerned about the well-being of Umayyad regime. She wrote a letter to the Imam pointing out that the Imam's revolt was a dangerous matter and she urged him to co-operate and obey the congregation (majority). She warned him against rising up in revolt because it was inciting him to his death. She wrote in her letter that she heard Ayesha narrating the Prophet that His Eminence said, "My son, Husayn shall be killed."

When Imam ('a) read the letter and saw the Prophet's saying about his martyrdom he said, "In that case there is no solution other than my being killed."[44]

These were some of the critics of the Imam who condemned his stand and they did not view the uprising of His Eminence from the Islamic point of view. They viewed it from a materialistic angle because the Umayyad regime had given a lot of wealth to them and thus they were worried of the downfall of the regime.

Modern Critics

A group of modern writers have also condemned Imam Husayn's uprising against Yazid and they considered it an uprising against the will of the community. Below we present some examples:

1. Shaykh Muhammad Hadhari

Shaykh Muhammad Hadhari, Shaykhul Azhar, in his historical discussions about Islam, has not displayed any regard to Ahlul Bayt ('a), while the Almighty Allah had commanded love and devotion towards them, and he says with regard to Imam Husayn: "By undertaking the uprising, he committed a great mistake. This action of his created such discord and mischief in the community and shook the foundation of communal amity that its effects last to this day."45

Imam definitely did the correct thing and staged his uprising for the benefit of the community and he is having superiority to every Muslim, because if his sacrifice hadn't been there neither would have Islam survived in name nor in ritual. His Eminence destroyed the plot of the Umayyads whose aim was to eradicate Islam and annihilate all its treasures. His Eminence, Husayn, by his sacrifice made himself the sacrifice of the religion of Islam and the belief of Monotheism.

2. Muhammad Najjar

Muhammad Najjar says, "As for the rightfulness of Husayn ('a) in the position of caliphate, it is a matter regarding which the majority of the people agree. But what is the value of these opinions if they are not supported by military power? In such circumstances the uprising was not necessary because the leadership of the inferior in presence of the superior is lawful, just as Ali Ibn Abi Talib ('a) considered himself as the rightful recipient of caliphate post but he did not organize uprising against anyone."46

Najjar believes that the caliphate of Yazid was legal according to the Shariah! And it is the weakest type of Imamate that is lawful in their view'However, it has been proved by many logical arguments that the Imamate of the weaker in presence of the better one is invalid and Shia scholastic theologians have proved its absolute invalidity and said that it is a revolt against logic and an attack on Islamic guidance to say that Islamic law allows in practical life and general welfare of the community that the superior could follow the inferior. Because it is a matter that would destroy merit and it would be a revolt against the well-being of the community and the Holy Quran has said that it is improper to consider the two of them equal, as the Almighty Allah says:

"Are those who know and those who do not know alike?" 47

And as the Usulis have said: If we accept this rule, it still does not justify the caliphate of Yazid because he, according to the consensus of Muslims, had no merit, rather he was a transmogrified man who committed evil deeds and was sunk in sinful acts and revolt against him was a religious duty.

3. Muhammad Ghazzali

Shaykh Muhammad Ghazzali has also condemned the revolution of Imam Husayn ('a) and he considers it extremism devoid of diplomacy!48 And according to Ghazzali it was necessary for Husayn to have paid allegiance to Yazid and accepted the leadership of this wanton sinner, who was in no way qualified for the leadership of the community. And it was something that His Eminence, Husayn and his lofty principles could never accept, because His Eminence was the foremost in having the responsibility of saving Islam and defending its sanctities and values.

4. Ahmad Shibli

Ahmed Shibli is another one who has frantically defended Yazid and criticized the Imam for having organized uprising against the son of Muawiyah. He says: We come towards Husayn and regretfully state that his steps in some of the aspects of this matter were unacceptable, because he did not accept the advice of the advisors and especially Ibn Abbas and he remained adamant in his attitude! Secondly: He forgot the behavior of the people of Kufa and the way they dealt with his father and brother or that he ignored those things. Thirdly: He took along his ladies and children as if he were going to a special outing or to visit relatives and that during the journey he received the news of the betrayal and disloyalty of people of Kufa but in spite of this he continued his journey towards them or that he followed the opinion of Aqil's family and he took a group of children, women and some men in order to take the revenge of Muslim's murder. It is, by Allah, possible that the incumbency of Yazid was a practical mistake, but was it the right way to confront a mistake?"[49]

Shibli has not studied with insight the reality of Islamic life during the period of Yazid. He has merely followed his inclination to bigotry and considered him sentimentally, that is why he has written such absolutely deviated things.

Islam, during the time of Yazid was in a mortal danger of being wiped out and the uprising of the Imam was aimed at restoring life to the arteries of the Islamic community and His Eminence declared that: "'I am not taking up arms in order to make merry, or be ecstatic over what I possess. I am not making mischief nor exercising oppression. But I am ready to fight for the sole goal of seeking reform of the Ummah of my grandfather the Apostle of Allah. I want to enjoin good and forbid evil and guide the affairs of the people as my grandfather and father were doing'" We have explained the aims of the revolution of Imam Husayn ('a) in the second volume of this book and also clarified the doubts regarding it.

Here we conclude our discussion about those who criticized the uprising of the Imam against Yazid's regime.

- 1. At-Tabaqat al-Kubra, 6/124
- 2. Hamadani, Mukhtasar Kitab al-Buldan, Pg. 52
- 3. Futuh al-Buldan, Pg. 293
- 4. Yaqubi, 2/218
- 5. Batah', a large part of land between Waast and Basra consisting of villages in close proximity (Mojam al-Buldan 1/666)
- 6. Qudamah bin Ja'far, Al-Khiraj wa Suna'tul Kitabah, Pg. 169
- 7. Al-Iraq fee Zillul Hukmul Amawi, Pg. 9
- 8. Journal 'Ghurra', Year 9, No. 11-14, Pg. 108
- 9. Al Imamah was Siyasah 1/125
- 10. Al Imamah was Siyasah 1/124
- 11. Ibne Faqih, Mukhtasar al-Buldan, Pg. 163
- 12. Al-Khilfah wad daulah fil Asr al-Amawi, Pg. 115-116
- 13. Sharh Nahjul Balagha 4/103
- 14. Ibid, Pg. 104
- 15. Nazaria Imamat Nazd Shia Ithna Ashari, Pg. 243
- 16. Tarikh Iraq Dar Zer-e-Sulte Umayyan, Pg. 121. Sooli has also expressed the same view in his book Ad-Daulatul Amawiya fish Shaam, Pg. 53
- 17. Sharh Nahjul Balagha 4/103
- 18. Masoor bin Mukhrama bin Naufal Qarashi Zuhri was born two years after the Hijrah and he has narrated from the Holy Prophet (s.a.w.s.). He was a man of religion and excellence. He was with Ibne Zubair and when the siege of Mecca took place he was injured by a stone thrown by the catapult and he passed away, Al-Isabah 3/400
- 19. Ibne Asakir, Tarikh 14/208-209
- 20. Tabari, Tarikh 5/387, Al Bidayah wan Nihayah 8/163 & 167, Seer A'laamun Nubla 2/297
- 21. Waseelatul Maal fee idda manaqibul Aal, Pg. 187, from the facsimile in Amirul Momineen Public Library, and it is also mentioned in As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 285, by Sayyid Mahmud Shaikhani Qadri, from facsimile copy at Imam Amirul Momineen Library
- 22. Ibne Asakir, Tarikh 4/39, Ansaab al-Ashraaf 3/374
- 23. Abu Bakr bin Abdur Raman bin Harith Makhzumi Qarashi was one of the jurists who was born during the

caliphate of Umar and due to his excessive prayers he was called the monk of Quraish. He was blind and an elder of Quraish and he passed away in 95 A.H. (Tahdhib at-Tahdhib 30/12)

- 24. Muruj az-Zahab 3/56, Tabari, Tarikh 5/382
- 25. Ansaab al-Ashraaf 3/377
- 26. Dhahabi, Tarikh Islam 5/8
- 27.
  4 Waseelatul Maal fee idda manaqibul Aal, Pg. 189. And in Tarikh Ibne Asakir 14/207 it has come that: Abdullah bin Muti' said to His Eminence, Husayn: May my parents be sacrificed on you, benefit us by your presence and do not go to Iraq as by Allah, if these people kill you they would make us slaves and bondsmen
- 28.
- 29. Ibne Asakir, Tarikh 14/209-210
- 30. Dhahabi, Tarikh Islam 9/5
- 31. Ansaab al-Ashraaf 3/377 and in As Sawaiq al-Mohreqa Pg. 196 it is mentioned that he cried till the pail was filled with his tears
- 32. Ad-Darul Maslook 1/109
- 33. Muqarram, Maqtal 136 and Khwarizmi has said: This conversation was between His Eminence, Husayn (a.s.) and Ibne Umar in Mecca, when he invited His Eminence to come with him to Medina
- 34. Ansaab al-Ashraaf 3/375
- 35. Ibne Asakir, Tarikh 14/203
- 36. Farzandaane-e-Payambar dar Karbala, Pg. 123-124
- 37. Tahzib al-Kamal, 6/416. Tarikhul Islam 5/8. Ibne Asakir, Tarikh 14/208. It is mentioned in Tahdhib at-Tahdhib 1/155 that Shobi said: "Ibne Umar had come to Medina when he got the news that Husayn has departed for Mecca. Thus he journeyed for two days to reach him. He dissuaded him and said: It is their rule and the Almighty Allah put the choice of the world and the hereafter for His Prophet and the Prophet chose the hereafter and you are also a part of his body, none

of you will give your hand to him. He has not taken it away from you but for something better."

Imam refused and that time Ibne Umar embraced him and said: "And seeing that you shall be surely killed I entrust you to Allah."

It is mentioned in Ad-Darul Maslook of Hurre Amili 1/106: Abdullah bin Umar suggested to His Eminence that he should pledge allegiance to the deviated people and he warned him of being killed and fought. His Eminence, Husayn said to him: "O Aba Abdur Rahman! How valueless it is before Allah that the head of Yahya bin Zakaria was gifted to a tyrant of Bani Israel? Have you not seen that the Bani Israel killed seventy prophets from the dawn to sunrise and after that sat conducting their usual business as if they have not done anything? The Almighty Allah was not hasty on them, rather gave respite to them and after that He seized them; a terrible seizing. O Aba Abdur Rahman! Fear Allah and do not give up my support."

- 38. Ibne Asakir, Tarikh 14/208, Dhahabi, Tarikh Islam 5/8
- 39. Ibne Asakir, Tarikh 14/208, Ibne Kathir, Tarikh 8/162, Tarikh Islam 5/8
- 40. Abu Salma bin Abdur Rahman bin Auf Zuhri Madani is considered as belonging to the second category of Medinans. He died in 104 A.H., Tahdhib at-Tahdhib 12/116
- 41. Ibne Kathir, Tarikh 8/162
- 42. Ammarah the daughter of Abdur Rahman bin Saad Ansari Madani, was brought up under the care of Ayesha and she has narrated from her. She was most knowledgeable about the traditions of Ayesha and she passed away in 103 A.H. (Tahdhib at-Tahdhib 12/438)
- 43. Dhahabi, Tarikh Islam 5/8
- 44. Ibne Asakir, Tarikh 14/209
- 45. Tarikh Al Imamatul Islamiya 1/517
- 46. Ad Daulatul Amawiyah fil Sharq, Pg. 102-103
- 47. Surah Zumar 39:9

- 48. Min Maalimul Haq, Pg. 131
- 49. At Tarikhul Islam wal Ikhtisarul Islamiya 2/201

Towards Iraq

Alas for the world! May this life go away and that the world should be constricted for someone like the son of Allah's Messenger (S) and the waves of sorrows should surround him from all sides, and he could not decide where to go and where to turn to, because he received reports that the tyrant Yazid has commanded his assailants to eliminate the Imam even if they find him clinging to the covering of the Kaaba.

The grandson of the Messenger of Allah (S) became sure that Yazid would never leave him alone and that he would definitely shed his blood and defile his sanctity, and he mentioned this matter a number of times in his statements; some of which were as follows:

1. Ja'far bin Sulaiman Zabi' has narrated that His Eminence ('a) said, "They will not leave me till they spill out this blood," and pointed to his breast ñ "even though by their killing me, the Almighty Allah would impose such a one upon them who would humiliate them to such an extent that they shall become more degraded than an old slave-maid."1

2. Imam ('a) told his brother, Muhammad Ibn Hanafiyah "If I enter the hole of a reptile, they would bring me out and slay me."2

3. Muawiyah bin Qarra has narrated that His Eminence, Husayn ('a) said, "By Allah! They shall persecute me like the Bani Israel resorted to injustice on Saturday."3

Anxiety descended upon the Holy Imam and waves of sorrow and grief enveloped His Eminence. The atmosphere around him was concealed by the dark clouds, terrible calamities and horrifying events; because if the Imam remained in Mecca he was expect-

ing to be murdered and if he went towards Iraq he was not trustful of the people of Kufa because they would be disloyal to him and betray his trust. He has mentioned this to someone he met on his way to Iraq. Yazid Rashk has narrated regarding this that someone who happened to meet the Imam said: "I decried tents fixed in an open area in the desert. I asked: "Whose tents are these?"

"They belong to Husayn ('a)," they replied. So I went towards him and saw an elderly man reciting the Quran while tears were flowing on his cheeks and face. I asked him, "May my parents be sacrificed on you, O son of the daughter of Allah's Messenger (S)! What has brought you to this desolate desert land?" He replied, "These are the letters of people of Kufa to me. I don't consider them anything except my killers. When they do this they would not leave any other religious sanctity but that they defile it. The Almighty Allah would also impose upon them one who would humiliate them till they become more degraded than an old female slave."[4]

His Eminence was not happy with the people of Kufa because he was aware of their deception and disloyalty that they would become his enemies, and become partisans of his enemies.

Anyway, we shall mention some of the events that occurred with His Eminence before he set out from Mecca, the causes of his flight to Iraq and incidents that happened on the way.

Imam's letter to Bani Hashim

When the Holy Imam ('a) decided to set out for Iraq he wrote the following letter to Bani Hashim in which he stated after the name of Allah: "From Husayn bin Ali to his brother, Muhammad and anyone who is with him from Bani Hashim. So to say: Anyone who joins me shall be martyred and one who does not join me, shall not obtain success and peace (be on you all)."[5]

Imam (‘a) informed the clan of prophethood that anyone who comes with him would be guaranteed martyrdom and all those who do not join him would not be able to achieve success. But what victory did the Imam (‘a) have in mind?

It is that same victory that except for His Eminence no other leader of the world and warrior of history had earned. Because his views became victorious and his value increased and the world became illuminated by his sacrifice. His name became the symbol of truth and justice. His personality was not restricted to one community or tribe, rather it became incomparable in all of humanity in every period of time and in all the places. Thus what victory could be greater and which success could be loftier than this success?

Bani Hashim People join the Imam

When the Imam’s letter reached Bani Hashim in Medina a group of them hastened to join the Holy Imam in order to obtain victory and martyrdom in the company of the beloved grandson of the Messenger of Allah (S).6 Among them were his cousins and brothers just as Muhammad bin Hanafiyah also came with them to dissuade the Imam from moving to Iraq however Imam (‘a) did not accept his suggestion. We have already related their conversation in the foregone pages.

Why Imam left Mecca?

In our view, the following factors compelled the Imam to leave Mecca in haste:

1. Safety of the Sanctuary

Imam feared that the sanctified House of Allah, where all those who enter it are granted immunity from harm. This was so be-

cause Bani Umayyad did not recognize any of its sanctity and Yazid had ordered Amr bin Saeed Ashdaq to fight the Holy Imam and if he could not do so, he must have him assassinated. And Ashdaq had arrived in Mecca with a large number of mercenaries. When the Imam was informed about this he set out from there[7] and he did not take refuge in the sanctified house so that he may protect its sanctities.

His Eminence (‘a) said, “Even if I am killed one hand span outside Mecca, it is more preferable to me.”

His Eminence (‘a) himself said to Ibn Zubair, “If I am killed at such and such place, it is more preferable to me than that the sanctity of this place (Mecca) be defiled.”[8] The succeeding days showed that Bani Umayyads had no regard for the holiness of this Great House, because during their battle against Ibn Zubair they fired burning logs of wood and stones with the help of catapults on the Kaaba, just as before that they had defiled the sanctity of Medina’

2. Fear of being Killed

Imam (‘a) resorted to extreme precaution that it should not be that he is killed in Mecca or that he becomes an easy prey for the Umayyads, because Yazid had dispatched assailants to eliminate His Eminence.

Abdullah bin Abbas in his letter to Yazid wrote: “And whatever I may forget I will not forget that you forced Husayn bin Ali from the sanctuary of the Messenger of Allah (S) towards the sanctuary of Allah and after that sent your agents to assassinate him and he had to leave the sanctuary of Allah to go to Iraq in a condition of trepidation and in a precautionary manner. While he was and still is the most liked person in the land of valleys (Hijaz) and among the people of the two towns he is the most obeyed if he had stayed there and considered hostilities in these places lawful.[9]

3. Muslim's Letter

Another factor that prompted the Imam to set out from Mecca was the letter of his emissary, Muslim bin Ail, which urged him to move to Iraq and it had mentioned that all the people of Kufa were with him and the number of people who have pledged allegiance for him exceeded 18,000'

These were some of the factors that impelled the Imam to depart for Iraq and the weakest view is that which claims that the Imam set out from Mecca at the behest of Ibn Zubair because Ibn Zubair did not command any importance that the Imam should leave Mecca because of him, only the factors that we have indicated were explained. When Mecca became the target of Umayyad attack such a situation was created that it never became a center of any political movement.

Imam's discourse in Mecca

When Imam ('a) decided to exit from Hijaz and set out for Iraq he issued orders to gather the people so that he may deliver among them a historical discourse. A huge crowd of people from Hijaz and residents of Mecca congregated in the Masjidul Haraam to listen to Imam ('a) who stood up amidst the crowd and began his sermon as follows:

"Praise be to Allah! By Allah's will only! There is no power but with Allah! And blessings of Allah be upon His Messenger! Verily death is bound with the sons of Adam as a necklace around the neck of a maiden. How I desire and long to meet my ancestors similar to (Prophet) Yaqub ('a), who was desirous of meeting (Prophet) Yusuf ('a). Verily I proceed towards the place of my martyrdom, which has been selected for me. It is as if I see the wolves of the desert (of Bani Umayyah) separating each part of my body between Nawawis and Karbala, and filling their empty bellies and utricles. There is no escape from that which has been

written down by the pen of destiny, and the pleasure of our Household (Ahlulbayt) lies in the pleasure of Allah. Verily we will endure His trials and secure the reward due for the forbearing ones. The cord of the Prophet and his child cannot be separated from him, but will all be united together with him near the Right (Allah). Thereby his (the Prophet's) eyes will be cooled due to us and thus Allah will fulfill what He has promised through them. Then whoever desires to lay down his life for us and strive in the way of Allah should come out with us, for I shall be leaving tomorrow morning, Allah willing."[10]

I have not seen a sermon more eloquent and more astonishing, which called the people to truth and which illustrated the worthlessness of this life in the view of Almighty. The sermon contained the following points of significance:

1. His Eminence predicated his imminent martyrdom and he has welcomed death considering it an embellishment for man just as the necklace adorns the neck of a youthful dame. This simile is extremely touching and the most beautiful of the comparisons in the speech of Arabs. And it is natural that the death which man would consider as an adornment for himself, it must be the death on the path of God and truth.

2. His Eminence has indicated his eagerness to meet his Holy ancestors, who had been martyred in the way of Allah and the Imam's eagerness is compared to the eagerness of Prophet Yaqub ('a) to see his long lost son, Prophet Yusuf ('a) as His Eminence has himself explained.

3. His Eminence declared that the Almighty has selected for him a great martyrdom and death with honor on the way of defense of religion and support of Islam.

4. His Eminence introduced that purified land where his blood would be shed that it is between Nawawis and Karbala, where he shall be cut up into piece by swords and spears.

5. His Eminence has informed that till the dogs of Bani Umayyah and their followers do not fill their bellies with his flesh and blood they would not rest. This is an allusion to their rule on Muslims after him and how they shall plunder the wealth of the nation etc.

6. The Imam has clarified that whatever calamities were to befall him, have been destined and there was no way to avoid them and when the pen of destiny has moved there was no way one could change it.

7. Imam ('a) has announced his supplication to Allah that may He join the pleasure of Ahlul Bayt to His pleasure and their obedience to His obedience and it really deserved to be so. Because they were the callers to the religion of God and guides to His satisfaction who bore such terrible difficulties for this that they defy description.

8. His Eminence has described a quality of Ahlul Bayt ('a) and it was their patience and forbearance and submission to the command of Allah in whatever befalls them and may Allah give them unlimited rewards for their patience.

9. Imam ('a) has declared that the illuminated reality of Ahlul Bayt was the continuation of the reality of the Prophet (S) because they were his flesh and blood and the stems of the same tree are not different from its root and the eyes of the Prophet (S) shall be illuminated for his progeny in his Holy Grave. They stayed awake on nights and in defense of his religion bore the greatest Jihad.

These brilliant points show that His Eminence had become hopeless of this worldly life and was prepared to die and sacrifice himself. If he had been aiming for kingdom he would not have issued such statements and he would have had to give sweet promises and bright hopes to his supporters.

None from the Meccans or Hajj pilgrims harkened to the Imam's call, except a few believers. This indicates the paucity of religious

inclination in the people and the decadence of that society and its deviation from truth.

Conclusion of Umrah

When the Imam decided to leave Mecca he put on the *Ihram* for *Umrah-e- Mufradah,* performed circumambulation (Tawaf) of Kaaba, shaved the head and performed *Tawafun Nisa*. Then he put on ordinary clothes. Shaykh Mufeed has written that when Imam Husayn (‘a) decided to leave for Iraq; he went around the Kaaba, did *Sayy* (jogging) between Safa and Marwa, then he removed his Ihram and considered it Umrah, because he was not able to conclude his Hajj lest he may be apprehended in Mecca and taken to Yazid.11 This point is worth consideration. Because one who has come for Hajj cannot, according to verdict of jurisprudents, remove *Ihram* before sacrifice and that it could not be changed into Umrah. What we have explained is supported by two traditions that Shaykh Hurre Amili has quoted in *Wasailush Shia,* Book of Hajj, chapter on: “Permissibility of Umrah Mufradah in the months of Hajj12 and going anywhere one likes.”

A. Ibrahim bin Umar Yamani has narrated from Imam Sadiq (‘a) that His Eminence said regarding the person who goes for Umrah in the months of Hajj and after that he returns to his hometown that there is no problem in it. Even if that year he performs *Hajj Afrad* which does not require sacrifice. Indeed Husayn bin Ali (‘a) set out for Iraq on the day of *Tarwiyah* after performing *Umrah Mufradha.*

B. Muawiyah bin Ammar asked Imam Sadiq (‘a): How does *Umrah Tamatto* differs from *Umrah Mufrada*? He said: *Umrah Tamatto* is related to Hajj and it is a part of it but *Umrah Mufrada* when it is done one can go anywhere one likes. Indeed Imam Husayn (‘a) performed *Umrah Mufrada* in Zilhajj. After that on the day of Tarwiyah when the people went towards Mina he set out for Iraq. There is no problem for one who had not intended to perform Hajj

to perform *Umrah Mufrada* in Zilhajj."13 This tradition also supports what we have stated above.14

Departure before Hajj

The question arises why Imam ('a) left Mecca on 8th Zilhajj while it is the day when pilgrims prepare to leave for Arafat and why he did not complete his Hajj? According to our view there were some factors due to which His Eminence hastily left Mecca and they are as follows:

1. The regime had become so strict on him that His Eminence had become sure that it would open the door of battle with him or it would have him killed during the performance of Hajj rituals. And in this way trample upon the sanctity of Hajj and destroy its Holy aims among whom was freeing the community in a complete way from humiliation and servitude.

2. If the regime had not initiated battle with the Imam during the rituals of Hajj it would have done so immediately after the conclusion of Hajj. At that time he would have been in Mecca either in battle or he would have been killed. In both the cases there would have been bloodshed in the Holy House in the Holy Month. Therefore His Eminence left Mecca in order to defend the Islamic sanctities.

3. The departure of His Eminence at that delicate moment was one of the important ways of propagation against the regime of that time, because the news of the Imam's sudden departure spread to all the pilgrims of the Holy House in a sensational manner and the people who had arrived from all over the Islamic regions conveyed this information to their native places that Imam Husayn ('a) has declared an uprising against Yazid. And that the Imam had been compelled to leave Mecca at such a crucial moment as he wanted to protect the sanctity of the Holy land at the hands of

the Umayyads'these were some of the factors that led the Imam to depart from Mecca before Hajj.

With Ibn Zubair

When Ibn Zubair learnt of the Imam's departure to Iraq he hurried to him in order to ask him about a matter that he hadn't been be able to solve. He asked the Imam, "O son of Allah's Messenger, we may never meet each other again after today. How does a new born child inherits or is inherited from? And the gifts presented by a king, are they lawful or not?"

Imam ('a) replied to him, "As for the newborn, he is eligible only when it is born into the world and as for the gifts of kings and rulers, they are allowed only if they have not usurped that property."15

Ibn Zubair did not possess juristic knowledge that is why he sought the replies of these questions from the Imam. Now is it not surprising that how such a person could aspire to become the caliph of Muslims?

Journey to Iraq

Before leaving Mecca, His Eminence went to the Masjidul Haraam (the Great Mosque) and by performing circumambulation and prayer, he fulfilled its honor and this was the last farewell of His Eminence. Imam ('a) performed the noon prayer in the Masjid and after that he bid farewell to the sanctified Mosque and came out.16 Imam ('a) bid farewell to the Holy Ka'ba while he was carrying its soul in his body and he was holding aloft its torch with both his hands while angels accompanied him reciting Allaahu Akbar and circumambulating it. As if they were fearful about it because it was a relic of the heavens on the earth.17

Imam departed from Mecca while he was fearful of the grandson of Abu Sufyan like his grandfather, His Eminence, the Messenger of Allah (S) had fled Mecca due to the fear of the polytheists under the leadership of Abu Sufyan. Along with the Imam were eighty-two persons from Ahlul Bayt, their friends and their bondsmen.18

In the same way the ladies and women of the family also accompanied him. The Imam departed in such a way that he was carrying with himself the complete independence of the Islamic community and he wanted to establish the government of Quran and heavenly justice on the Islamic lands and that he may remove the deceitful and oppressive people from there.

The Imam's departure ñ according to historians - was on the 8th of Zilhajj 60 A.H.,19 while all the people of Mecca were filled with sorrow and none was free from it'20

The caravan left the limits of Mecca. The Imam did not halt at any of the stops but that he spoke to his Ahlul Bayt about the killing of Yahya bin Zakaria.21 Thus implying that he would also be martyred in the same way.

The regime pursues the Holy Imam

The Imam had not traveled much distance from Mecca when he was pursued by a group of government soldiers under the command of Yahya bin Saeed. They wanted to prevent the Imam from going to Iraq. There was an armed confrontation between the two groups and the soldiers failed to achieve their objective.22 In our view these steps were nothing but a formality because the Imam had left Mecca in clear daylight without voicing any opposition to the regime. Now this battalion was actually sent to chase the Imam's entourage far away from Mecca and then attack them in the desolate desert so that they could be finished off easily.

Dr. Abdul Momim Majid has also stressed this point and said: "It shall become clear to us that Yazid's official in Hijaz did not take

any serious steps to prevent the Imam from leaving Mecca for Kufa as many Shias of His Eminence were in his employ. Rather, it may be that he thought that it would be easier for them to eliminate the Imam in the desert, far away from his partisans, as indeed the Bani Hashim, later on blamed Yazid that he had sent his agents to expel the Imam from Mecca."23

Connection of Damascus with Kufa

Damascus had always maintained connection with Kufa in such a way that it was aware of all the movements of the Holy Imam and the failure of the conspiracy to assassinate the Imam in Mecca. The regime became terrified when it learnt that the Imam was now himself heading towards Kufa to take over the charge of the uprising where he had previously dispatched his emissary, Muslim bin Aqil to gauge the level of his support.

Yazid wrote numerous letters to his tyrant governor in Kufa, Ibn Ziyad in which he suggested him of some dangerous plots devised against Shias so that he may confront the Imam. And he commanded him to be careful of the events that he may have to encounter. Of those letters were the following:

1. Yazid wrote this letter after the Imam had departed from Mecca. It contained the following: "So to say: Beware of Husayn bin Ali, he may not escape you. Hasten towards him before he could reach Iraq."

This letter purported to command the regime of Kufa to immediately march into the desert to fight Imam Husayn ('a) before he reaches Iraq and in this matter they must not allow any type of carelessness.

2. It is mentioned in a letter: "So to say: I have received news that Husayn has departed for Kufa. Your day from among all days and your town from all the other towns is in turmoil due to him and you have become involved among your officials because of him.

That time either you shall be freed or you shall be enslaved just as a slave is freed."24

This letter is a message of hatred and ferocity because therein Yazid is warning his official that if he commits any sort of shortcoming in his responsibility of fighting His Eminence, Husayn, he shall be expelled from his relationship of Bani Umayyah and his paternity will be turned back to Ubaid the Roman, his grandfather, so that he becomes a slaves like ordinary slaves who are sold and then emancipated'Immediately after receiving this letter, Ibn Ziyad declared an emergency and martial law. He sealed all the borders of Iraq and put guards on the roads leading to Syria and Basra so that no one could enter or leave the desert of Iraq.25 Also he formed a battalion that would patrol whole of Iraq and search for Imam Husayn ('a). Among them was a regiment of one thousand mounted soldiers under the command of Hurr Ibn Yazid Riyahi that forced the Imam to halt at Karbala and prevented them from going to any other town.

3. Yazid ordered Ibn Ziyad to gift huge sums of money to leaders and elders in order to obtain their loyalties. The text of this letter was as follows: "So to say: To the people of Kufa, supporters and those who obey you, grant more than a hundred units of currency."26

Ibn Ziyad doled out huge amounts to the important personalities and leaders of groups and persuaded them to make war on the son of Allah's Messenger.

Attitude of Umayyads

The Umayyads were terrified when they learnt of Imam's movement and the journey of His Eminence from Hijaz towards Iraq because a group of them was peace-loving and fearful of the consequences of these circumstances. They were worried in case Ibn Ziyad may cause some harm to the Holy Imam and this may be-

come a cause for the downfall of their regime. And a group was afraid of the downfall of Umayyad regime hence they were of the opinion that the Imam (‘a) must be dealt with an iron hand or he should be confronted and destroyed to assure security to their regime. The former group was represented by Walid bin Utbah and the latter party was led by Amr bin Saeed Ashdaq. Each of them dispatched a letter to Ibn Ziyad explaining their respective point of view:

1. Letter of Walid bin Utbah

There was none in Bani Umayyah having a realistic and deep view of the circumstances as Walid bin Utbah. When he learnt that the Imam has departed from Hijaz to march towards Kufa, he became perturbed because he was aware of Yazid’s arrogance and Ibn Ziyad’s oppressive nature. Therefore he penned a letter to Ibn Ziyad and warned him against causing any harm to the Holy Imam because such a thing was going to cause a terrible harm to Bani Umayyah. The text of this letter was as follows:

“From Walid bin Utbah to Ubaidullah Ibn Ziyad: Husayn bin Ali has set out for Iraq. He is the son of Fatima and Fatima is the daughter of Allah’s Messenger. So, Ibn Ziyad, beware, that you may not send messengers to him and inspite of your not wanting you may be condemned by all the people. Was Salaam.”

Ibn Ziyad did not accord any importance to this letter. He continued in his deviation and oppression and began to fulfill the responsibility the Damascus regime had forced upon him.27

Misunderstanding of Ibn Kathir

Ibn Kathir has erred when he claimed that Marwan wrote a letter to Ibn Ziyad urging him to avoid extremism with His Eminence, Husayn (‘a) and that he advised him and warned him of the consequences of his actions. The letter that he sent is similar to the

one dispatched by Walid quoted by us above. It additionally has the following sentences:

"So to say: Husayn bin Ali is coming towards you. And Husayn is the son of Fatima and Fatima is the daughter of Allah's Messenger (S). By Allah! None has Allah kept alive near us more beloved than Husayn. It may not be that you do something that cannot be stopped; the people may also not forget it. Keep this in mind forever. Was Salaam."28

This letter is definitely not from Marwan because he never had any regard for the well being of the community and all his life he never caused any benefit to the Muslims. In addition to it was his enmity towards the Purified Progeny, especially towards Imam Husayn ('a) because he was the same person who advised the governor of Medina to eliminate the Holy Imam and later when he received the news of Imam's martyrdom he openly expressed his joy and satisfaction. On the basis of this how could it be possible that he requested Ibn Ziyad to give concession to the Imam and to protect him?

2. Ashdaq's Letter

Amr bin Saeed Ashdaq wrote a letter to Ibn Ziyad in which he ordered him to resort to the most severe steps against the Imam. The letter states: "So to say: Husayn is coming towards you in such circumstances that either you shall be freed or be enslaved so that you are dealt with like bondsmen."29

Confiscating Yazid's wealth

Imam ('a) had not traveled very far from Mecca that in Taneem30 he came across a caravan carrying huge quantities of red garments and dresses sent by governor of Yemen, Bajeer bin Yasar for the tyrant Yazid. Imam ordered that the goods of the caravan be confiscated. He told the camel owners that whomsoever of them may

like may go with His Eminence to Iraq and they would be paid the full fare and whoever wanted to discontinue, may take his charges till that point and go back. Some of them joined the Imam and the rest departed from there.31

In this way the Imam saved the goods from being put to unlawful purposes and be used for drinking parties and help in oppressing people. Before this also the Imam had taken the same steps during the time of Muawiyah about which Ayatullah Sayyid Mahdi Aale Bahrul Uloom thinks that it is a weak narrational report, because the position of the Imam was too exalted to resort to such tactics.32

However we are of the opinion that there was nothing wrong in this. The Imam considered the regimes of both Muawiyah and Yazid as unlawful and when he saw that the wealth of Muslims was being used to promote vices and destruction he saved it by confiscating and distributing it all to the poor and needy people. So what is the problem in it?

Meeting with Farazdaq

When the Imam's entourage reached a place called Saffah,33 the famous poet, Farazdaq Haman bin Ghalib met the Imam and saluted him. Farazdaq invoked blessings upon him and asked His Eminence, "May my parents be sacrificed on you, what has compelled you to leave the Hajj?"

"If I do not hasten, I would be apprehended."34

The Holy Imam asked him, "O Aba Firaas, where are you coming from?" "From Kufa."

"Tell me about the people there."

"You have asked a good (question), the hearts of the people are with you but their swords are against you. The decision comes

from Heaven and God does what He wishes."35

Imam agreed to what Farazdaq said and he replied: "You have spoken truly of the affair belonging to God. Every day He (is involved) in (every) matter. If fate sends down what we like and are pleased with, we praise God for His blessings. He is the One from Whom help should be sought in order to give thanks to Him. However, although fate may frustrate (our) hopes, yet He does not destroy (the soul of) those whose intention is the truth and whose hearts are pious."36

At that moment the Imam recited the following couplets:

"If the world is considered of any value, the abode of Allah's reward is higher and greater.

If the bodies are created for death it is best that man is killed by the sword in the way of Allah.

If the sustenance has already been appointed, man should spend the least effort in obtaining it.

If wealth is accumulated only to be left behind, why is man miserly in spending something that is going to be left behind?"37

Then Farazdaq asked the Imam about matters concerning vows and pilgrimage rites. The Imam told him about them and then moved his mount off, saying farewell, and so they parted'

This encounter indicates for us a picture of weakness and decadence of the people and their lack of motivation for supporting truth because he was having social and cultural perception, but inspite of knowing that the Imam shall be killed he did not come forward to help him and he did not join the caravan of His Eminence in order to defend him. So, if such was the position of Farazdaq what could be said of the general populace and laymen?

Anyway, the Imam continued his march with determination and steadfastness and Farazdaq's statements regarding the weakness

of the people towards His Eminence and their support to Bani Umayyah was not able to make the Imam change his decision. If the Imam had been aiming for kingdom, Farazdaq's remarks would have dissuaded him from his journey to Iraq.

Letter of the Imam to people of Kufa

When Imam Husayn ('a) reached the spot called Hajir in the Zirrama province, which was a station off from Badia, he wrote a letter to the Shias of Kufa to inform them of his departure towards Iraq. After the name of Allah the Imam wrote:

"From Husayn bin Ali to his believing brothers and Muslims, peace be on you. With you all, I praise that Allah except Whom there is no deity. So to say: The letter of Muslim bin Aqil reached me and informed me about your favorable attitude and the readiness of the majority of you to help me and to restore our rights. Thus I beseech the Almighty to give me success in righteousness and that He makes you eligible for the greatest reward for this. I have set out from Mecca towards you on Tuesday, 8th Zilhajj the day of Tarwiyah. So when my messenger reaches you, you must conceal your affair and continue your efforts as I would, if Allah wills, reach you in a few days. And peace be upon you and the mercy of Allah and His bounties."[38]

Imam ('a) entrusted this letter to the great warrior, Qais bin Mushar Saidawi. He set out with speed without being distracted by anything else till he reached Quddisiya when he came across a police party that was patrolling the lands to check anyone from entering or leaving Iraq. The police arrested him but Qais destroyed the Imam's letter so fast they could not find out about its contents. Then they took him in custody and along with pieces of the letter sent him to Ibn Ziyad, the oppressor. When he came to Ibn Ziyad he asked:

"Who are you?"

"I am a partisan (Shia) of Amirul Momineen, Husayn bin Ali ('a)."
"Why did you tear up the letter that you were carrying?"

"For the fear that you would have learnt of its contents?"

"Who was the sender of that letter and who was supposed to be its recipient?"

"It was from Husayn to a group of people of Kufa, whose names I do not know."

The oppressor became infuriated and became absolutely out of control. He screamed at Qais: "By Allah! You will not leave me except that you report to me the names of persons for whom you had brought the letter or that you go upon the pulpit and curse Husayn, his father and his brother in order to be excused by me or I shall have you cut into pieces."

Qais told him, "I do not know the recipients of the letter but I shall perform the function of cursing."

Ibn Ziyad thought he was another kind of degraded man of Kufa, who the world has deceived and whom death has terrified. He didn't know that Qais was the incomparable reformer of the world who made history of communities and nations and exalted for them the word of truth and justice on the earth'

Ibn Marjana ordered the people to gather at the Great Mosque so that he may display to them through Qais' cursing of Ahlul Bayt, an example of pledge breaking and persuade them to make it a part of their behavior.

That great warrior, while he ridiculed death and made fun of life stood up from his place in order to fulfill the trust and sincerity towards the message of God. Then he mounted the pulpit and praised Allah and glorified Him. He invoked blessings on the Messenger of Allah and prayed for divine mercy for Ali and his sons.39 After that he cursed Ubaidullah, his father and all the op-

pressors of Bani Umayyah and he raised his call of the rammer which was the call of truth and Islam and said:

"People, this man, Husayn bin Ali, the best of God's creatures, the son of Fatima, the daughter of the Apostle, may God bless him and his family and grant them peace, (is nearby). I am his messenger to you. I left him at Hajir. So you answer him."40

Ibn Ziyad's men rushed to him and informed him what Qais had done. He became infuriated and ordered him to be thrown from the top of the palace alive.

The agents apprehended Qais and threw him to the ground from the palace top. He was smashed to pieces, his bones were pulverized and he passed away with the death of a brave warrior in the path of his faith and belief.

When the news of his killing reached Imam Husayn ('a) he was extremely devastated and he began to weep and said, "O Allah! Appoint for us and our Shias a valuable place in Your realm and surround us all with Your mercy as You are powerful over everything."41

With Abu Harra

When the Imam reached Zaat Irq, Abu Harra came and said to His Eminence: "O Son of Allah's Messenger! What has brought you out from the sanctuary of Allah and the sanctuary of your grandfather, the Messenger of Allah (S)?"

The Imam was touched and he said, "It is amazing, O Aba Harra! The Bani Umayyah has plundered my property and I remained patient, they spoke harshly to me and I was patient. They wanted to kill me, so I fled. I swear by Allah! These unjust people want to slay me and the Almighty will heap them with extensive degradation and put swordsmen over their lives. He would appoint such a person on them as will humiliate them till they become more de-

graded than the community of Saba just as a woman from them became their queen and ruled their lives and properties, till she humiliated them completely."42

The Imam moved out from that place while he was aggrieved of the people who did not believe in helping the truth. He was sad for the people who preferred a life of comfort and did not like to participate in Jihad on the way of Allah.

With an Arab Shaykh

When the Imam's caravan reached Batnul Uqbah, an Arab Shaykh who resided there approached the Holy Imam and said, "I adjure you in the name of God, go back. You won't come to anything there except the points of spears and the edges of swords. If those who sent for you were enough to support you in battle and had prepared the ground for you, and you came to them, that would be a wise decision. However, in the light of the situation as it has been described I don't think that you ought to do it."

Imam ('a) replied, "What you have stated is not concealed from me, but I shall be patient and forbearing till the Almighty Allah completes that which He intends to complete."43

Worry of Her Eminence, Zainab ('a)

The Imam's caravan continued its journey till it reached Hazeemiyah, a station on the route of Hajj. The Imam stayed at this place for a day and a night to rest from the fatigue of the journey and the hardships of the way. His sister, the honorable lady of Bani Hashim came to him dragging her garment on the ground and her heart was brimming with sorrow and grief. She said in a forlorn voice accompanied with lamentation that she had heard a caller say:

"O eye! Be diligent, who will weep upon the martyrs after me?

On those whom death follows as they move forward to fulfill the covenant they have made."

The chief of nobles told her, "My sister, whatever is decreed by Allah shall indeed come to pass?"[44]

His Eminence counseled his sister to observe patience and to face the calamities and problems with determination and resolve so that he may be able to fulfill his duty.

With Zuhair bin Qain

Imam's caravan reached Zarood and halted there for sometime. Zuhair bin Qain who held the Uthmani view and that year he had performed the pilgrimage of the House of God, happened to camp near the Imam's halting place. Though Zuhair and his caravan had been traveling parallel to the Imam's caravan they always avoided camping too near the Imam, lest the Imam may send a messenger to him and summon him, which was something Zuhair was trying to avoid. This day Zuhair and his companions were having dinner when the Imam's messenger arrived and delivered Imam's message. They were so shocked that they threw what food they held in their hands on the table as if birds had alighted on their heads.

Zuhair's wife censured their reaction and remarked, "Glory be to Allah! Did the son of the Messenger of Allah send for you? Then aren't you going to him? If you went to him, you would hear what he had to say."

Zuhair went unwillingly to him. It was not long before he returned in a happy mood and his face was aglow. He ordered his tent (to be struck) and (called for) his luggage, mounts and equipment. His tent was pulled down and taken to Husayn's camp. Then he said to his wife, "You are divorced."

What secret did the beloved grandson of Allah's Messenger convey to him that he was absolutely transformed? Did he promise him wealth and riches? If he had done thus, Zuhair would not have divorced his wife and not bid last farewell to his friends'

Imam promised him martyrdom, salvation and Paradise and told him about a tradition that reminded him of a long day he had passed and which he had long forgotten'Zuhair repeated the incident to his wife as follows:

"I will narrate a tradition for you: we had gone to Balanjar for Jihad. The Almighty Allah granted victory to us and bestowed us war booty and we were elated at this. Salman al-Farsi was accompanying us. He asked us, "Are you happy with the victory which God has granted you and the booty you have won?" We said, "Yes." Then he said, "Therefore when you meet the Lord of the young men of the family of Muhammad be happier to fight with them than you are with the booty which you have obtained today."45

Ibrahim bin Saeed who went to the Imam with Zuhair has narrated that His Eminence told him, "He shall be killed at Karbala and Zajar bin Qais will take his blessed severed head to Yazid with the hope of earning reward but he will not give him anything."46

Fortune shone on Zuhair that he joined the caravan of the Purified Progeny and he became their strongest defender and their most brilliant companion. He sacrificed his life upon the Holy Imam and was martyred on the way of his equitable aim.

The Tragic News of Muslim's Martyrdom

Abd Allah bin Sulaiman and al-Mundhir bin Mushamill47 both from Asad brought the tragic news of the martyrdom of Muslim

and they have reported thus:

When we had finished the pilgrimage, there was no concern more important to us than to join al-Husayn, peace be on him, on the road, so that we might see what happened in his affair. We went along trotting our two camels speedily until we joined him at Za-rood. As we approached, there we (saw) a man from Kufa who had changed his route when he had seen al-Husayn, peace be on him. Al-Husayn, peace be on him, had stopped as if he wanted (to speak to) him, but (the man) ignored him and went on. We went on towards the man. One of us said to the other: "Come with us to ask this man if he has news of Kufa."

We came up to him and greeted him. He returned our greeting.

"From which (tribe) do you come, fellow?" we asked.

"(I am) an Asadi," he answered.

"We also are Asadis," we said, "Who are you?"

"I am Bakr bin so and so," he answered and we told him our lineage.

"Tell us of the people (you have left) behind you?" we asked.

"Yes," he replied, "I only left Kufa after Muslim bin Aqil and Hani bin Urwah had been killed. I saw them being dragged by their legs into the market-place."

We went on to join al-Husayn, peace be on him, and we were traveling close to him until he stopped at al-Thalabiyya in the evening. We caught up with him (at Thalaba)48 when he stopped and we greeted him. He returned our greeting.

"May God have mercy on you," we said, "we have news. If you wish, we will tell it to you publicly or if you wish, secretly."

He looked at us and at his followers.

“There is no veil for these men,” he answered.

“Did you see the rider whom you were near, yesterday evening?” “Yes,” he answered, “I had wanted to question him.”

“We have got the news from him and spared you (the trouble of) questioning him,” we said, “He was a man from our (tribe), of sound judgment, honesty and intelligence. He told us that he had only left Kufa after Muslim and Hani had been killed, and he had seen them being dragged by their legs into the market-place.”49

“We belong to God and to Him we shall return; may God have mercy on them both,” said al-Husayn, and he repeated that several times.50

“We adjure you before God,” we exhorted him, “for your own life and for your House that you do not go from this place, for you have no one to support you in Kufa and no Shia. Indeed we fear that such men (will be the very ones who) will be against you.”

“What is your opinion,” he asked, looking towards the sons of Aqil, “now that Muslim has been killed?”

“By God,” they declared, “we will not go back until we have taken our vengeance or have tasted (the death) which he tasted.”

Al-Husayn, peace be on him, came near us and said: “There is nothing good (left) in life for these men.”51

Then the Holy Imam recited these couplets:

“I shall go and death cannot degrade a man if he has true intention and he fights Jihad like a Muslim.

Then if I die I shall not be regretful and if I remain alive I shall not be condemned. For you O man, the only thing to regret is humiliation and degradation.”52

Imam (‘a) moved forward, his face aglow with exaltation while he had now become certain that he was heading towards a victory that nothing shall equal it. He went on till he had fulfilled the divine duty with sincerity and devotion just as before him, his grandfather, the Messenger of Allah (S) had fulfilled it.”

News of Abdullah’s Martyrdom

When the Imam reached Zubala he received the dreadful news that his messenger, Abdullah bin Yaqtar has been murdered. His Eminence had sent him to meet Muslim bin Aqil. But he was apprehended by the policemen at Quddisiya and sent under custody to Ibn Marjana. When he was taken to that filthy man, Ibn Ziyad screamed at him, “Go atop the pulpit and curse that liar son of liar and then come down so that I may take decision regarding you’”

Ibn Marjana thought that he would do as directed and he was not aware of the fact that he was a nobleman without a peer and that he shall exalt the word of God in the world through this.

That great warrior ascended the pulpit and raised his voice of daring and said: “O people! I am the messenger from Husayn, son of Fatima to you that you help him against Ibn Marjana, the filthy one, son of the filthy one whom Allah has cursed.”[53]

Then he began to curse and denounce Ibn Ziyad; he related the evil deeds of Bani Umayyah and urged the people to support the beloved grandson of Allah’s Apostle (S). Ibn Ziyad was absolutely infuriated and ordered that Abdullah be thrown from the palace roof just as Qais bin Mus-har Saidawi had been.

Ibn Ziyad’s mercenaries took Abdullah to the roof of the palace and threw him down and his bones were smashed, but there still remained the last breath of life when the lowly beast, Abdul Malik Lakhmi moved towards him in order to cut off his head so that it may be presented to his master, Ibn Ziyad and earn his proximity. When he was told that that had been a shameful thing to do and

he was blamed for it, he said: “I wanted to relieve him (of his suffering).”

When the news of his martyrdom reached Imam (‘a) it shocked him a great deal and he became hopeless of this world. At that time he summoned his companions and all those who had joined him for obtaining booties and not for truth. When they were all present he addressed them: “So to say: Our followers have withdrawn support from us. Those of you who prefer to leave, may leave freely (without guilt) and my allegiance shall no more be upon them.”

The people began to disperse from him to right and left until there were only left with him those followers who had come with him from Medina, and a small group of those who had joined him. Husayn (‘a) had done that because he realized that the Arabs who had followed him had only followed him because they thought that he was going to a land where the inhabitants’ obedience to him had already been established. And he did not want them to accompany him without being fully aware of what they were going to.54 If the Imam had been in pursuit of kingdom and power he would not have talked about his position so openly. His Eminence told them that whoever accompanied him will not get any wealth or position but he would be stepping into the fields of Jihad and by gaining martyrdom he shall become eligible for salvation. If His Eminence had been in quest of rulership, in those difficult hours when he was in need of helpers and supporters, he would not have spoken of such matters.

The Imam, time and again advised the people of his Ahlul Bayt to leave him and this was only to make them fully aware of his position and then step into fighting and in action also they be the best of men and most steadfast in the way of defending the truth to follow him, while their souls are full of faith in Allah and sincerity for Jihad in His way.

Dream of Imam Husayn (‘a)

During the noon, Imam (‘a) became drowsy, according to the narrator:

We set out at once with him and he became drowsy while he was on his horse’s back. He woke up, saying: “We belong to God and to Him we will return. Praise be to God, Lord of the worlds.”

He did that twice or three times, then his son, Ali bin al-Husayn approached him and asked: “Why are you praising God and repeating the verse of returning to Him?”

“My son,” he answered, “I nodded off and a horseman appeared to me, riding a horse and he said: ‘Men are traveling and the fates travel towards them.’ Then I knew it was our own souls announcing our deaths to us.”55

“Father,” asked (the youth), “does God regard you as evil? Are we not in the right?”

“Indeed (we are),” he answered, “by Him to Whom all His servants must return.” “Father,” said (the youth), “then we need have no concern, if we are going to die righteously.”

“May God give you the best reward a son can get for (his behavior towards) his father,” answered al-Husayn, peace be on him.56

Encounter with Hurr

He, peace be on him, went on from Batn al Aqaba until he stopped at Sharaf (for the night). At dawn he ordered his boys to get water and more (for the journey). Then he continued from there until midday. While he was journeying, one of his followers exclaimed: “God is greater (Allaahu Akbar)!”

“God is greater (Allaahu Akbar)!” responded al-Husayn, peace be on him. Then he asked: “Why did you say Allaahu Akbar?”

“I saw palm-trees,” answered the man.

“This is a place in which we never see a palm-tree,” a group of his followers asserted.

“What do you think it is then?” asked al-Husayn, peace be on him.

“We think it is the ears of horses,” they answered.

“By God, I think so too,” he declared. Then he said: “(So that) we can face them in one direction (i.e. so that we are not surrounded), we should put at our rear whatever place of refuge (we can find).”

“Yes,” he said to him, “there is Dhu Husam57 over on your left. If you reach it before them, it will be (in) just (the position) you want.” So he veered left towards it and we went in that direction with him. Even before we had had time to change direction the vanguard of the cavalry appeared in front of us and we could see them clearly. We left the road and when they saw that we had moved off the road, they (also) moved off the road towards us. Their spears looked like palm branches stripped of their leaves and their standards were like birds’ wings. Al-Husayn ordered his tents (to be put up) and they were erected. The people came up; (there were) about one thousand horsemen under the command of al-Hurr b. Yazid al- Tamimi. (It was) during the heat of midday (that) he and his cavalry stood (thus) facing al-Husayn, peace be on him. Al-Husayn, peace be on him, and his followers were all wearing their turbans and their swords (ready to fight).

“Provide people with water and let them quench their thirst and give their horses water to drink little by little,” al-Husayn ordered his boys. They did that and they began filling their bowls and cups and took them to the horses. When a horse had drunk three or four or five draughts, the water was taken away and given to another horse-until they had all been watered.58

The Imam was fully prepared in his journey because he was able to suffice in giving water to 1,000 riders and their beasts and this was in addition to other rations and provisions they were carrying.

Anyway, the Imam observed generosity with Hurr's battalion that had arrived to fight the Holy Imam and he saved them from death of thirst. Historians say: Ali bin Taan Muharibi was a member of that battalion who has reported about the kindness and lofty morals of the Imam and his action of helping them as follows:

I was with al-Hurr on that day, I was among the last of his followers to arrive. When al-Husayn, peace be on him, saw how thirsty both I and my horse were, he said: "Make your beast (rawiya) kneel." I thought rawiya meant water-skin so he said: "Cousin, make your camel (jamal) kneel." I did so. Then he said: "Drink." I did so, but when I drank, water flowed from my water-skin.

"Bend your water-skin," said al-Husayn. I did not know how to do that. He came up (to me) and bent it (into the proper position for drinking). Then I drank and gave my horse to drink.

This exalted nature and greatness of soul did not move those fighters and they were not a bit impressed by these lofty morals. But Hurr, who was having a sensitive conscience, was highly touched by this behavior which was instrumental in making him join the Imam and being martyred in his service finally.

Imam's sermon

Imam ('a) welcomed the units of that battalion and delivered to them a sermon in which he clarified his position that he had not come to fight. Rather messengers and letters had been sent to him that urged him join their senders and the Imam has responded positively to these requests. After praise and glorification of the Almighty, His Eminence said:

People, I did not come to you until your letters came to me, and they were brought by your messengers (saying), 'Come to us for we have no Imam. Through you may God unite us under guidance and truth.' Since this was your view, I have come to you. Therefore give me what you guaranteed in your covenants and (sworn) testimonies. If you will not and (if you) are (now) averse to my coming, I will leave you (and go back) to the place from which I came.

The audience was unable to reply anything because many of them had written to the Imam inviting him to Kufa, and they had pledged allegiance to the Imam through his emissary, Muslim bin Aqil'the time of prayer arrived. His Eminence directed his Muezzin, Hajjaj bin Masruq to recite Azan and Iqamah for the Zuhr (noon) prayer. After this had been done the Imam asked Hurr, "Do you want to lead your followers in prayer?"

"No," he replied, "but you pray and we will pray (following the lead of) your prayer."

Al-Husayn, peace be on him, prayed before them. Then he returned (to his tent) and his followers gathered around him. Al-Hurr went back to the place where he had positioned (his men) and entered a tent which had been put up for him. A group of his followers gathered around him while the rest returned to their ranks, which they had been in and which now they went back to. Each of them held the reins of his mount and sat in the shade (of its body).

At the time for the afternoon (Asr) prayer, al-Husayn, peace be on him, ordered his followers to prepare for departure. Then he ordered the call to be made, and the call for the Asr prayer was made, and the Iqamah. Al-Husayn, peace be on him, came forward, stood and prayed.

Imam's Discourse

After the Imam concluded the Asr prayer he stood up with determination among the soldiers of that battalion and a delivered a proper sermon. After praise and glorification of the Almighty, he said:

"People, if you fear God and recognize the rights of those who have rights, God will be more satisfied with you. We are the House of Muhammad and as such are more entitled to the authority (Wilayah) of this affair (i.e. the rule of the community) over you than these pretenders who claim what does not belong to them. They have brought tyranny and aggression among you. If you refuse (us) because you dislike (us) or do not know our rights, and your view has now changed from what came to us in your letters and what your messengers brought, then I will leave you."

By this sermon, the Imam called them towards the obedience of God and following of the callers to truth, the Imams of guidance, Ahlul Bayt ('a), because they were more worthy of it than Bani Umayyah who had spread injustice and oppression among them. In the same way he proposed to them that if they wanted to change their decision and break their allegiance the Imam was prepared to go back.

Hurr, who was completely ignorant of the political situation in Kufa as he was away at that time said:

"By God," declared al-Hurr, "I know nothing of these letters and messengers which you mention."

"Uqbah bin Siman," al-Husayn, peace be on him, called to one of his followers, "bring out the two saddle-bags in which the letters to me are kept."

He brought out two saddle-bags which were full of documents, and they were put before him.

"We are not among those who wrote these letters to you," said al-Hurr.

Argument between His Eminence, Husayn (‘a) and Hurr

A heated argument occurred between the Imam and Hurr because Hurr said to the Imam:

“We have been ordered that when we meet you we should not leave you until we have brought you to Kufa to Ubaidullah.”

“Death will come to you before that (happens),” al-Husayn, peace be on him, told him.

The chief of the nobles had refused to give allegiance to Yazid, then how could he pay the oath to Ibn Marjana, the dirty son of the dirty father? How could he become his prisoner? In that case it would be better for him to be killed at the hands of Hurr’

He ordered his followers, “Get up and get mounted.”

They got mounted and (then) waited until their women had been mounted.

“Depart,” he ordered his followers.

When they set out to leave, the men (with al-Hurr) got in between them and the direction they were going in.

“May God deprive your mother of you,” said al-Husayn, peace be on him, to al- Hurr, “What do you want?”

“If any of the Arabs other than you were to say that to me,” retorted al-Hurr, “even though he were in the same situation as you, I would not leave him without mentioning his mother being deprived (of him), whoever he might be. But by God there is no way for me to mention your mother except by (saying) the best things possible.”

“What do you want?” al-Husayn, peace be on him, demanded.

“I want to go with you to the governor, Ubaidullah,” he replied.

“Then by God I will not follow you.”

“Then by God I will not let you (go anywhere else).”

These statements were repeated three times, and when their conversation was getting more (heated) al-Hurr said: “I have not been ordered to fight you. I have only been ordered not to leave you until I come with you to Kufa. If you refuse (to do that), then take any road which will not bring you into Kufa nor take you back to Medina, and let that be a compromise between us while I write to the governor, Ubaidullah. Perhaps God will cause something to happen which will relieve me from having to do anything against you. Therefore take this (road) here and bear to the left of the road (to) al Udhayb and al-Quddisiya.”

Al-Husayn, peace be on him, departed and al-Hurr with his followers (also) set out traveling close by him.[59]

A Fabricated report

Among the fabricated reports that lack a proper source is what Bustani has narrated. The text of his report is as follows: “When Husayn approached Kufa he came across Hurr Ibn Yazid Riyahi who had been dispatched by Ibn Ziyad with 1,000 horsemen. He said, “Ubaidullah has sent me to keep watch over your activities. And I have been told that if I find you I must not let you out of my sight or take you to him. I do not like to be involved in such a matter regarding you, so you take up another route and go wherever you like. I will tell Ibn Ziyad that your route was different from mine and I adjure you by the name of Allah for your sake and the sake of those who accompany you.”

Husayn (‘a) altered his route and along with his entourage returned to Hijaz. He set out that night. When it was morning he met Hurr and Husayn asked him, “What has brought you here?” He replied, “Someone complained about me to Ibn Ziyad that after apprehending you I allowed you to go free. He wrote to me that I must find you and not let you go out of sight till you come with the soldiers’”60

The above narration is fabricated because the encounter of the Imam with Hurr did not take place near Kufa. It was en route at the place named “Sharaaf.” In addition to this Hurr did not suggest to the Imam that he could go wherever he liked. Rather he had received strict orders from Ibn Ziyad to apprehend the Imam and as we have said, and take him to Kufa. This matter is agreed upon by all historians and writers of accounts of Imam’s martyrdom.

Error of Ibn Anba

Among the concocted things is the account of Ibn Anba Nisaba who has stated as follows: “Hurr wanted to take the Imam to Kufa forcibly but the Imam did not agree. He changed his route to go to Yazid bin Muawiyah in Shaam. And when he reached Karbala they stopped him and three thousand mercenaries under the command of Umar Ibn Saad tried to take the Imam to Kufa, so that he may obey Ubaidullah Ibn Ziyad. But the Imam refused to do so. He again set out towards
Yazid and they obstructed his way, and then began to fight with him.”61

None of the historians has acknowledged the veracity of this report and they all are unanimous that the Imam stuck to his decision to refuse allegiance of Yazid. And if it had been to the contrary he would not have taken up arms against Yazid.

Discourse of the Holy Imam (‘a)

When the Imam's caravan reached Baiza, His Eminence delivered a discourse to Hurr and his men describing his views about his uprising against Yazid. He invited those people to help and support him. After praise and glorification of God he said:

"O people! The Prophet has said, that when you see an oppressive ruler legitimizing that which has been prohibited by Allah and breaking His covenant, and opposing the customs of the Prophet, and he behaves unjustly and oppressively with Allah's servants, then if a person does not oppose him through his word or deed, it is incumbent upon Allah to place that person on the status of that oppressor. Beware that these statesmen (of Bani Umayyah) have adhered to the commands of Satan and disobeyed the orders of Allah, and have made corruption the custom of the day. They have gathered the rights at one place and have reserved the treasury of Muslims (*Baitul Mal*) for themselves, and permitted the prohibitions of Allah and forbade that which is allowed by Him. I am more worthy among all the men to stop and oppose them. You sent your letters to me, and your messengers too, saying that you have taken the oath of fealty to me and promised that you would not hand me over to my enemies nor forsake me. Then if you (still) persist on your allegiance, then you are on the right. I am Husayn, the son of Ali and Fatima the daughter of the Prophet of Allah (S). My life is associated with you and my family with yours, and you should be sympathetic towards me. And if you do not do so and have committed breach of trust, while having taken off the pledge of allegiance from your necks, then I swear by my life, that this is nothing new from you. You have done the same with my father, brother and cousin Muslim (bin Aqil); the one who falls prey to your deception turns helpless. You have let go your share from your hands and have toppled up your fortunes. The one who committed breach of trust shall himself face deceit, and very soon Allah will make me independent of you. Peace be upon you and Allah's Mercy and Abundance."

This brilliant discourse had numerous important points. Some of them are as follows:

First: His Eminence had taken up arms against Yazid in order to fulfill the religious duty he had been entrusted with. Because Islam did not accept a tyrant ruler and it has made it incumbent to confront him and whosoever does not undertake Jihad is a partner in his oppressive and unjust actions.

Second: His Eminence has condemned the Umayyads and severely criticized their policies which were based on obedience of Satan and disobedience of the Beneficent God, committing transgression and non-fulfillment of divine commands, usurping public wealth for themselves, considering lawful as unlawful and unlawful as lawful.

Thirdly: His Eminence, more than others, was more eligible to act in order to change the present situation which was a mortal danger for Islam because His Eminence ('a) was the one having the greatest responsibility in accepting this important duty.

Fourthly: His Eminence ('a) proposed to them that were he to obtain control he would consider himself as one of them and consider their family members as his own family members without there being any difference in their status.

Fifthly: If they broke their allegiance and disregarded the pledges they had given, it was nothing surprising, because previously they had broken the pledges they offered to his father, brother and cousin and by this they lost an important benefit and deprived themselves from success.

By this discourse the Imam clarified the matters and spread rays of light for them. He invited them to reform themselves to stay in its shade so that they may remain in it in peace. When Hurr heard the discourse of His Eminence he glanced at him and said:

"I remind you (before) God to (think of) your life; for I testify that you will be killed if you fight."

“Do you think that you can frighten me with death?” said al-Husayn, peace be on him, “Could a worse disaster happen to you than killing me? I can only speak (to you) as the brother of al-Aws said to his cousin when he wanted to help the Apostle of God, may God bless him and grant him and his family peace. His cousin feared for him and said: ‘Where are you going, for you will be killed?’ but he replied:

“I will depart for there is no shame in death for a young man, whenever he intends (to do what is) right and he strives like a Muslim,

(Who) has soothed righteous men through (the sacrifice of) his life, who has scattered the cursed and opposed the criminal.

If I live, I will not regret (what I have done) and if I die, I will not suffer. Let it be enough for you to live in humiliation and be reviled.”62

When Hurr heard that he drew away from him and he realized that the Imam was determined to lay down his life and sacrifice anything for the sake of his aim of universal reform.

Some people of Kufa join Imam (‘a)

When the Imam arrived at Udhayb Hijanaat, four people joined the Imam’s party. They were astride their camels and had a horse belonging to Nafe bin Hilal. Except for them none from the people of Kufa came forward to welcome His Eminence, Husayn (‘a); they were as follows:

1. Nafe bin Hilal Muradi

2. Amr bin Khalid Saidawi

3. Saad, slave of Amr bin Khalid

4. Majma bin Abdullah Abadi, from Madhij

Hurr tried to stop them from joining His Eminence, Husayn but the Imam scolded him, "In that case I shall defend them just as I would defend myself. They are my helpers and supporters. You promised me that you will not take any action against me before you receive Ibn Ziyad's letter."

Hurr left them alone and they joined the Holy Imam. His Eminence accorded them a warm welcome and asked them about the people of Kufa. They said, "As for the nobles, their bribes have become inflated and their coffers are filled up so that their loyalties may be obtained and their support may be acquired. They have united in their enmity towards you. They have not written to you except that they make profit from you; as for other people, their hearts are with you but their swords shall be drawn against you."[63]

These sentences are having many important points as follows:

1. The regime has purchased the consciences of nobles and upper class people of Kufa through cash bribes and lured them with posts and power. They in turn have become united to confront the Imam. The Umayyads were experts in such type of deception and they lured the noble men of Kufa towards themselves in every way possible. As for the commoners, they beat them with lashes on their backs and burnt them in the fire of their oppression.

2. The nobles of Kufa had written to His Eminence, Husayn ('a) urging him to join them in Kufa not because they regarded his aim to be just and they considered the beliefs of Umayyads wrong. They invited Imam Husayn ('a) so that they may make profits through him and get into good books of Bani Umayyads and obtain wealth from them. They had threatened the Bani Umayyads that: If you don't share your wealth with us, we shall join the party of Husayn ('a). Their letters to Imam ('a) were a means to obtain monetary wealth.

3. The commoners were such that they were inwardly in support of His Eminence, Husayn (‘a) but practically following their leaders without there being any kind of determination or intention of their own to follow the dictates of their conscience. They served as mercenaries of the regime and as their rammers.

These were some important points present in the saying of those people and it shows their deep insight about the problems of their society.

With Tirmah

Tirmah joined the Imam en route and traveled with for a period. Imam (‘a) glanced at his companions and asked, “Is there anyone among you who is knowledgeable about the route?”

Tirmah bin Adi Tai turned to His Eminence and said, “I know the way.” “Lead us.”

Tirmah began to move ahead of the caravan of the Purified Progeny while he was in deep grief. In a sorrowful voice he began recite the song of the camel riders (*Haddi*):64

“O, my she-camel! Do not be distressed about my browbeating and convey me to my destination before dawn break.

Along with the best youths and passengers from the family of the Prophet, worthy of pride.

Bright faced leaders, faces like flowers hit by darkened spears.

They slash with wielding swords to reach those who are having the best family and roots.

Having honorable ancestors and wide chests as the Almighty has brought them for the best assignment.

May the Almighty keep them safe forever as He is the One Who gives both profit and harm.

Bestow to my master, Husayn, victory over the oppressors of the remaining infidels.

On those two accursed ones from the progeny of Abu Sufyan; Yazid who is always drunk.

And busy in obscene and wanton acts and Ibn Ziyad, that impure son of a dirty father."[65]

The camels began to move faster under the influence of this sorrowful dirge while the eyes of the companions of His Eminence, Husayn ('a) and his Ahlul Bayt were filled with tears. They said Amen to the supplication of Tirmah for help and support of His Eminence, Husayn ('a).

Dr. Yusuf Khalif has explained the above poetic piece in the following way: "The *Rajaz* is perhaps the first Kufic piece of poetry where it openly speaks about Husayn ('a). It shows the simplicity of the poet's belief and reliance. And that which is more than that, to speak well of it and the welcome for that dear guest who has arrived at their place and they have come out to welcome them. The reciter of Rajaz urges his camels to move forward fast so that they may reach that dear guest. And that he may complete their duty of sincere hosting and fulfill their praises for them. And that seriousness and merits that people know about him, they may be related to these qualities. Because he, near him has true awe and respect. He is honorable, noble and generous'as these guests are not ordinary men. He is the grandson of the Messenger of Allah (S) and the one who is the channel of receiving divine bounties; thus it is the best action. The poem concludes with extolling of their praise and also invocates the Almighty in a natural manner as the poet is having devotion and sincerity towards them. Finally he prays that God Almighty may take care of them forever."[66]

At that time Tirmah remarked to the Holy Imam, "I see that no one is with you. If except for those who are with you no one else fights you there would still be problems for you. Then how was it possible that one day before I left Kufa, I saw that the streets of Kufa were full of people. I asked about them. I was told that they were going to be sent for Husayn. I adjure you by the name of God, do not at all move towards them."67

But where could the Imam return? And where could be go? While all the lands were under the control of Umayyads. His Eminence has no choice but to continue his journey to Iraq. Tirmah suggested to His Eminence to go with him to Koh Bani Tai and assured the Holy Imam that 2,0000 persons from the Tai tribe would fight for him. But the Imam refused the offer which could not be guaranteed. Tirmah sought the permission of the Holy to go to his family, get provisions and return to help His Eminence. Imam ('a) permitted him and he headed to his family, stayed there for some days and was returning when at Adheeb Hajaanat he received the news of the martyrdom of Imam. He began to cry in remorse as he had lost the opportunity to achieve martyrdom in the company of the beloved grandson of Allah's Messenger (S)68

With Ubaidullah bin Hurr

The Imam's caravan now passed by Bani Maqatil.69 Imam ('a) arrived over there. Near the place they had halted was a tent outside which, in the front, spears had been fixed in the ground indicating the valor and courage of the owner of the tent. Horses could also be seen before it. Imam ('a) inquired who the owner of the tent was. He was told that it belonged to Ubaidullah bin Hurr. His Eminence sent Hajjaj bin Masruq Jofi to meet him. He went out at once and Ubaidullah bin Hurr told him, "What has brought you here?"

"The Almighty Allah has sent you an honor as a gift?" "What is that?"

"This is Husayn Ibn Ali ('a) who has summoned you to help him. Thus if you fight for him you will receive reward and if you die you shall achieve martyrdom."

"I did not leave Kufa but for the fear that Husayn ('a) would arrive while I were staying there and do not help him. Because, there he neither has Shias nor helpers as all of them have fallen to materialism except those whom the Almighty Allah has guarded."

Hajjaj returned and conveyed the message to Imam ('a). It was upon him to complete the argument on Ubaidullah and make him aware of the position he was in. So the Imam, accompanied by some persons from Ahlul Bayt ('a) went over to him personally.

Ubaidullah rose up to welcome Imam Husayn ('a) in the most respectful way while he was absolutely awed by the presence of the Holy Imam. He used to later remark about his encounter in the following way:

"I had not seen anyone more elegant and attractive than Husayn and indeed I have not pitied anyone more than him when I saw him going surrounded by his young children. I looked at his beard and found it as black as the crow's wing, I asked him, 'Is it naturally black or you have dyed it?' He replied, 'O son of Hurr, Old age has come upon me all of a sudden.' Then I understood that he had dyed it."[70]

Imam ('a) discussed with him the present circumstances and political matters. After that he requested him to enlist his support, "O son of Hurr, your townspeople wrote to me that they were ready to help me and they invited me to join them, so I have come. But I find that the view they claimed to hold is not there anymore. Because they have cooperated in the murder of my cousin, Muslim and his followers and they have unified in obedience to Ibn Marjana, Ubaidullah Ibn Ziyad' O son of Hurr, know that the Almighty Allah shall punish you for the sinful acts you have committed in the past. I call you towards repentance that would wash your sins'I call you to provide assistance to us, Ahlul Bayt."[71]

Ibn Hurr began to offer excuses and justifications and deprived himself from success, salvation and helping the grandson of the Prophet, saying, "By Allah, I know that whosoever accompanies you shall be fortunate in the Hereafter. But what help can I render you when I see that you don't have any supporter in Kufa? I adjure in the name of God, please do not force me in this matter because my heart does not allow me to die. However, you may take this horse of mine, named *Mulhaqa*.72 By Allah no one has rode it but achieved whatever he wanted. By Allah I never mounted it for something but that I obtained it. Till now whenever I have remained mounted and if someone wanted to catch me, I always used to outrace him."73

What was the value of that horse in the Imam's eyes? Therefore the Imam told him, "I did not come here to ask you for your horse and sword. I came to ask for your help and assistance. Thus if you are miserly over your life for me, I have no need of what you own. I am not the one to take the help of misguided persons.74

And I advise you that if you can avoid hearing my call for help and my tragedy, avoid it, as by Allah, Allah shall cast into Hellfire anyone who hears my call for help and does not respond positively."75

Ibn Hurr was ashamed and he said in a low voice: "It would never happen if Allah wills.76 Although it never happens that after so many sins a person should get the divine opportunity to become Imam's helper and get martyred in his company. Thus finally, Ibn Hurr was absolutely sorry and regretful of having suffered such a loss due to his refusal to help the son of the Messenger of Allah (S). He was very much disturbed and he has described his condition in his couplets that we have quoted in our discussion about those who regretted not helping Imam Husayn ('a).

With Amr bin Qais

Imam (‘a) met Amr bin Qais at Qasr Bani Maqatil who was accompanied by his cousin. They saluted the Imam and asked him, “O Aba Abdillah, have you dyed your hair?” His Eminence replied, “It is dyed, we Bani Hashim encounter graying of hair very soon.”

Then the Imam glanced at them and asked, “Are you willing to help me?”

“No, Sir! We are having large families and we are carrying people’s goods. We don’t know what would happen and we would not like to lose the trusts we hold.”

The Imam advised them and said, “Go away from here so that you don’t hear my call and see our multitude. Because for anyone who hears my cry for help and sees our multitudes but does not responds or helps us, it is the right upon Allah to throw him headlong into the fire (of Hell).”77

The Holy Imam (‘a) set out from the fort of Bani Maqatil and his caravan traveled in the burning sands. And along with it they were traveling in hardships and difficulties and bearing the cutting winds that caused them untold discomfort.

Ibn Ziyad’s Letter to Hurr

Imam’s caravan continued its journey in the desert, sometimes turning to the right and sometimes to the left in such a way that the mercenaries of Hurr took them away from the wilderness towards Kufa and the caravan resisted them.78 Suddenly a horse rider appeared racing towards them passing upon the sand. They waited for him and noticed that he was the messenger of Ibn Ziyad sent to Hurr.

That filthy man saluted Hurr but did not have the decency to greet His Eminence, Husayn (‘a). He gave to Hurr, Ibn Ziyad’s letter in which it was mentioned: “So to say: When this letter reaches you and my messenger comes to you, make Husayn come to a

halt. But only let him stop in an open place without vegetation. I have ordered my messenger to stay with you and not to leave you until he brings me (news of) your carrying out my instructions. Greetings."[79]

Ibn Marjana in his order to Hurr cancelled his previous mission of apprehending the Imam and getting him to Kufa under security. Perhaps he feared that the circumstances might change and the events may return to be against him again. Therefore he decided to besiege the Imam in the wilderness away from habitations so that people may not come out for his help and thus he may be eliminated easily.

Hurr read out the letter to Imam Husayn and the Imam wanted to move on to a village or a place where water is available. However Hurr stopped him and said, "I cannot allow you to do that because this man has been sent to keep an eye on me. If I do anything against the order it would be reported to Ibn Ziyad."

"Son of the Apostle of God," said Zuhair bin al-Qain, "I can only think that after what you have seen, the situation will only get worse. Fighting these people now will be easier for us than fighting those who will come against us after them. For by my life, after them will come against us such (a number) as we will not have the power (to fight) against."

"I will not begin to fight against them," answered Husayn.

Zuhair continued, "Let us go up to these villages because it is a secure place and it is situated on the banks of Euphrates. Thus if they prevent us we shall fight with them as our fighting them shall be easier than against those who shall come after them."

Imam asked about the place's name. He was told that it was called Aqar. Imam considered it inauspicious and moved on from there. And he said, "O Allah, please grant me Your refuge from Aqar."[80]

Hurr insisted upon the Imam to halt at that place and not to move from there. Imam had no choice but to halt there. So he looked at the place, then turned to his companions and asked. "What place is this?"
"Karbala"

"The Imam's eyes were filled with tears and he said, "O Allah, I seek Your refuge from pain and sorrow (*Karb and Bala*)."[81]

At that time he began to address his companions as he was now sure of facing a mortal danger because he said, "This is the place of sorrow and calamities. Here our mounts shall kneel down. This is the place where our litters shall arrive and the place where our blood shall be shed..."

The Imam recalled the past calamities and remembered especially the day when his father, Amirul Momineen, on his way to Siffeen had halted there and remarked, "This is the place where their litters shall arrive and here it is that their blood shall be shed..." When the people asked His Eminence about this he replied, "Some members of the Progeny of Muhammad shall arrive here..."

The world had become worthless in the view of the Holy Imam. He had lost all hopes of worldly life and had become certain that his limbs shall be strewn on the sands of this land. Yet he continued to observe patience and surrendered himself willingly to whatever the Almighty had decreed for him.

With strength and determination, His Eminence, along with his companions and Ahlul Bayt, began to fix the tents for the ladies of the house of prophethood in such a way that the tents of the companions and the tents of Ahlul Bayt were surrounding them from the right and the left.

At that time the youths of Bani Hashim stepped forward to help the ladies alight from their mounts. They escorted them to their tents while those respected ladies were in a state of shock and

anxiety as they began to feel that something terrible was to befall them in that place.

Location of Tents

The tents of Ahlul Bayt ('a) were fixed on the pure land, that is, to this day, its signs are still present there.82 Sayyid Habtuddin Shahristani says, "Imam camped at a place far away from water where continuous battalions of amateur soldiers had surrounded them from all sides. They began from north-east to Bab-e-Sidra in north. In the same way they stretched from Bab-e-Zainabi towards the west and then to the direction of Qibla from the south. They resembled the shape of a semicircle that had besieged the beloved grandson of the Prophet (S).83

My friend, Ustad Sayyid Muhammad Hasan Kaliddar does not accept that the well- known site of Imam's camp was that same place where Imam had halted. Rather the camp was further away near to the Husayni Hospital. And this matter also supports the military maneuvers and events of that time. Because it is necessary that the two parties should be separated by a distance of at least two miles as it is required for military actions. For example the space required for running of horses and other distances were also required. In spite of there being tents, the camp must be located far away from where arrows are fired. He has in the same way proved his theory with the help of some historical testimonies.84

Most probably the Imam's camp was located at the present site or a little distance from it, because the large number of Umayyad armies that had come to confront the Imam made it seem a single cantonment that there could not have been much distance between them. There was no obvious demarcation between them, that there could be a distance of two miles between them.

The Umayyad army surrounded the Imam's entourage. So much so that when Ibn Saad shot the first arrow and announced the commencement of battle and following his cue, his archers shot arrows, there was none in the party of the Imam that was not hurt by an arrow. Some arrows also hit the tents of ladies. Hence if there had been a great distance the ladies of Ahlul Bayt would not have become targets of arrows.

That which proves this matter is that when Imam Husayn ('a) delivered a discourse for the army of Umayyads, the ladies present in the Imam's camp were able to hear it and they began to lament because of it. If there had been considerable distance they would not have been able to hear the Imam's discourse. There are other signs also that go on to prove that the Imam's camp was situated at the place where it is generally believed to be.

In Karbala

The caravan of the Purified Progeny halted and camped at Karbala on Thursday, 2nd of Mohurrum 61 A.H.,[85] while a condition of distress and anxiety reigned upon them as they were now sure that a terrible disaster was to befall them. Imam knew the hardships of his mission and the terrible disasters that were to befall him had become clear to him.

Historians say: His Eminence gathered his Ahlul Bayt and companions. Then he glanced at them with kindness and compassion knowing that very soon their bodies shall be cut up into pieces. He began to weep profusely and raised up his hands to pray to the Lord. He spoke in a confidential manner and complained about the great calamities that had surrounded him, and he said:

"O my Lord, we are the Progeny of Your Messenger, Muhammad (S) whom the Bani Umayyah forced out of the sanctuary of our grandfather. They banished us, persecuted and oppressed us. O

Allah, take up our rights for us and make us victorious over the unjust people."

Then he glanced at those stalwarts and said, "People are the slaves of the world and religion is like leftover food that clings to their tongue that as long as their life passes in comfort they follow it. But when they fall into hard times, very few remain religious."[86]

What a brilliant statement it is, that describes the reality of the people in all the stages of history. Because they are slaves of material world in all times and in all the places but no kind of religious view was found in the depths of their consciences.

And whenever a storm of calamities falls on them they become disgusted of religion and they desert it...

Yes, religion is present in the very nature only for Imam Husayn, the selected ones of Ahlul Bayt and the companions of His Eminence that their sentiments were fused with it and their emotions were merged with it. Therefore they rushed forward to the fields of death so that their position may be exalted and that they may impart lessons in astonishing loyalty with regard to religion.

After praise and glorification of the Almighty the Imam addressed his companions, "So to say: No doubt you are aware of the gravity of the situation which you are witnessing yourselves here and now. Life has certainly changed disguises and its good has gone forever. This has continued till the remaining good in it amounts to the thin sediment at the bottom of a drinking vessel. Life is a mean food, like a pasture covered with bad grass. Do you not see that the truth is not followed and falsehood not discouraged? The faithful must certainly desire to meet his Lord righteously. I do not deem death other than martyrdom and life among the unjust other than degradation."[87]

In these sentences the Imam has again spoken of the hardships and difficulties that fell upon His Eminence and he informed them

that as much hardships increase His Eminence shall not hesitate in his determination and resolve for the establishment of truth for which he had stepped forward.

Imam ('a) did not sermonize his companions to arouse their emotions or to attract their support. Because what could they have done for him while the armies had filled the desert and surrounded His Eminence. He spoke thus in order to make them aware of their responsibilities of establishing truth and to make them determined for an everlasting success and make them willing partners in this mission. While His Eminence had made the desire of death a part of his life, that nothing else could equal it.

When His Eminence concluded his discourse all his companions arose and expressed astonishing examples of loyalty and sacrifice for the sake of justice and truth...

The first one to speak up from his companions was Zuhair Ibn Qain. He was that valiant fighter who had no equal in the world. He said, "O son of Allah's Messenger, we heard your discourse. If the world had remained for us and we had become immortals in it we would have given preference to fight for you rather than stay in it."

These statements show the nobility of man in his march on the path of righteousness. Zuhair's words imparted a great joy and satisfaction to the companions of the Holy Imam and he motivated them to loyalty and sacrifice.

Now another valiant companion of the Imam, Burair stood up, who had dedicated his life to the path of God. He addressed the Imam as follows, "O son of Allah's Messenger, the Almighty Allah has bestowed a favor upon us through you that we should fight in your service and in your way our body is cut up into pieces. And in that case, on the Day of Judgment your grandfather should intercede for us."

Burair was certain that his companionship to the Imam was a divine favor for him so that he may obtain the intercession of the Messenger of Allah (S).

After that Nafe also in the same way addressed his fortunate brothers. He said, "You know that your grandfather, the Messenger of Allah (S) was not able to imbue their hearts with his love nor were they able to become attached to what he (the Prophet) liked. Some of them were hypocrites who used to promise help to him but secretly they betrayed his trust. In front of the Prophet they were sweeter than honey but on his back they were more bitter than Hanzal.88 Till the time the Almighty Allah took him to Himself.

Your father's circumstances were also somewhat like this. That some people helped him and on his side fought the Nakiseen, Qasiteen and Mariqeen. Till finally he met his end and joined the mercy of the Lord...

You also are in that condition with us. Anyone who breaks his pledge and leaves off allegiance has caused harm to himself and the Almighty Allah is needles of it. Thus lead us with determination and steadfastness, to the east or to the west. By Allah, we shall not step back from the destiny written by God for us. Nor are we frightened of meeting Allah. And we, on the basis of our aims and perception like what you like and hate what you hate."89

Most companions of the Imam spoke in this way and the Imam thanked them for their sincerity and loyalty.

A man from Bani Asad waits for Imam ('a)

As soon as the Imam halted at Karbala, he was joined by a man from Bani Asad. But historians have not recorded the name of this

person. His story is narrated by Uryan bin Haitham who says, "My father used to reside near the place where the incident of Taff occurred. Whenever we used to pass by that place we used to see a man of Bani Asad present there. My father asked him, "I see that you are always present here?"

He replied to my father, "I have heard that Imam Husayn ('a) shall be martyred at this place. I come here so that perhaps I may encounter him and along with him achieve martyrdom."

When Husayn was martyred, my father said, "Let us go and see if that Asadi man has also been killed."

We came to the battlefield and searched among the corpses and found that Asadi man among those killed.90

He had achieved the grade of martyrdom in the service of the beloved grandson of the Messenger of Allah (S). He obtained the loftiest status near the great prophets, martyrs and righteous ones. And what nice companions they are.

The Imam's letter to Ibn Hanafiyah

Imam ('a) wrote a letter to his brother, Muhammad bin Hanafiyah and other persons of Bani Hashim from Karbala. Therein he spoke of his death and the end which was very near. The text of that letter was as follows: "So to say: As if the world has not remained and the Hereafter remains as it was."91

This is the briefest letter that especially speaks about those hardships that defeat patience.

With Harthima bin Salmi

Harthima bin Salmi joined the forces of Ibn Ziyad. When they reached Karbala he remembered something he had forgotten. He

was traveling with Amirul Momineen (‘a) in a journey of war when His Eminence passed through Karbala and stopped at a tree under the shade of which he stood up to pray. After concluding the prayer he took a handful of sand, smelt it and said, “Alas for you, O dust! A group of people shall be killed upon you and shall enter Paradise without undergoing accounting.”

Harthima hurried to His Eminence, Husayn (‘a) and related to him what he had heard from his father.

Imam asked him, “Are with us or against us?”

“Neither with you nor against you. I have left my family behind.”

Imam advised him and ordered him to go away from Karbala so that he may not have to witness the tragedy of Ahlul Bayt and he told him, “Go away from here. By the One in Whose hand is the life of Husayn, anyone who witnesses (without rendering any help) our killing today, shall enter Hell.”

Harithma fled from Karbala and heard reports about the martyrdom of Imam (‘a)92 while he himself had been deprived of martyrdom in the company of the beloved grandson of the Messenger of Allah (S).

Anas bin Harith Joins Imam (‘a)

A prominent and senior companion of the Prophet, Anas bin Harith joined the Imam and narrated to the Imam what he had heard from the Messenger of Allah (S) regarding him, that His Eminence had said, “This son of mine (that is His Eminence, Husayn) shall be killed on a land called Karbala. Thus whosoever of you sees him should help him.”

After that Anas remained in the service of Imam till he achieved martyrdom in his company.93

Ibn Ziyad's letter to His Eminence, Husayn ('a)

When Ibn Ziyad was informed that Hurr has surrounded His Eminence, Husayn ('a) at Karbala, he sent a letter to His Eminence that displayed his oppressive and arrogant nature. The text of that was as follows: "So to say: O Husayn! I have been informed about your arrival at Karbala. Amirul Momineen, Yazid has written to me that I must not sleep on a bed nor have my drinks till I have not conveyed you to the Kind and Informed Lord, or that you agreed to obey my orders and the command of Yazid!..."

O Ibn Marjana! You and your master, Yazid deserve not to be served with drinks and you must come to your senses as you have committed every type of infamy in Islam.

When the Imam read Ibn Marjana's letter, considering that transmogrified man to be worthless and weak, he threw down the letter and said, "Those who purchase the pleasure of men through the wrath of God, are never successful."

Ibn Ziyad's messenger asked the Imam to give a reply that he may convey to Ibn Ziyad. Imam ('a) said, "I have no reply with me because, he is in fact, eligible for divine punishment."

Ibn Ziyad's messenger returned and told Ibn Marjana what the Imam had said. Ibn Ziyad was terribly infuriated and he prepared all the forces to fight the beloved grandson of the Messenger of Allah (S).

Deployment of the Kufan Army

When the news of deployment of army of Ibn Ziyad against Imam Husayn ('a) spread and it became common knowledge that His Eminence has been surrounded at Karbala, a pall of gloom and

dread descended on all gatherings of Kufa. Ibn Ziyad had spread such terror among the multitudes that they were horrified of their future because death was decreed merely on the basis of suspicion or allegation. Hence the people had no will of their own.

When Ibn Marjana apprehended the son of the conqueror of Mecca and the breaker of idols of Quraish, he realized his dreams and aspirations. So that by killing him he could gain proximity to the grandson of Abu Sufyan, that same leader of the group opposed to Islam. And that he may strengthen his relationship to Bani Umayyah that was based on the testimony of Abu Maryam, the wine-seller.94

Ibn Marjana spent all his time preparing for war and he resorted to various ways in arranging for dominance in the coming confrontation while the nobility had sold its conscience and they were surrounding Ibn Ziyad ready to offer their help to complete the program of hostilities.

Ibn Saad selected as Commander-in-chief

Ibn Marjana selected Ibn Saad to be the Commander-in-Chief of the armed forces that had been prepared to fight against the beloved grandson of the Messenger of Allah (S). Before we explain the causes of his appointment let us study some important matters:

Prophecy of Allah's Messenger regarding Ibn Saad's end

Ibn Saad happened to pass by the Messenger of Allah (S). When His Eminence saw him, he became disgusted with him and proph-

esied about his bad end: "He shall be with those who eat up the world with their tongues like the cow licks the ground."95

Amirul Momineen ('a) had also predicted similarly about Ibn Saad. Narrators say that His Eminence glanced at him and spoke to him. He found him to be the arrogant, one who considered truth worthless and who had the daring to resort to illegal acts. He said, "Woe by on you, O, Ibn Saad, how shall you be when you are in a situation when you have to choose between Paradise and Hell and you decide to choose Hell?"96

Saad's hatred for his son Umar

When Saad heard the statement of the Messenger of Allah (S) regarding his son, he scolded him. Narrators say: "He instructed the executors of his will not to give anything to his son, Umar Ibn Saad."97

Harun Rashid Curses Umar Saad

Harun Rashid cursed Umar Saad and decreed that he be considered an apostate and an outcast from religion. It is an interesting anecdote that deserves to be mentioned here:

Narrators say: Ishaq bin Ibrahim was brought as a captive to Harun Rashid. Ishaq was accused to have apostated from religion.

Ishaq told him: "O Amiral Momineen! I believe in Allah and all His messengers and prophets. I am not an apostate. My fault lies elsewhere."

Rashid was surprised and he asked, "What is that?"

"Loyalty and devotion to you, Ahlul Bayt. Can one who believes in love for you and considers it to be obligatory, be considered an apostate?"

Rashid smiled and ordered that the special execution mat and the sword be taken out for him.

Ishaq began to speak and he asked Harun:

“O Amiral Momineen! What is your view about Umar bin Saad, the killer of Husayn? Who said: They say: The Almighty Allah created a Paradise and fire and punishment and arrests.”

Rashid bowed his head and thought about it for a long time, then he said, “May Allah curse Umar bin Saad as he had no faith in the Almighty Allah, in resurrection or in prophethood...O Ishaq, do you know from where this is taken?”

“Yes, O Amiral Momineen! It is taken from the poetry of Yazid bin Muawiyah...

“What did Yazid say?” “He said:

O Alayya give me the goblet and speak up your thoughts as I do not like whispering secretly.

The statement of Abu Sufyan that was used in Uhad till these dirges began to be recited.

And by that word Amr wanted to get Ali but he escaped. But the old man Muawiyah managed to get.

Thus O young mother in red! If I died, you get married and do not wait for reunion after death.

Because whatever is said about resurrection is all useless talk that puts the heart to doubt.

And if people were not useless I would have seen Muhammad, with the pure wine that quenches the bones.

There is no difference in people that Muhammad has chosen a grave in Medina. Often it is that the pasture stinks on the ground

while its branches show the existence of the roots.

We shall be destroyed and no sign shall remain on the earth but the malice of the heart shall remain."

Rashid was terrified and he said, "May Allah curse Yazid, who had no faith in Allah, the Day of Resurrection and prophethood. O Ishaq, do you know from where he has inherited these beliefs?"

"Yes, O Amiral Momineen! He has taken them from the poetry of his father, Muawiyah."

"What did Muawiyah say?" "He said:

Ask me about the monastery of Busra which is of old. Do not condemn me as there is no use of it.

Get up so that in the darkness we may establish a bright sun. Where there are goblets and cups and the luminosity of the stars.

Perhaps separation may call us and we have to go in such a condition that our souls are quenched with it.

What is present here, get hold of it and let go what is being promised. It is the way intelligent people act and delay will cause problems.

Before the nights return all borrowed things because all the dresses of the world are on hire."

Rashid cursed Muawiyah and said the same things he had mentioned about Yazid.98

Ajali considers Ibn Saad a reliable narrator

Ajali has considered Umar Ibn Saad to be a reliable narrator and he says about him, "He has related traditions from his father and other people have narrated from him. He was a reliable *Tabii* (companion of a companion). He is the same person who killed Husayn."[99]

I don't know how Ibn Saad was reliable when he had killed the beloved grandson of the Prophet and one who destroyed the Purified Progeny inspite of the fact that the Almighty Allah has made it incumbent on all Muslims to love them...?

Ajali has deviated from the path of truth due to his considering reliable, narrators who bore enmity to Ahlul Bayt. In the same way he considered those who were loyal to Ahlul Bayt ('a) to be absolutely unreliable.

Righteous people and those who acted with piety in their religion used to condemn anyone who narrated from Ibn Saad. Once Aaizaar bin Hareeth related a tradition from Umar bin Saad. A person objected to him and said, "Do you not fear Allah? Are you narrating from Umar bin Saad?" Aaizaar wept and said, "I shall never do it."[100] It is strange that Ibn Hajar has given the biography of Ibn Saad in his Tahdhib at-Tahdhib while he claimed that he was including only those narrators whom he considered reliable!

Habits and Nature of Ibn Saad

Ibn Saad did not have in himself any sort of noble trait or habit because he was by nature hard-hearted. There was not an iota of humanity or goodness in him. Some of his personal qualities were as follows:

A. Surrender to Governor's Rule

Absolute dedication to the governor's system was a prominent part of Ibn Saad. According to unanimous verdict of historians, he used to mix up with the ruling class and completely lose his balance for greed of obtaining position and rulership.

He subjected himself to hardships and sorrows in order to earn the confidence of Ibn Marjana. After having killed His Eminence, Husayn ('a) he had told Ibn Marjana, "By God, the sincerity I performed towards you with regard to the killing of Husayn was such that if I had performed such sincerity for my father, I would have fulfilled his rights."101

Ibn Saad did not have a stable personality or a noble intention. He was always inclined to follow the ruling class and he was always striving to earn their confidence and gain material benefits.

B. Severe Greed for Rulership

Another important trait of his personality was his extreme greed for obtaining power and position of rulership. Historians say: He used to urge his father to enter politics as it was possible the people may become disinclined to Ali and Muawiyah and select him for caliphate. But his father refused to act in this way and he remained content with whatever he had.102 When Ibn Ziyad appointed Ibn Saad as the governor of Rayy but upon the condition that he must go out to fight Husayn ('a) his family members heard him recite:

"Should I abandon the governorship of Rayy while it is my heartfelt desire or should I return with the sin of killing Husayn?"

He believed that if he gets governorship of Rayy he would be able to spend his life in prosperity and comfort. That is why he committed such a terrible oppression in Islamic history.

C. Decadence

Decadence was another trait of Ibn Saad's personality, because all the signs of nobility and respect had been destroyed. When Muslim bin Aqil stood as a prisoner before Ibn Ziyad, he asked Ibn Saad to hear his bequest but he refused in order to remain in the good books of Ibn Ziyad, till he was instructed by his masters to listen to Muslim's will. Thus when Muslim made bequest to him in confidence, he at once turned to Ibn Ziyad and told him what Muslim had willed. Ibn Ziyad also objected to him about it and said, "The faithful would not betray you, but the traitor was confided in."

Of his decadence was the fact that when His Eminence, Husayn ('a) had been martyred, he rushed forward to plunder his coat of mail, which he put upon himself at once. If he had the least nobility and honor he would not have plundered the corpse of the beloved grandson of the Messenger of Allah (S). Because, this action of his was a signal to his soldiers that they could freely plunder even the ladies of the household of prophethood and they did not even spare their veils and bed sheets.

D. Cowardice and Fearfulness

Ibn Saad had no sign of courage and bravery. He was cowardly, weak willed and lacked determination. When he was confronted by the problem of the Penitents, he was terrified completely. He never again slept in his house. He used to sleep in the governor's palace so that he may be guarded by the palace guards. He used to be agitated all the time and spent sleepless nights. And when officers of Mukhtar attacked him he got up from his bed in a disturbed state. Due to the shock, instead of picking up his weapons he fell down and the soldiers killed him in his bed. And in this way was fulfilled the prayer of Husayn ('a) that: "May Allah have him beheaded in his bed."

What is surprising is that Khairuddin Zarkali used to consider him a brave commander.[103] If he was really as brave as Zarkali

has said he would not have abandoned his family to seek refuge in the governor's palace to dispel his fear and terror.

E. Doubt in Resurrection

Ibn Saad had no faith in resurrection; he was in doubt about it. As he has mentioned in his couplets he recited when he was selected to fight Imam Husayn ('a). He said:

"They say: The Almighty Allah has created a Paradise and a Fire, punishments and arrests."

On the basis of this he neither had faith on accounting, nor on Paradise or Hell as

Harun Rashid has said...

These were some traits of Ibn Saad that show him to be a transmogrified man sunk in evils and crimes.

Reasons for selection of Ibn Saad

Ibn Marjana selected him to lead the army against Imam Husayn ('a) in order to deceive the common people and gullible populace so that they may also take part in this venture because Ibn Saad was the son of the conqueror of Iraq and one of the six members of the Shura Committee instituted by Umar bin Khattab for the position of Islamic Caliphate. Also Ibn Saad belonged to Quraish and was somewhat related to the Imam. In addition to this, Ibn Ziyad was aware of his deviated views and weaknesses and he knew that except for him none could dare to commit this outrage.

Anxiety of Ibn Saad

Ibn Ziyad had appointed Ibn Saad for the governorship of Rayy[104] and areas of Dastabi and Dailam.[105]

After that he told him to proceed and fight against Imam Husayn ('a) but he wanted to be excused from it. But Ibn Ziyad threatened him that the governorship of Rayy shall be taken away from him. Ibn Saad asked for a night's respite to make up his mind, which was granted.

Ibn Saad went home and spent a sleepless night thinking whether he should undertake war against the beloved grandson of the Prophet and earn everlasting degradation or he should excuse himself from this matter. In that case he would have to forgo the governorship of Rayy, while it was an ambition of his life, which would have guaranteed him a life of comfort and prosperity. His family heard him recite the following poem:

"Shall I give up the governorship of Rayy while it is my desire, or shall I soil my hands with the blood of Husayn?

In killing him, nothing could stop me from being sent to Hell, while on the other hand the rulership of Rayy is something I desire most."106

Those who tried to stop Ibn Saad

Historians say: Some well-wishers of Ibn Saad went to him and restrained him from going out to fight Husayn ('a). One of those who made such a suggestion was his nephew, Hamzah bin Mughairah bin Shoba, who told him, "O Uncle! If you march against Husayn, you shall be a sinner in the view of Allah and you would have cut off relations with him. By Allah, if you give up your world and wealth it would be better for you than that you face the Almighty with responsibility of Husayn's murder."107

Some other people also advised him and told him, "Fear Allah, do not do this."108 He tried to avoid the battle but he did not have the determination to forgo the governorship of Rayy, because he had become greedy for it and there was nothing which could make him forget it. When morning came he decided to lead the

forces against the beloved grandson of the Prophet. He went to Ibn Marjana to inform him about his acceptance of the appointment. Ibn Ziyad also became pleased at his assent. This was so because the presence of Ibn Saad would assure that Ibn Ziyad would not be alone condemned for the elimination of Imam Husayn (‘a) and if anyone other than Ibn Saad had assented, Ibn Ziyad would not have been as much elated.

Ibn Saad marched forward at the head of a 4,000 strong army absolutely aware that he was going out to confront the Progeny of Allah’s Messenger (S), who were the best of people.

Ibn Saad reached Karbala and joined the battalion under the command of Hurr Ibn Yazid Riyahi.

March Past

Ibn Marjana stood up to watch the armed units that had been raised to fight against His Eminence, Husayn (‘a), in order to gauge their strength and the level of their preparation in taking part in battle.

Tirmah says: “A day before I departed from Kufa I saw such a large number of people gathered at the outskirts as I have never before seen a greater crowd. I inquired about it and was told that they have been gathered there so that they may be inspected then dispatched to fight Husayn.”[109]

Ibn Ziyad had employed all the powers of his regime in this matter because he was absolutely terrified of changed circumstances in the future.

Speech of Ibn Marjana

The tyrant, Ibn Ziyad, ordered people to gather in the courtyard of the Great Mosque. Like frightened sheep, the people obeyed

these orders and filled up the entire premises. Ibn Ziyad stood up before them and addressed them as follows:

"O people! You have tested the family of Abu Sufyan and found them as you had preferred. This is Amirul Momineen, Yazid, whom you have found to be of good nature and fine mannered. He is good to the subjects and he rewards according to rightfulness. In his time, the roads are safe as it was during the time of his father, Muawiyah. His son, Yazid has respect for the people and he has made them needless through wealth. He has increased your incomes by a hundred percent. He has ordered me to obtain that income for you. And send you to fight his enemy, Husayn. Thus you must listen to him and obey him."110

Ibn Ziyad spoke in such a convincing way that they became submissive to him because he promised them wealth and persuaded them to take part in the most terrible crime of the history of humanity.

He ordered Haseen bin Numair Tamimi, Hijaar bin Abjar and Shimr bin Zil Jaushan that they march forward to fight the Imam. After that he appointed at the command those who had outstanding capabilities. They set out of Karbala to support Ibn Saad.

Samrah encouraged people to fight the Imam

Samrah bin Jundab was that liar companion who played a very important role in motivating people to join in the battle against the son of Allah's Messenger (S), because he was the Police Commissioner of Ubaidullah Ibn Ziyad. So he was at the forefront in recruiting people for the battle of Karbala.111

Shabth bin Rabi feigned Illness

Shabth bin Rabi, the hypocrite did not like to march out against Imam Husayn (‘a) so he feigned illness. But this did not remain concealed from Ibn Ziyad. He sent message to Shabth that: My messenger has informed me about your illness. I fear you might not be of those that when they are with the believers they say: We have accepted faith and when they are alone with their satans they say: we are with you and they make fun of the Muslims. Thus if you obey us you must come immediately. Shabth came to him in the darkness of the night so that he may not discern the absence of illness. Then he responded positively to the proposal of Ibn Ziyad to lead a battalion against Imam Husayn (‘a).

Public Mobilization

Ibn Ziyad issued general orders to mobilize people or force them to take part in battle against the Imam. Before they could report in the first cantonment he issued the decree: “No one should remain even from the nobles, elders, traders and residents but that they must all join us in the cantonment. Whoever is found lacking in this would not have any guarantee of security and help.”112

He ordered that this order be publicized and instructed Kathir Ibn Shahab Harithi, Muhammad bin Ashath, Qaqa bin Suwaid bin Abdur Rahman Munqari and Asmaa bin Kharja Fuzari to go out among the people and urge them to obedience and threaten them with dire consequences. They set out in Kufa and began to fulfill their duty.113 After that they joined the cantonment. But Kathir bin Shahab remained in Kufa to restrain the people from helping the Imam and to threaten those who were not willing to go out to fight the Imam. The police arrested a man from Hamadan tribe who had come to Kufa in connection with his inheritance. He was brought to Ibn Ziyad and he condemned him to death. When people saw this, they all rushed out to join the army and not a single grown-up man remained in Kufa.114

This was the policy of Ibn Ziyad to persuade the people to join the forces against Imam Husayn (‘a). And it was the condition through which he could dominate the circumstances perfectly and did not leave anyone free.

Strict Surveillance on Kufa

Ibn Ziyad applied very strict surveillance on Kufa so that no one is able to go out to help the Imam. He appointed spies and guards and designed very strict surveillance machinery. Whosoever was accused for any act against the administration was immediately apprehended and cast into prison or executed mercilessly. Abdullah bin Yasar used to urge people to support the Imam and he restrained people from helping the members of the Umayyad clan. Ibn Ziyad was informed of this and immediately wanted him to be arrested. But he went into hiding and agents went out to search for him till he was finally apprehended by Ubaidullah bin Hurr. He was taken to Sabakha and executed there.115 He was other than Ubaidullah bin Hurr Johfi.

Ibn Ziyad appointed guards and installed armories around Kufa and kept them in charge of Zajar bin Qais. Also between them and the army of Ibn Saad were kept ready mounted messengers to convey news of whatever may occur.116

Flight of Soldiers

The majority of soldiers of Ibn Ziyad, who were of exceptional capabilities, deserted the army and a large number of them avoided taking part in hostilities against the grandson of the Prophet (S).

Balazari says: “A battalion of 1,000 soldiers used to depart for Karbala but when it reached there, it had only three hundred, four hundred or even less men, because the rest had deserted the army as they did not see the expedition to be having any legality.117

They were without any doubt convinced that it was the battle of deviated people. They were fighting their God and His Prophet, fighting someone whose obedience and devotion was incumbent upon them.

The Tyrant Ibn Ziyad in Nukhaila

He went to Nukhaila118 and encamped over there while a large number of contingents accompanied him. He appointed Amr bin Hareeth as his representative in Kufa. He had been informed that people in singles, in twos and threes were running over by the Euphrates route to join the army of the Imam. Therefore he issued commands to secure to bridge and keep it under strict surveillance so that none may escape from there.119

Plan to kill Ibn Ziyad

The great stalwart, Ammar bin Salama Dalabi tried to kill Ibn Ziyad at Nukhaila but he could not succeed due to the elaborate security arrangements. When he failed in this attempt he decided to join His Eminence, Husayn (‘a) and in the end he was able to achieve martyrdom with His Eminence.120

Number of Umayyad Soldiers

Historians have different opinions as regards the number of soldiers that set out to fight Imam (‘a). Here we have stated the opinions of some of them:

1. 80,000 riders121

2. 50,000 riders122

3. 35,000 riders123

4. 30,000 riders[124]

5. 22,000 riders[125]

6. 20,000 riders[126]

7. 16,000 riders[127]

8. 12,000 riders[128]

9. 8,000 riders[129]

10. 6,000 riders[130]

11. 4,000 riders[131]

These are some figures that historians have mentioned. Apart from this whatever reports are recorded, are not free from exaggeration.

Research on this topic

Here it is necessary for research regarding the different theories connected with the number of soldiers that participated in the battle against the Imam so that we may analyze and evaluate the different arguments...

Before everything let us see the number of soldiers that were present in the cantonment in Kufa at that time. The number of soldiers in the middle of the first century were 40,000 from whom 10,000 used to participate in fighting every year.[132]

This number saw increase during the time the Imam had selected Kufa as his capital because migrants converged on Kufa and 1,000 of them accompanied the Imam in the battle of Siffeen along with 8,000 slaves of theirs.[133]

Some expressions of views also exist that some people have given that prove the number of soldiers at that time and prove that at that time the roll of soldiers had reached upto a hundred thousand. Because Sulaiman bin Surd Khuzai objected to the treaty of Imam Hasan (‘a) and said to His Eminence: “I am astonished how you decided to make peace with Muawiyah when you are having a hundred thousand men of Iraq at your command.”

Some letters from the people of Iraq to Imam Husayn (‘a) also mentioned, “We, a hundred thousand men are with you.” And in my view this figure is not without exaggeration and their number was much less...but as for the residents of Kufa, we have not been able to get their list but it is likely that they were so numerous because among them were many workers, traders and artisans and who were not a part of military service...and after this brief research about the number of soldiers and citizens of Kufa we stop here and evaluate the different theories:

First: Acceptance and inspection of everything that is mentioned about the increase of soldiers. Because Ibn Ziyad had declared general mobilization of forces in Kufa and there did not remain any grown up person but that he was sent out to fight His Eminence, Husayn (‘a). And anyone who opposed this order was doomed to execution or thrown into prison. So much so, all modes of transport were used to transfer people from Kufa to the battlefield against the Holy Imam. In this way the figure of 100,000 or more is not an exaggeration.

Secondly: There is doubt regarding that large number because most of the fighters considered fighting against the Imam a serious crime and they deserted the army and fled into wilderness. Apart from this a large number of soldiers were with Ibn Ziyad in Nukhaila cantonment. On the basis of this, the number of men who went to Karbala to fight the Imam was not as high as some historians believe.

The most likely scenario is as mentioned in the tradition of Imam Sadiq (‘a) that 30,000 men came forward to fight Imam Husayn

(‘a). This is the nearest saying about the number of soldiers because this figure or a little more took part in battle against the beloved grandson of the Messenger of Allah (S).

Military Commanders

Historians have recorded for us the names of some military commanders who participated in the Karbala tragedy. They are as follows:

1. Hurr Ibn Yazid Riyahi ñ He commanded a 1,000 strong force that besieged His Eminence, Husayn (‘a) at Karbala.

2. Umar bin Saad ñ He was appointed commander in chief by Ibn Ziyad. He led a battalion of 4,000.

3. Shabth bin Rabi commanded a 1,000 strong battalion.134

4. Madhair bin Raheena Mazini ñ He controlled a 3,000 men group.135

5. Nasr bin Harsha commanded a 2,000 men battalion.136

6. Kaab bin Talha with 3,000 soldiers.137

7. Hijaar bin Abjar with 1,000 men.138

8. Haseen bin Numair 4,000 strong force.139

9. Shimr bin Zil Jaushan 4,000 strong platoon.140

10. Yazid bin Rakaab - At the head of 2000 strong regiment.141

11. Yazid bin Harth bin Ruwiyam ñ with 1,000 fighters.142

These were some military commanders who jointly controlled a force of around 25000 soldiers.143

Ibn Jauzi says: Abdullah bin Zohra bin Sulaym Azadi was the commander of Kufa division. Qais bin Ashath was heading the Rabia and Kinda division. Abdullah bin Sabra Jofi controlled the Madhij and Bani Asad division and Hurr bin Yazid Riyahi was the chief of Rabia and Hamadan division.

Arming the soldiers

The army of Ibn Ziyad was armed with all the weapons in use at that time, such that his preparations for battle against the Imam could be described to be terrible whose importance the historians have mentioned to us and said: Blacksmiths and weapon makers of Kufa worked day and night pointing the arrows and sharpening the swords and this continued for more than 10 days'Ibn Ziyad prepared such a well-armed force to fight against His Eminence, Husayn ('a) that it had the power to conquer a territory if it wanted.

1. Archers

Archers were those who shot arrows and darts. They had a very important role in the battle and they were the first to initiate battle against the Imam when they shot their arrows to the Imam's camp. So much so that none from the companions of the Imam remained but that was shot by an arrow. Even some ladies were injured and they were terrified by this. Some children of the family of Prophethood also were cruelly killed by these arrows like Abdullah bin Muslim, Abdullah bin Hasan, Abdullah (or Ali Asghar), the infant son of His Eminence and others.

2. Foot soldiers

They were battalions of soldiers who threw stones and their weapon was sling.

3. Armored soldiers

They were of those who covered the fighters with materials that would be secure in the battle. In the same way they used to put such things on their horses also so that they may be protected against arrows and darts.

Number of Companions of His Eminence, Husayn (‘a)

The companions of Imam Husayn (‘a) were less in number but historians have differed as regards their exact figure as follows:

1. Masudi believes that they comprised of 500 riders and 100 foot soldiers. Only Masudi has mentioned this figure and no one else has.144

2. Ammar Dahni has narrated from Imam Baqir (‘a) that they were 45 horsemen and 100 foot soldiers.145

3. Ibn Shahr Aashob has mentioned that they were 82 persons of whom 32 were mounted.146

4. Saad bin Abduh says: I have seen that they were around 100 persons. 5 or 7 from the descendants of Ali, 10 from Bani Hashim one from Kinana and another from Sulaym.147

5. Ibn Kathir Wafa Khori has written that they were 32 riders and 40 footmen.148

According to our belief, including the persons of family of prophethood there were 80 persons. This is proved from the fact that the number of heads that were severed and sent to Ibn Marjana and Yazid numbered 79 and not more.

Anyway, these valiant fighters in spite of being less in number effectively confronted that army and caused them terrible losses and by their courageous attitude, displayed nobility of their beliefs and loftiness of their faith.

Ibn Saad's Messenger meets Imam ('a)

Ibn Saad was not in favor of fighting against the Imam and he wanted to shun this in any way possible. Therefore he summoned Azra bin Qais to go and meet the Imam and inquire about the reason for the arrival of His Eminence, but Azra refused as he was one of those who had written to the Imam inviting him to Kufa.

Ibn Saad appointed Kathir bin Abdullah Shobi to meet the Holy Imam. He was an audacious and reckless man. He said: "I am ready for it and if you want I can attack him suddenly and finish the matter."

Ibn Saad did not agree to this. He told him to approach the Imam and ask him what has brought him there.

Kathir set out to meet the Imam and when Abu Thamama Saidi saw him, he became suspicious about him and told him to remove his sword before he could meet the Imam. But he did not agree to it and thus he was not able to get the permission to meet the Imam. He returned to Ibn Saad and reported the matter to him.149 Ibn Saad told Qarra bin Qais Hanzali to go and meet the Imam. He agreed to it. When he came the Imam asked his companions, "Do you know him?"

Habib bin Mazahir replied, "Yes, he is from Bani Tamim. I used to know him as a man of sound judgment. I would not have thought that he would be present at this scene."

He came and greeted al-Husayn, peace be on him. Then he informed him of Umar bin Saad's message.

“The people of this town of yours wrote to me that I should come,” answered Husayn, peace be on him. “However, if now you have come to dislike me, I will leave you.”

Habib glanced at him and chided him, “O Qarra, I considered you to be a supporter of Ahlul Bayt. What has changed your attitude? Thus you remain with us and help this gentleman.”

Qarra said: “You are right. But first I shall return to my associates and convey the message to them and after that I shall think upon this matter.”

Qarra returned to Ibn Saad and conveyed to him what the Imam had said.150

Ibn Saad was pleased. He thought that there was some peaceful alternative that would free him from this dreadful responsibility.

Ibn Saad Meets the Imam

Ibn Saad wanted to be reassured about this so he expressed the desire to meet the Imam. The Imam agreed to meet him and when he came to His Eminence, he asked, “What has brought you here?”

“People of Kufa.”

“But you don’t know what they have done to you?”

“We the people of God are such that if someone considers it lawful to deceive us, we also for the sake of Allah bear that deception.”

“Now what do you think about escaping from this problem?”

“I shall return and stay in Mecca or Medina or in some other place.

Ibn Saad was pleased at this attitude of the Holy Imam and he saw in it possibility of peace and less chance of hostilities.151

Ibn Saad's letter to Ibn Ziyad

Ibn Saad immediately penned a letter to his governor, Ibn Marjana which said: "So to say: God has put out the fire of hatred, united the people in one opinion, and set right the affairs of the community. This man, al-Husayn, has given me a promise that he will return to the place which he came from, or he will go to one of the border outposts - he will become like any other of the Muslims, with the same rights and duties as them; or he will go to Yazid, the Commander of the faithful, and offer him his hand and see if the difference between them can be reconciled. In this offer you have the consent to what you have demanded and the community gains benefit."

Ibn Saad's Slander

Doubtlessly, in this letter Ibn Saad has attributed things to His Eminence, Imam Husayn ('a) that he never said: Aqba bin Sulaiman was with the Imam from Medina to Mecca and then to Iraq and at the time of the martyrdom of His Eminence he was in his service, he has said regarding the fabricated points of this letter as follows:

"I accompanied Husayn from Medina to Mecca and then to Iraq and at the time of his martyrdom I did not leave him and I heard whatever he said. And I never heard him say that he was ready to give allegiance to Yazid, as people allege. And neither did he say that he would go to any other place. He did not mention this either in Medina or Mecca or Iraq or in his army, till finally he was martyred. Yes, I heard him say: Leave me, so that I may go to the wide earth till I see what the people do."152

Shaykh Muhammad Khazari has also stated that this letter mentions false things. He says: "It is not correct that he proposed to them that he would give allegiance to Yazid; rather he suggested them to leave him so that he may return from where he had come."153

Ibn Saad composed this letter to escape the battle and to keep himself safe from the crime of killing the beloved grandson of the Messenger of Allah (S). If the Imam had said such a thing, the army of Ibn Ziyad would have dispersed and all the problems would have come to an end'Imam ('a), since the beginning of his mission, refused to bow down before the unjust group and he was determined before the storms of opposition. And he always displayed loftiness of his aims, steadfastness of his resolve and respect of his self.

Shimr Defeats Efforts of Peace

When Ibn Saad's letter came to Ibn Ziyad, he liked the view of Ibn Saad and he considered it a solution of the problem and a channel for uniting the Muslims. It restrained him from fighting the battle. Thus with surprise he uttered, "This is the letter about a sincere man who is anxious for his people."

Shimr bin Zil Jaushan was standing besides him and he became annoyed at this, because he was well known for his hatred to people of noble class due to his own lowly birth. Hence he was jealous of Ibn Saad because he was given the command of the army due to his parentage, so he wanted to inflame the fire of battle.

"Are you going to accept this from him," demanded Shimr bin Zil Jaushan, jumping up, "When he has encamped on your land nearby? By God if he was a man from your land and he would not put his hand in yours, whether he was in a position of power and strength (or) whether he was in a position of weakness and impo-

tence you would not give this concession, for it would be (a mark) of weakness."

These words made the circumstances explosive and dashed all hopes regarding peace and agreement, because Ibn Ziyad realized something he had not thought of earlier. That is if the Imam escapes from him and does not give allegiance to Yazid and goes away to another area the reality of the situation will become obvious for all. And the people shall stand up in support of the Imam against that sinful group. Hence the tyrant shall emerge to be weaker while His Eminence, Husayn ('a) shall come out stronger and more influential due to his position as the son of Allah's Messenger (S). These delicate points had never entered the mind of Ibn Marjana; so when Shimr reminded him, he began to think of him as a sincere advisor.

When Shimr understood that he had the situation under his control and that he has succeeded in weakening the position of Ibn Saad near Ibn Ziyad, he tried to have him removed from his post and occupy it himself. So he said, "By God, I have been informed that Husayn and Ibn Saad sat down between the two armies and carried out discussions for the most part of the night."[154]

This meant that Shimr had kept Ibn Saad under secret surveillance so that he may come to know if Ibn Saad committed any shortcoming in discharging his duties. If he did so, the information could be passed on to the government so that he demotes Ibn Saad from his post and Shimr may be able to obtain that place for himself.

Ibn Ziyad Rejected Peaceful Negotiation

Ibn Marjana rejected all the proposals Ibn Saad had written to him with regard to a peaceful solution of this problem. He wrote to Ibn Saad as follows:

"I did not send you to al-Husayn for you to restrain yourself from fighting him, nor to idle the time away with him, nor to promise him peace and preservation of his life, nor to make excuses for him, nor to be an intercessor on his behalf with me. Therefore see that if Husayn and his followers submit to my authority and surrender, you send them to me in peace. If they refuse, then march against them to fight them and to punish them; for they deserve that. If Husayn is killed, make the horses trample on his body, both front and back; for he is a disobedient rebel, and I do not consider that this will be in any way wrong after death. But it is my view that you should do this to him if you kill him. If you carry out your command concerning him, we will give you the reward due to one who is attentive and obedient. If you refuse, we withdraw the command of our province and army from you and leave the army to Shimr bin Zil Jaushan. We have given him our authority. Greetings."155

This extremely acerbic and cruel letter contains the following points:

1. It limited the discretionary power of Ibn Saad with regard to war and fighting and no sort of choice was given to him for making peace or holding discussions with the Imam.

2. There is indication in this letter that if the Imam accepted peace he must submit to the authority of Ibn Marjana so that he may decide what to do; forgive him or put him to death. He wanted the Imam to come to him as a prisoner or a criminal and plead for mercy.

3. If the Imam refuses to surrender to the command of Ibn Ziyad, Ibn Saad was supposed to immediately put him to death and cut him into pieces.

4. Ibn Ziyad threatened Umar Ibn Saad that he would be stripped of his post if he failed he carry out these commands. After that Shimr bin Zil Jaushan would have the command of all forces and he would carry out the above orders of Ibn Marjana.

Historians say: Ibn Ziyad began his dialogue like this: "Now when our claws cling to him, he hopes for escape but he will be prevented from getting any refuge."

Shimr set out joyfully and pleased at once. He rode non-stop towards Ibn Saad hoping that he may decline to accept the command of Ibn Ziyad and Shimr would get the chance of being the commander-in-chief. He reached Karbala to find Ibn Saad bathing in the Euphrates. A man went to him and said, "He sent Juwaira bin Badr Tamimi to you and ordered him to murder you if you refrain from fighting the battle."

Ibn Saad went to get his clothes and put them on.156 He glanced at Shimr bin Zil Jaushan and understood that it was his doing. He told him:

"Shame upon you, what is this to you? May God never show favor to your house. May God make abominable what you have brought to me! By God, I did not think that you would cause him to refuse what I had written to him, and ruin for us a matter which we had hoped to set right. Husayn will not surrender, for there is a spirit like (his) father's in his body."

"Tell me what you are going to do," demanded Shimr. "Are you going to carry out the governor's command and fight his enemy or are you going to leave the command of the army to me?"

Ibn Saad fell a prey to his desire and greed and he agreed to carry out the commands of the governor. He said, "No, there is going to be no advantage to you. I will carry that out instead of you."157

Shimr kept Ibn Saad under surveillance just in case he may happen to fall short in carrying out the orders of Ibn Marjana and he (Shimr) may get the command of the army. Ibn Saad conveyed the reply of Ibn Ziyad to the Holy Imam and His Eminence said, "By Allah, I shall never surrender to Ibn Marjana."158

The Imam Meets Ibn Saad

Imam (‘a) expressed the desire that Ibn Saad comes to meet him. He accepted it unwillingly and met His Eminence at night in a secret meeting attended by none except His Eminence, Abbas and His Eminence, Ali Akbar. Ibn Saad also did not have anyone on his side except Hafs and slave of Ibn Saad. Imam asked him, “O Ibn Saad, would you fight against us? Do you not fear Allah while your return is to Him alone? I am the son of the one you know well. Will you not remain on our side and give up their support, as it would be more liked by Allah?”

Ibn Saad presented a very lame excuse saying, “I am afraid that my house shall be destroyed.”

“I shall make it again for you.”

“I fear they shall confiscate my orchard.” “I shall give you a better one in Hijaz.”

“I have a family in Kufa, I am afraid Ibn Ziyad would kill my family.”

Imam did not get any positive reply from him. Rather he found him adamant on injustice and oppression. Thus he cursed him and said, “What will happen to you? Almighty Allah will soon have you decapitated in your bed and He shall not forgive you on the Day of Judgment. By Allah, I hope you will not be able to consume but a little from the wheat of Iraq.”

Ibn Saad went away from there ridiculing the Imam: “Barley is sufficient for me.”[159]

Shimr offers Security to Brothers of His Eminence, Abbas

The degraded leper, Shimr bin Zil Jaushan thought that he could drive a wedge between His Eminence, Husayn (‘a) and his brothers and thus deprive the Imam from their support. Thus he secured a letter of guarantee for them from Ibn Ziyad and came forward quickly. He stood up before them and called out, “Where are the sons of our sister, Abbas and his brothers?”

Those youths rushed out towards him like brave lions and asked him, “What do you want, O son of Zil Jaushan?”

“I am having a guarantee of security for you.”

They shouted angrily at him, “God curse you and curse the security which you offer without offering it to the son of the Apostle of God.”[160]

That criminal returned a failure while he had expected that the Imam’s brothers are his transmogrified friends. He did not know that they were among those incomparable personalities who shaped the nobility of humanity and created the basis for pride for man.

Embargo on Imam’s Entourage

Ibn Saad surrounded Imam Husayn (‘a) from all sides so that he may not receive any outside help and this was carried out with such efficiency that it was impossible for anyone to join the Imam’s camp or convey any sort of help to him.

Access to Euphrates cut off

The most dangerous deed committed by Ibn Saad was cutting off access to tributary of Euphrates because he had received express orders from Ibn Marjana to deprive Imam Husayn (‘a), his Ahlul Bayt and companions from water, like it was done in the case of Uthman bin Affan.

He prepared a force consisting of 500 horsemen and according to another report consisting of 4,000 horsemen under the command of Amr Ibn Hajjaj. They secured all the tributaries, streams and water holes of Euphrates and thus cut off all access of Imam Husayn (‘a) and his companions to get any water. I feel that this cruel step was taken to achieve the following aims:

First: They cause harm to the Imam’s camp so that there remains no strength in them to fight the battle and the forces of Umar Saad do not face any problem.

Second: In this way they also closed the river route for anyone who may try to join the Imam’s group.

Third: It was apparently to avenge the treatment accorded to Uthman. But the fact was that when Uthman was besieged, it was Imam Husayn (‘a) who had brought water and food for him; but what a pity that Bani Umayyah had even disregarded that favor of His Eminence.

Fourth: Ibn Saad through these steps, hoped that the Imam would be compelled to surrender and accept their orders.

These were some of the factors that motivated Ibn Marjana to issue the command to cut off access to Euphrates and prevent His Eminence, Husayn and his companions from getting any water.

Historians have said: “Access to water was cut off for His Eminence, Husayn since three days prior to his martyrdom.161 The most terrible hardship that the Imam experienced was the thirst of young children and ladies and their clamor of “Water! Water!”

Children were not able to bear thirst. Whenever they looked at the Euphrates that was full of water they used to increase their clamor. The Imam’s heart was shocked at this scene and he felt emotional about their pathetic condition. Lips of the children were shriveled and their bodies had weakened. The breast milk of the

mothers had dried up while those oppressors were having unlimited access to water.

Noor Jundi says,

"Evil wolves had full access to water while the family of the Prophet were deprived of it.

What injustice it is in the history of man that the heart of the lion had to bear thirst, while he is capable of doing much.

Husayn's children lamented in the desert. O my Lord, render help. What has happened to divine justice?"

All the laws and religions of the world are unanimous that water must not be denied to children and ladies especially the Islamic law is particular that everyone has equal right to pasture lands and water resources. Permission is accorded to drink even from streams owned privately even though the owners may not have accorded their permission. Also, it is considered very detestable to slaughter a thirsty animal. However, the Umayyad army did not care about this matter and they considered all the things decreed unlawful by Shariah to be lawful.

Those cruel people did not even consider the favor the Imam had done to the vanguard under Hurr's command. It was the group that consisted of 1,000 horsemen with Hurr at its leader and it was marching in the desert to find and apprehend the Imam but it ran out of water and was nearly dying of thirst. His Eminence would have let them die of thirst but his magnanimity and nobility could not permit such cruelty. So he ordered his men to provide them all with water, even their beasts; inspite of the fact that His Eminence was in the middle of an arid land and himself in need of water. But those wicked people did not even requite this favor of the Imam. They kept him deprived of water along with the ladies of the house of prophethood and the grandchildren of the Prophet with him.

Decadent Nature

Those transmogrified people who had the control of water under them ridiculed the Imam while they had cut off his access to water. They goaded over this and boasted in a shameless manner; some examples of which are as follows:

1. Muhajir bin Aws

Muhajir bin Aws Tamimi glanced at the Imam and called out loudly, "O Husayn, can you see the water sparkling like a snake's belly? By God, you shall not be able to drink it till you die."

Imam responded and said, "I hope that Allah may enable me to reach it and prevent you from it."[162]

2. Amr bin Hajjaj

Amr bin Hajjaj came forward while he was of those who had written to His Eminence, inviting him to Kufa. He came near the Imam's camp and called out aloud, "This is Euphrates, that dogs dip their snouts in it and donkeys and pigs drink from it. By Allah you will not get a drop of it till you get boiling water of Hell."

3. Abdullah bin Haseen

Abdullah bin Haseen Azadi came running like a dog to the Imam and asked, "O Husayn, do you not see the water that is like the center of sky. By God, you wouldn't be able to get a single drop till you die of thirst."

The Holy Imam raised both his hands and prayed, "O Allah, let him die in thirst and do not forgive him."[163]

Those lowly beasts who had power over water supply were goading over their position so that they may get into the good books of

their master, Ibn Marjana and please him in order to gain rewards and allowances from him.

Objection to Ibn Saad

Some companions of Imam Husayn (‘a) and other people also condemned Ibn Saad for denying water access to the beloved grandson of Prophet (S) because it was the most degraded type of revenge while the children of His Eminence, Husayn (‘a), before their very eyes were dying of thirst. And it happened when there did not exist any cause of revenge except that the Umayyads were contaminated with malice and degradation. Among those who raised objection against Ibn Saad were the following:

1. Yazid bin Haseen

Yazid bin Haseen came out and told Ibn Saad, “This is Euphrates and dogs are drinking from it while Husayn, the son of Allah’s Messenger (S) and his Ahlul Bayt remain thirsty, while you claim to have recognition of Allah and His Prophet (S)?”

Ibn Saad turned his dirty face down and did not provide any reply.164

2. Burair bin Khudhair

Burair bin Khudhair Hamadani went to Ibn Saad and called out aloud, “O Umar, would you leave the family of prophethood to die of thirst, while you have denied them access of Euphrates? While you claim to know Allah and His Messenger!”

Ibn Saad replied, “O Burair, by Allah! Indeed the killer of this group would go to Hell. But if you think that I would leave the governorship of Rayy for someone else, you are wrong, because I can never agree to it.”165

3. Hurr

When Hurr joined the Imam's camp and repented for his past attitude to His Eminence, he set out towards Ibn Saad's army and in a loud voice said, "O people of Kufa! May your mothers grieve for you. That you have invited and besieged and surrounded him from all sides that he may not go away anywhere else in the wide earth and obtain security for himself and his Ahlul Bayt. He is like a hostage in your hands having no choice of his own. He, his ladies, his children and his companions are deprived of Euphrates water by you while Jews, Christians and Zoroastrians drink from it and the dogs and pigs of this area swim in it. They are in a serious condition due to thirst. What type of ill behavior have you resorted to with the progeny of Muhammad after his passing away? May Allah not quench you on the day of thirst."166

This objection had no effect on Ibn Saad and he continued to be adamant on his cruelty and oppression. He continued the embargo on water till the Prophet's progeny was dying of thirst.

Access to a Spring

Thirst tormented the Ahlul Bayt and children and ladies began to clamor for water. Imam ('a) arose and picked up the pick axe and dug around the tents of ladies. A spring of fresh water erupted and they drank from it. However only a little water came out of it and it dried after sometime. Spies conveyed this information to Ibn Ziyad and he became infuriated. He wrote to Ibn Saad as follows:

"I have been told that Husayn is digging wells, obtaining water and he and his companions are drinking from it. Thus take care! As soon as my communication reaches you, as far as possible restrain him from digging wells and be strict with him'"

Ibn Saad deployed men to prevent digging of wells and stationed a large number of sentries and mercenaries along the branch of Euphrates so that none may be able to reach it and drink water from it.[167]

Battle over water supply

When Imam saw his children and Ahlul Bayt tormented and wailing for the killing thirst he was deeply disturbed and aggrieved. So he directed his brother, His Eminence, Abul Fazl al-Abbas to bring water. That great stalwart, set out with 30 horsemen and 20 foot soldiers along with 20 water skins. They all moved to the Euphrates while Nafe bin Hilal Muraid was ahead of them.

Amr bin Hajjaj Zubaidi who was in charge of guarding the Euphrates came forward and asked,

"What do you want?"

"We have come to drink from the water that you had deprived us from." "Have it."

"Shall I drink it while Husayn and his companions are thirsty?"

"There is no way they could get water. We have been stationed here to keep them away from water."

Imam's men paid no heed. They stepped towards the river to fill up the water skins. But Amr bin Hajjaj rushed to them with his soldiers. His Eminence, Abbad and Nafe bin Hilal confronted with them but none of them were killed. After that the Imam's group filled up the skins with water and turned back to the camp. It is said that they returned with only a little quantity of water.[168] His Eminence, Abbas quenched the thirst of those who were thirsty among the Ahlul Bayt and saved them from thirst. From that day he became known as "water carrier", which is the most famous titles of His Eminence and the one liked by him most.

Habib seeks help from his clan

The famous companion of His Eminence, Husayn (‘a), Habib bin Mazahir was his most loyal and sincere ally. When he saw the loneliness of the Imam and the unity of oppressive powers to wage a war against His Eminence he sought the Imam’s permission to seek help from his tribe of Bani Asad so that they may fight Jihad on the side of His Eminence. He said, “A group of Bani Asad people reside in this area as nomads. They are located at Nahreen, a short distance from our camp. Do you permit me to go and call them for help, Perhaps through them the Almighty God would give you some benefit or remove your affliction?”

Imam (‘a) accorded him permission. He went towards them as soon as possible and addressed them, “I invite you towards nobility of the hereafter, its virtues and great reward. I call you towards the help of the son of the daughter of the Messenger of Allah (S) as he is right now in a difficult situation. People of Kufa invited him offering their support. But when he arrived to them they withdrew support and have come to slay him.”

Seventy persons[169] accepted his invitation. Abdullah bin Bushr Asadi was one of them. He said, “I am the first to accept this call.” Then he recited the following war poem:

“When people take a decision they know. And when the riders halt or fall into a hardship.

I am a brave warrior and a valiant one. As if a roaring lion in the den.”[170]

They marched forward to join the Imam but a spy of Ibn Saad was present in that meeting who rushed back to inform about these developments. He dispatched a troop under the command of Jabla bin Umar and it prevented the Bani Asad volunteers to join the Imam. Habib returned aggrieved and informed the Imam about

what had happened. His Eminence said, “Exceeding thanks to the Almighty Allah.”171

Imam (‘a) along with his companions passed through extremely difficult circumstances due to the forced detention awaiting that terrible event that was to befall them in the desert of Karbala.

With the two Encampments

On the pure desert of the land of Karbala, the powers of betrayal confronted the soldiers of God and the seeds of monotheism. They fought those whose hearts the Almighty Allah had opened up for faith while they were absolutely convinced of their rightfulness...on the other hand their enemies were involved in bewilderment and confusion. They fought with complete awareness of their deviation and misguidance. Here we are compelled to pause for a moment and discuss in some more detail about these two groups.

Husayn’s Camp

The Imam’s camp displayed humanistic nobility and expressed lofty values and great thinking, such that every righteous person obtains a gem from their high values. And it is sufficient for them that they have become immortal in the pages of history. Because of all the families of martyrs of the world none could equal in nobility, loyalty and sacrifice in the path of justice, the martyrs of Karbala. Here we shall point out some signs of their aims and their personal traits.

Noble Aims

Those noble aims they had taken as their chief slogan and that valor and faith for which they were taking part in this confronta-

tion were as follows:

1. Defense of Islam

The companions of the Imam stood up with sincerity and faith to defend Islam and protect its principles which had been ignored by the Umayyad regime. And in this regard they acted in the best way and with most outstanding sincerity and there are numerous instances deserving of pride. For example, His Eminence, Abbas (‘a), who was the nearest relative of the Imam, he did not act on the basis of his brotherly affection and ties of relationship. Whatever sacrifices he offered, they were on the basis of his firm faith in defense of Islam and the support of an Imam of Muslims whose love and obedience was made incumbent upon all people by Allah. He expressed this in the battlefield when the enemies had cut off his right hand. He said:

“By Allah, even though they have cut off my right hand I would continue to defend my religion.

And go on defending the Imam, whom I really believe to be the rightful Imam and the son of the pure trustworthy Prophet.”

The war poem of Abbas clearly shows that His Eminence had not performed Jihad due to his brotherly relationship with Imam Husayn (‘a). It was due to his concern for the defense of religion and support of the rightful Imam which he truly believed in. People other than His Eminence, Abbas have also announced this reality.

His Eminence, Aba Abdillah (‘a) had nourished them with his spirit and guidance and dressed them up with his morals and manners in such a way that their souls had distanced from the material world and their bodies had separated from worldly matters. Their hearts and emotions had become free of the activities of life...because what teacher is like Husayn? Which school is as in-

spiring as his school of thought? Can the generations of the world create such faith in Almighty Allah and such sincerity for truth?

2. In defense of Imam Husayn (‘a)

Another special aim of the companions of the Imam was their concern for the defense of His Eminence from those beasts who had come together to slay the Holy Imam. The Imam’s companions sacrificed their lives for their loyalty and sincerity to His Eminence and through this they set outstanding examples of loyalty. For example when Muslim bin Ausaja, the famous companion of the Imam set out to the battlefield, while his body had been wounded by swords and spears and he fell down fighting, the Imam went to him accompanied by Habib bin Mazahir at a time when Muslim was in his last moments in pain of death. Habib told him to make his bequest about that which was important for him. He said in a soft grievous voice, “I will you to defend him”, pointing towards the Imam, “and sacrifice your life upon him.”[172]

What loyalty is so capable to be a cause of pride and esteem? He imparted important lessons in loyalty with regard to truth, to the coming generations, because when he was in the last moments of his life and the hiccups of death were upon his chest, at that time also he displayed no concern save the defense of the Imam and he had abandoned every other thing connected with this life.

This great warrior is Suwaid bin Abi Muta, who is the most outstanding martyr and the most sincere of them in loyalty. When he fell down wounded in the battlefield, the enemies left him thinking that he was dead. They did not attack him anymore. When he heard shouts that the Imam has been killed, he could not keep still and save his life; he stood up immediately and wanted his sword but he found that it had been plundered. So he tried to get hold of something with which he could fight Jihad with them. He got hold of a knife. He picked it up and used it to stab the enemies. They were terrified of him, thinking that the dead were becoming

alive again to restart Jihad. And when they realized that it wasn't so, they turned to him and slew him. This loyalty of the companions of the Imam indeed continued to the final moments of their life.

Such a loyalty was not restricted to men. Ladies who were present in the field of fighting also possessed this condition, for example a woman used to come to her son and implore him to be martyred in the service of Imam. Wives also rushed to their husbands to ask them to defend Imam, while they did not care for their afflictions, like the death of their sons or that they would have wear the dress of mourning.

It is extremely surprising that even the children of the family of prophethood used to come forward and kiss the hands and feet of the Holy Imam seeking his permission to achieve martyrdom. Among them was Abdullah Ibn Hasan, who was only twelve. When he saw that enemies had gathered to slay his uncle, he could not rest still. He came running but his aunt Zainab came forward to stop him. However, he ran away from her till he reached his uncle when Abjar bin Kaab had raised his sword to hit the Imam. The boy screamed at him, "O degraded man, would you slay my uncle?" That dirty beast rushed to the little boy and aimed his sword at his outstretched hands almost severing them from his body.173 The boy fell into the lap of his uncle. Harmala shot a cruel arrow upon him and killed him in the bosom of his uncle. The lad tasted death in the way of His Eminence...

Examples greater than those of the companions of His Eminence and his Ahlul Bayt are not found in pages of history.

3. Saving the community from oppression

Among the aims of the camp of Imam Husayn ('a) was the emancipation of Muslim community from oppression of Umayyads and their injustice, because they had spread injustice and filled up the world of Islam with mischief. Companions of the Imam arose

to destroy that system and to restore the Islamic government. We have already stated this matter in a separate topic during our discussion on the causes of Imam's revolution.

4. Incomparable natures

Companions of His Eminence, Husayn ('a) were imbued with a noble nature and they were more distinguished from other people in the following aspects:

A. Nobility and Self-respect

Among the personal qualities of those noble men was nobility and self-respect, because they had accepted death in the way of their nobility. The chief of the nobles, His Eminence, Imam Husayn ('a) says, "I do not see death except as a success. And I do not consider living with oppressors as nothing but deception." And his righteous son, His Eminence, Ali Akbar has recited in his war poem of the day of Ashura:

"I am Ali bin Husayn bin Ali. By the Lord of the Kaaba, we are more deserving of the Prophet. By Allah, this son of the evil man cannot rule over us."

Imam Husayn had cast the ray of his soul on his companions and Ahlul Bayt and they welcomed death with honor, respect and nobility.

B. Valor and Steadfastness

Another quality prominent in the Imam's camp was courage, because they were incomparable warriors of the world. Inspite of their few numbers they displayed untold determination against their numerous foes and caused them terrible harms and serious hardships.

The English historian, Percy Skies says: "Imam Husayn and his group of few companions were determined by their firm resolve to face death. And they fought with such valor and courage that to this day no other fighters have earned our astonishment and praise so much."174

Imam dressed them with spirituality and revolutionary zeal and it is natural that the personality of the leader is an important effect on imparting spirituality to the soldiers. Because the mechanism of leadership is instrumental in taking forward the warriors in the battlefield.175 And the companions of the Imam with a firm determination, without any fear of hardships and hurdles fell upon the Umayyad forces till the earth became constricted for that army and a majority of them resorted to flight. A mercenary of Ibn Ziyad condemned the man who had persuaded him to join this campaign and said:

"It was the most difficult thing in the world that if you had seen what we saw, you would also have done what we did. A group pounced upon us while their hands were upon their swords. Like ferocious lions who were killing mounted fighters on their right and left. They were throwing themselves upon death, not prepared to accept security and not having any desire for wealth. There was nothing between them and death, not even the lure of rulership. Thus if they had got hold of us they would have eliminated all the soldiers of our army. Then what we could have done, may your mother die?"176

Kaab bin Jabir Azadi was among the soldiers of Ibn Ziyad who killed the great Qari (reciter of Quran) of Kufa, Burair bin Khudhair and who also had a hand in the Imam's killing. In a poetical composition of his, he has glorified the valor of the companions of the Holy Imam ('a) as follows:

"Make inquiries, so that you may be informed about me, and of that time when you were condemned. That day when Husayn was present there and the spears were drawn out.

But I did not do at all what you didn't want and that which I did on that day, it has not affected me in anyway.

With me was a spear that could not break. And the sword drawn out that I had sharpened at both the edges.

Against the group whose religion was not the same as mine, I caught them as I had faith in Muawiyah.

I fought with swords in the battle such that whoever may defend with obligatory actions will be successful.

They would have been steadfast before the swords and spears and continued to fight if that action had been beneficial.

So tell Abdullah that whenever you see him that I am the obedient one of the caliph.

I killed Burair and after that I attacked Abu Munqadh when he came to confront me."

Kaab has revealed his extreme surprise at the bravery of the companions of the Imam; because neither he nor anyone else had ever witnessed such a kind of steadfastness and valor. Those who were patient in front of the strikes of swords, wounds of spears and death. And of their incomparable courage, according to what historians have said was that none of them resorted to flight and all of them were killed while confronting and none in retreat. They displayed the highest limit of possibility in valor, bravery, steadfastness, rightfulness of intention and strength of determination for the support of the Imam and defense of His Eminence; in such a way that Amr bin Hajjaj Zubaidi advised against fighting them and told the people of Kufa:

"Do you know against whom you are fighting? You are fighting against the knights of this land and the owners of perceptions. Against the people who are in pursuit of death and none of you

would attack them but that in spite of their meager numbers you shall be killed."177

His statement has mentioned qualities that were apparent in them; of them were the following:

- They were knights of the people of Kufa, or rather of the complete Arab region.

- They were having living consciences and wakeful souls that they stepped forward to help the Imam with full awareness, and not in greed of wealth or position.

- They were fighting the battle to achieve martyrdom and had no hope from worldly life. Through this they were most capable to make their enemies retreat; however they (the enemies) had been deceived and defrauded by greed.

Regarding their unsurpassed bravery, Aqqad says: "Accompanying Husayn were the best knights of Arabs and each of them were famous for their valor, daring, sharp shooting and sword fighting. But it was certain that they would not be earning any fame or praise in accompanying the Imam, because at that time conditions were such that they were only expected to face death boldly."178

It is clear that none of the companions of the Holy Imam ('a) had greed for any worldly benefit and none desired anything except the rewards of Allah and success of the Hereafter...

Elements constituting the Imam's Army

The Imam's army consisted of two main elements which were as follows:

A. Bondsmen

Bondsmen were having a firm relationship to Imam Husayn (‘a) due to the equitable manner with which His Eminence, Imam Amirul Momineen (‘a) had dealt with them. And if conditions had been favorable a large number of them would have joined the Imam. The Imam’s army had the following persons from the slave class:

1. Sulaiman, slave of His Eminence, Husayn (‘a).

2. Qaarib Daili, slave of His Eminence, Husayn (‘a).

3. Harith bin Nab-haan, slave of Hamzah bin Abdul Muttalib.

4. Sahah, slave of His Eminence, Husayn (‘a).179

5. Aamir bin Muslim, slave of Saalim.

6. Jabir bin Hajjaj, slave of Aamir bin Nahshal.

7. Saad, slave of Umar bin Khalid Saidawi.

8. Raafe, slave of Ahle Shanwa.

9. Shauzab, slave of Shakir bin Abdullah Hamadani Shakiri180

10. Aslam Turki, slave of His Eminence, Husayn (‘a).181

11. Jaun, slave of Abu Zar Ghiffari.182

12. Zaahir, slave of Amr bin Khuzai.183

These were bondsmen who had precedence over freemen as far as their nobility and their decision to support the truth was concerned, because they succeeded in helping the Chief of the youths of Paradise and earned martyrdom in the service of His Eminence.

B. Arabs

The rest of the companions of His Eminence, Husayn (‘a) were of Arab linage and most of them were residents of Kufa, and from Basra, except for a few, none were martyred with His Eminence. In the same way from Hijaz, the great companion, Anas bin Harith Kahili joined His Eminence.

Here we conclude our discussion about the qualities and composition of the Imam’s army.

Umayyad Troops

As for the Umayyad troops, they consisted of trust betrayers and conscience- sellers, such that not a single noble inclination was found among them. In the same way, without any doubt, they were certain that they were in misguidance and deviated from the rightful path’some of their qualities were as follows:

1. Aimlessness

The most prominent sign of these mercenaries was that they were absolutely devoid of any kind of aim and determination. Because most of them ñ according to historians ñ were such that their hearts were with the Imam and their swords were against His Eminence! They had come to fight one in whose rightfulness they believed and they knew that it was only he who could realize their aims and aspirations. If they had an iota of understanding and perception they would have sacrificed their hearts and souls upon him. And that was after they had pledged oath of fealty to the Almighty that they would support and defend him; in spite of this they betrayed the trust.

2. Confusion and Anxiety

Confusion and self betrayal had most of the soldiers of the Umayyad army in its clutches; because they knew that they had

fallen into the abyss of falsehood and that His Eminence, Husayn ('a) and his companions were on the path of rightfulness. As described by Shabth bin Rabi, one of their senior officers and leaders, that:

"I fought on the side of Ali bin Abi Talib and his son, Hasan and after that for five years I served in the army of Abu Sufyan's family. Then we wreaked oppression on his (Ali's) son, who is the best of men on the earth. We fought against him on the side of family of Muawiyah and son of Sumaiyyah, the fornicatress. It is deviation and what a deviation? By God! The Almighty Allah will never bestow goodness on the people of this land and He shall never give them success."

These words describe the level of internal anxiety that had taken over Shabth bin Rabi and without any doubt there were hundreds of people like him who inwardly condemned themselves for having fought against the beloved grandson of Allah's Messenger (S). In the same way many of them avoided taking part in martial activities. Just as Amr bin Hajjaj Zubaidi noticed these matters regarding them and addressed them as follows: "Do not fall into doubt in fighting against one, who has left the religion."

Among the signs of their bewilderment was that none of them have been quoted to say anything about their aims and objectives in this war in their war poems[184] because their mouths were shut and their tongues had become dumb. On the other hand the war poems recited by the companions of Imam Husayn ('a) and his Ahlul Bayt were such that they state the aims and principles for which they were martyred'Singing war poems was a practice of those days and the warriors used to recite them during the battle boasting about their own valor and strength and threatening to eliminate their enemies or force them to retreat.

Reciting of war poems, in this way, was a weapon of war upon which relied the warriors of that time in the same way as they relied on the tools of warfare like the sword, arrows and spears. During the battle of Jamal, Ayesha's supporters sang about their

aim in taking part in the battle to be in defense of their mother and the companions of the Imam, in their recitations spoke of their defense of His Eminence, Imam Amirul Momineen (‘a) and described it to be a religious duty, like it was in the battle of Siffeen.

However in the battle of Karbala, it is noteworthy that not a single line of a war poem has been quoted from any of the men of the Umayyad army or that they mentioned it by way of testimony or example. This is a proof of their confusion and their self-condemnation because all of them were aware with awareness devoid of any misunderstanding or denial that what an infamy they have committed. How they had sunk in falsehood and were submerged in misguidance.

3. Recklessness

A large group of the army men of the Umayyad forces were famous for sinfulness and crime, because they were those who constantly imbibed wine. Historians say: “All those who carried the severed heads of the martyrs to Damascus, drank wine all the way.” In the previous discussions we have explained about their well-known qualities in lying and impiety in religion.

Here we conclude our discussion about some qualities of that army.

Elements of the Army

The Umayyad troops were composed of the following elements:

1. Opportunists

They were those who for greed or fear of the regime joined the army and who were in constant pursuit of their personal gains. In their behavior and actions they gave no preference to rightfulness

and were only after their own benefits. Such persons comprised a large group in Ibn Ziyad's camp and they were entrusted with important posts in the army. They were of the likes of Ibn Saad, Hijar bin Abjar, Shabth bin Rabi, Shimr bin Zil Jaushan, Qais bin Ashath, Yazid bin Harith and others, who had permanently divorced righteousness and not a single act of goodness was seen throughout their lives. They were only known to afflict harm upon others.

2. Mercenaries

A major part of the Umayyad troops consisted of men who had been lured to join the battle by greed of war booty. As soon as the Imam was martyred they rushed forward to plunder his belongings and such was the level of their decadence that they did not even spare the ornaments of the noble ladies of the family of prophethood. They pillaged all the clothes and weapons of the martyred people. Historians say: "They looted all the garments of His Eminence, Husayn ('a) and left him absolutely unclothed. We shall explain this in more detail in the discussion about the actual martyrdom of the Holy Imam ('a).

3. The Transmogrified

Among the elements that constituted the Umayyad camp were the transmogrified persons. They were such that their breasts were full of malice and enmity towards one and all, and their most important tendency was to shed blood unjustly and rushing towards crimes in response to the call of evil which had been deeply rooted in their souls.

Those oppressors from the transmogrified ones were in constant pursuit of criminal deeds and they competed with each other in putting to death young children and tormenting the ladies of Ahlul Bayt. And they also gloated about their misdeeds and shameful acts. Of such decadent beasts were Shimr bin Zil

Jaushan, Harmala bin Kahil, Hakeem bin Tufail Tai, Sinan bin Anas, Amr bin Hajjaj and other rejected dogs like them. Historians have researched the names of some of them who displayed such cruelty in Karbala that even beasts and dogs would wish to be aloof from them.

4. The Compelled Ones

Another group in the army consisted of those who were compelled to join the battle against the Imam. They were forced into this by the regime of the governor, while their loyalties and feelings were in favor of the Holy Imam, except that their fearfulness and weakness has prevented them from joining the Imam's camp. These people did not take part in the actual fighting. They instead prayed to the Almighty that may He send his help to the son of the daughter of the Messenger of Allah. One of such characters was even condemned for his attitude and was told, 'Instead of praying, why don't you go ahead and help and defend him?'[185] Without any doubt, they had committed a great sin and are deemed to have a share in the criminal acts of mercenaries, because they did not do anything to save the Imam and defend him against the oppressors.

5. Khawarij

One of the elements of the army that came out to fight against the Holy Imam was the Khawarij. They were the most inimical persons towards the family of the Prophet (S), because Imam Amirul Momineen ('a) had fought against them in the battle of Nahrawan and thus they competed with each other in the battle of Karbala to seek their revenge by eliminating the Purified Progeny.

These were some elements that constituted the troops of Ibn Ziyad. In one of the Ziarats of His Eminence, Imam Husayn ('a) they are described as follows: "And they united on him ñ on fighting the Imam - those whom the world had deceived and who sold

their benefit in the least price and lost their hereafter in exchange of a lowly price and they fell into destruction in their selfish desires."186

We conclude here our discussion regarding the camps of Imam Husayn ('a) and Ibn Ziyad so that we may fully understand the main features of that immortal tragedy in the world of sorrows.

Immortal Tragedy

No community from the communities has faced a more painful calamity and more grievous tragedy than the tragedy of Karbala. Because there was no difficulty from the problems of the day or a tragedy from the tragedies of the world that did not pass upon the grandson of the Prophet and his beloved one'the calamities of His Eminence have saddened the emotions and injured the feelings to such an extent that even those who are less emotional or even the hard hearted people among them were moved by the terrible events. So much so that even Umar bin Saad, that decadent oppressor was also affected and he also wept upon the horrifying troubles and terrible circumstances of His Eminence. In the tragedy of Karbala the respect of the Holy Prophet (S) was defiled due to their behavior towards his Purified Progeny.

Imam Reza ('a) has said, "The day Husayn was martyred our eyes were injured and our relatives were dishonored'"

Here we shall present the portions of that immortal tragedy in the world of sorrows and painful tragedies and the events contemporary to that time.

Beginning of Hostilities

The oppressive powers marched forward to begin the battle, with their hearts filled with mischief, malice and enmity towards the Purified Progeny, who were restorers of the rights of the perse-

cuted and oppressed people and those who always strived to establish truth.

Vanguard of Ibn Saad's troops marched forward on Thursday at the time of late afternoon on 9th Mohurrum to fight the Holy Imam because strict orders had arrived from Ibn Ziyad for the Commander-in-Chief to make haste in the battle so that the views of soldiers may not change and there may not appear some groups in their ranks.

When that army began to move forward, His Eminence was seated outside his tent with his sword placed on his knees. He had dozed off. His sister heard the clamor from the enemy's ranks. She came to him and said, "My brother, don't you hear the sounds which are getting nearer?"

"I have just seen the Apostle of God, may God bless him and grant him peace, in my sleep," said al-Husayn, peace be on him, as he raised his head. "He said to me: 'You are coming to us.'"

His sister struck at her face and cried out in grief.187

"You have no (reason) to lament, sister," al-Husayn, peace be on him, told her. "Be quiet, may God have mercy on you."

Then he turned to Abbas bin Ali('a), "Brother, the enemy have come, so get ready; but first, Abbas, you, yourself, ride out to meet them, to talk to them about what they have in mind and what appears appropriate to them and to ask about what has brought them against us."

Abbas went towards them with about twenty horsemen, among whom was Zuhair b. al-Qain.188

"How do you see (the situation)?" he asked. "What do you want?"

"The command of the governor has arrived that we should offer you the opportunity of submitting to his authority, otherwise we must attack you," they answered.

"Do not hurry to do anything until I have gone back to Abu Abd Allah and told him what you have said," Abbas requested.

They stopped where they were and told him: "Go to him and inform him, and tell us what he says to you."

Abbas went galloping back to al Husayn, peace be on him, to give him the information.189

Now Habib bin Mazahir addressed those men reminding them about the Hereafter and dispensed them good advice. He said, "By Allah, the worst people to meet the Almighty Allah and His Prophet tomorrow would be those who have killed the Progeny of the Prophet and his partisans; those who spend their days and nights in Allah's remembrance."

Azra bin Qais replied to him saying, "O Ibn Mazahir, do you claim to be purified?"

Zuhair bin Qain glanced at him and said, "O son of Qais, fear Allah, and do not be of those who help misguidance and falsehood and slay the Purified Progeny of the foremost Prophet."190

Azra told him, "You were a follower of Uthman in our opinion, what has happened to you?"

Zuhair said, "By Allah, I did not write to Husayn and I did not send any messenger to him. But I met him on the way. When I saw him I was reminded of Allah's Messenger and I understood what disloyalty and betrayal of trust you are committing. I saw you inclined towards the material world and I decided to help him, and join his entourage so that I may defend the rights of the Messenger of Allah (S) that you have trespassed."

Abbas came to the Imam and told him what the enemy had said.191

"Go back to them," he, peace be on him, said, "If you can, delay them until the morning and persuade them to keep from us dur-

ing the evening. Then, perhaps, we may be able to pray to our Lord during the night to call upon Him and seek His forgiveness. He knows that I have always loved His formal prayer, the recitation of His Book and (making) many invocations to Him, seeking His forgiveness."

His Eminence, Abbas returned to them and conveyed the message of his brother. Ibn Saad sought the counsel of Shimr in this matter for he feared that if he accepted it of his own accord, Shimr may report the matter to Ibn Ziyad because he was a spy of the governor on Ibn Saad. Or that if Ibn Ziyad were to blame him for giving respite he could claim that even Shimr was an ally in that decision.

Anyway, Shimr did not offer any suggestion and the matter was left to the discretion of Ibn Saad.

Amr bin Hajjaj Zubaidi condemned their refusal to accept Imam's offer and said, "Glory be to Allah! By God, if the Dailam has put forth such a request you'd have found them worthier to be granted their wish."[192]

In his statement the son of Hajjaj did not elaborate the subject and state that they were the Progeny of the Prophet lest the matter be reported to Ibn Marjana and he may be considered to be inclined towards Ahlul Bayt. Thus earning disgrace from the governor and be deprived from material gains'

Ibn Ashath supported the view of son of Hajjaj and said to Ibn Saad, "Accept their proposal. By my life, tomorrow they shall be fighting against you."

Ibn Ashath said this because he was under the impression that the Imam was inclined towards submission to Ibn Ziyad that is why he was asking for respite. However when he realized that the Imam was determined to fight it out, he regretted his words saying, "By Allah, if I knew that they would act in that way, I would never have accorded them any respite."[193]

Ibn Ashath considered his own ethics and the ethics of Kufians to be a standard against which to judge people. And he was of the view that the Imam will accept humiliation and disgrace and turn away from completing his mission. He did not know that the Imam had inherited his existence and all his attitudes from his Holy grandfather.

Battle delayed till the morning next

After most commanders expressed willingness to postpone hostilities, Ibn Saad issued the permission to give respite till the next day. He told one of his men to announce this to the Imam's camp. He came to the Imam's encampments and called out, "O Companions of Husayn bin Ali, we will grant you a day until tomorrow. Then if you surrender, we will send you to our governor, Ubaidullah bin Ziyad but if you refuse we will not leave you (any longer)."[194]

Battle was postponed till 10th of Mohurrum and companions of Ibn Saad waited for the next day to see if the Imam would agree to surrender to their demands or not.

Imam ('a) permitted his companions to go away

Imam ('a) gathered his companions and Ahlul Bayt ('a) on the eve of 10th Mohurrum and asked them to go away anywhere from there and leave him alone to his destiny. His Eminence wanted to make them aware of his real position. So he told them:

"I glorify God with the most perfect glorification and I praise Him in happiness and misfortune. O God, I praise You for blessing us with prophethood, teaching us the Quran and making us understand the religion. You have given us hearing, sight and hearts, and have made us among those who give thanks (to You). I know

of no followers more loyal and more virtuous than my followers, nor of any House more pious and more close-knit than my House. May God reward you well on my behalf. Indeed, I do not think that there will be any further days left to us by these men. I permit you to leave me. All of you go away with the absolution of your oath to follow me, for there will be no further obligation on you from me. This is a night whose darkness will give cover to you. Use it as a camel (i.e. ride away in it).

And each of you take the hand of one person from my family ñ so that the Almighty Allah bestows each of you a mighty reward ñ After that you spread out in the land till the time the Almighty makes the conditions favorable because these people do not want anyone except me and if they are able to get me they will not go after anyone else."[195]

These valuable statements display the greatness of faith. It shows the style of thinking of the Holy Imam who was the guide of human perfections because in this delicate moment he had removed every type of doubt from them and made his helpers and family members fully aware of the circumstances, that showed that the definite result would be getting killed and laying down of lives as there was nothing else besides it' And he would have liked that they left him and went away from him in the darkness of the night as their veil. Perhaps they may be ashamed to go away in daylight or that they may be afraid of him. So he himself released them from the pledges they had given him and he informed them that he was personally the actual target of those wild beasts. Such that if they are able to get him would did not have any other demand.[196]

Reply of Ahlul Bayt of Imam Husayn ('a)

The Imam had not yet concluded his discourse that his purified and chosen family members stood up and announced that they

have selected the very path they were treading on and they would not go any other way. All of them said tearfully, “We will not leave you to make ourselves continue living after your passing away. May God never let us see such a thing.”

Abbas bin Ali, peace be on them, was the first of them to make this declaration. Then the (whole) group followed him, (all) declaring the same thing.

“Sons of Aqil” said Husayn, “enough of your family has been killed. So go away as I have permitted you.”

“Glory be to God,” they replied, “What would the people say? They would say that we deserted our Shaykh, our lord, the sons of our uncle, who was the best of uncles; that we had not shot arrows alongside them, we had not thrust spears alongside them, we had not struck swords alongside them. (At such an accusation) we do not know what we would do. No, by God, we will not do such a thing. Rather we will ransom you with our lives, property and families. We will fight for you until we reach your destination. May God make life abominable (for us) after your (death).”

Reply of Companions of Imam Husayn (‘a)

The companions of Imam Husayn (‘a) were brimming with faith because Aba Abdillah (‘a), in their view was having the loftiest principles, inclined towards virtue and eager to march towards the truth. And also that His Eminence was not in any pursuit of post, wealth or position. Rather he had left everything for the sole benefit of the community and religion. This matter had affected the depths of their consciences. And he had considered life worthless and was ridiculing death. Therefore they declared their loyalty and devotion to His Eminence. The following are some of their statements:

1. Muslim bin Ausaja

Muslim bin Ausaja, with tears flowing on his cheeks, came forward and told the Imam:

"Could we leave you alone? How should we excuse ourselves before God concerning the performance of our duty to you? By God, I will stab them with my spear until it breaks, I will strike them with my sword as long as the hilt is in my hand. If I have no weapon left to fight them with, I will throw stones at them. Till the time I am killed with you."

These statements spoke of the depth of his faith. He was convinced that he held responsibility before God for defending the beloved son of the Prophet and he would be questioned about it. And that he shall employ all his capacities to defend His Eminence.

2. Saeed bin Abdullah

Saeed bin Abdullah Hanafi began to speak and announced his sincere loyalty regarding the Imam saying:

"By God we will never leave you until God knows that we have preserved through you the company of his Apostle in his absence. By God, if I knew that I would die and then be revived and then burnt and then revived, and then scattered, and that would be done to me seventy times, I would never leave you until I met my death fighting on your behalf. So how could I do it when there can only be one death, which is a great blessing which can never be rejected?"

In the dictionary of loyalty there is no greater loyalty and more truthful than this as he aspires to be killed 70 times so that he may be sacrificed on the Imam and he may succeed in saving the honor of Allah's Messenger. Now why should he not consider death in

this way good, while it is not more than once and after which is such respectability that has no end.

3. Zuhair bin Qain

Zuhair bin Qain also spoke up on the lines of his brother in faith. He said, "By God, I would prefer to be killed and then recalled to life; and then be killed a thousand times in this manner; and that in this way God, the Mighty and Exalted, should protect your life and the lives of these young men of your House."

These warriors had reached up to the level of such a great daring that no man has ever reached. They have imparted a praiseworthy lesson in loyalty on the path of truth.

Other companions spoke in similar veins, one after the other. Imam Husayn ('a) prayed to Allah to reward them well[197] and then informed them emphatically that all of them shall be martyred. They called out in unison, "Thanks be to Allah, that He favored us with being your helpers and honored us by martyrdom in your company. Should we not be elated that we shall also live in your level in your company, O son of the Messenger of Allah?"

The Imam ('a) tested them and found them to be the most selected ones in rightfulness and loyalty. Their souls were illuminated by the effulgence of faith and free from all worldly attachments and they had become certain that they would be going to the garden of Perpetuity. According to historians they were eager for martyrdom so that they may qualify for the bounties of the Hereafter.

The Imam exposes the Deception of Kufians

Imam ('a) told his companions how the Kufians had deceived His Eminence by writing to him and inviting him to Kufa. He said,

"They wrote to me only to deceive me and get into the good books of Muawiyah's son."198

Letters sent by most people of Kufa to Imam ('a) were sent on the directions of Yazid so that the Imam may come to them and be eliminated. And they had not written to His Eminence on the basis of faith or with the aim for justice.

With Muhammad bin Bashir

Among the companions of the Holy Imam, the one who had reached the highest ranks of faith was one Muhammad bin Bashir Hadhrami. He received the news that his son has been taken a hostage in Rayy. He said, "I do not like that he remains a prisoner and I should continue to live after him. Imam ('a) by his statements thought that he wanted to get his son freed. Therefore he accorded him permission to go and get his son released. Imam said, "You are free, go and try to get your son freed."

That great warrior announced his true resolve to continue in the service of the Holy Imam and sacrifice himself upon His Eminence, "May the wild beasts devour me alive, if I leave you'"199

Is it not the truest example of deep faith and great loyalty in the path of Imams? That they loved him and had sincerity regarding him and considered death to be nothing for his sake?

Firaas Makhzoomi Flees

Firaas bin Judah Makhzoomi was a close relative of Imam ('a) because his father Judah's mother was Umme Hani, daughter of Abu Talib. He was among those who had written to His Eminence, Husayn ('a) to rise up against the Umayyads during the lifetime of Muawiyah and he had joined the Imam at Mecca. He was with the Imam so far, till they reached Iraq. But when he saw the hardships and conglomeration of troops against the Imam he

became afraid and was frightened of fighting. He was completely filled with awe. Imam asked him what was troubling him and gave him permission to go away in the dark of the night and he fled from there200 and he could not achieve martyrdom201 like some other people also who resorted to flight and could not prove themselves to be helpers of the Imam.

The Imam did not allow martyrdom for Sinful persons

Tibrani has reported that the Imam instructed a person to make the following announcement among the people who accompanied him, "Anyone who is having a debt upon him must not be killed with us." So a man from his companions stood up and said to His Eminence, "A dept is payable upon me and my wife has stood surety for it."

His Eminence said, "How can a woman stand as a surety?"202

Imam ('a) wanted the martyrdom achievers with him to be pious people free from liabilities towards others. However here exists doubt because in this case the Imam has not accepted the surety of the wife for debt payable on the husband while there is unanimity in laws of Shariah as to the validity of the surety of the wife regarding monies, etc. and her equality with men in this regard. In our view the last sentence of the above mentioned report must have been a fabrication because Balazari has mentioned this report but not quoted the statement of that man that he was having a debt upon him and that his wife has given surety for it.

The Imam ('a) speaks about his death

Imam ('a) came to his tent and began to search for his sword, then began to prepare it for use, while he was reciting the following couplets:

“Time, shame on you as a friend! At the day’s dawning and the sun’s setting, How many a companion or seeker will be a corpse! Time will not be satisfied with any substitute.

The matter will rest with the Mighty One, and every living creature will have to journey along my path.”

By these couplets the Imam described his death to be the death of a noble man, while Imam Zainul Abideen (‘a) and Her Eminence, Zainab (‘a) were inside the tent. When Imam Zainul Abideen (‘a) heard the words of his father he understood what he wanted, thus he controlled his tears and remained silent and on the basis of what he said ñ he knew that tribulation had come upon them. However when the lady of Bani Hashim heard these lines she became agitated and knew that her beloved brother was determined to confront death and had decided to move towards martyrdom. Therefore she could not control herself; she jumped up, tearing at her clothes and sighing, and went to him. Her eyes were filled with tears. In broken words that came out with pieces torn from her heart she told her brother, “What a grief and what a sorrow! Would that death deprived me of life today. O dear Husayn! As if today have died my grandfather, the Messenger of Allah (S), my Sakina said: They were ten and twenty persons who dispersed and except for less than eighty persons none remained with His Eminence.” This is mentioned in the second volume of Baghiyatun Nubla. mother, Fatima Zahra, my father, Ali and my brother, Hasan (‘a). O my surviving one and the guardian of those who survive!”[203]

Imam looked upon her with affection and said, “My sister, don’t let Satan take away your forbearance.”

Her Eminence, Zainab with a face whose color had changed and with a deep sorrow breaking up her kind and aggrieved heart glanced at her brother and with pain and sadness said to him, “Will you take yourself to injustice and oppression so that my grief is prolonged and my heart is further aggrieved?”

At that time when she became sure that her brother will be killed, she could not control her emotions. She tore up her collar, struck her face and threw herself down.204 Other ladies also shared in her terrible grief. Her Eminence, Umme Kulthum ('a) lamented, "O Muhammad! O Ali! O my mother! O my Husayn! After you, we shall be destroyed."

That tragic scene affected the sensibilities of the Holy Imam ('a) and his heart became filled with grief and remorse. He turned to those daughters of revelation and advised them to observe patience and forbearance in bearing these terrible hardships. He said, "O my sister! O Umme Kulthum! O Fatima! O Rabab! Take care! When I am killed, do not tear your clothes nor scratch your face or utter useless things."205

The great Imam bore the most terrible kinds of tribulations and the worst of hardships and calamities that were proportionate to his faith in God and he had yet not become free of a difficulty that he was confronted with such a flood of calamities that man is unable to bear them.

Precautionary steps

Imam formulated an elaborate and detailed plan to organize his camp in accordance with the prevailing circumstances and he arranged his front in an outstanding and astonishing manner. He made his camp absolutely secure from external attacks. His Eminence came out in the dark of the night accompanied with Nafe bin Hilal and surveyed the adverse conditions of the surroundings and he checked them closely so that it may not be that they serve as ambush for the enemies during fighting. At that time he instructed his companions to take the following steps:

First: He ordered them to bring their tents much closer together so that the tent- pegs came within the area of each other's tents. In our opinion they were not arranged in a single row. Rather they

were bunched together in a few lines, so that if they remained among their tents, the enemy could only approach them from one side.206

Secondly: He asked them to dig up a ditch behind the tents which were around the tents of his relatives and family of His Eminence. Then the ditch was filled up with dried firewood and cane so that it may be fired up during the battle.207 This was for the following reasons:

A. It was so that during the battle his women and children remain safe during the fighting because the enemies would not be able to cross the burning ditch.

B. They may be able to face the enemy from a single direction. So that there may not be multiple fronts and paucity of Imam's men may be a serious drawback for them. If this step had not been taken the enemies would have attacked from all sides and finished them off in a short time and the battle wouldn't have stretched to even a full day.

There were some special precautions that the Imam took to make the best of those difficult circumstances and the steps ordered by the Holy Imam clearly tell us about the martial expertise of the Imam and his knowledge about such complex matters.

Night of worship

The Holy Imam, with his Ahlul Bayt and companions began to worship and with all their sincerity became attentive to the Almighty and on the basis of what the historians say. Their humming was like the humming of honeybees. They bowed, prostrated and recited the Quran and none of them slept for a moment. They recited hymns to Allah, humbled themselves before His court and begged for forgiveness and pardon.

Imam's Companions Overjoyed

The Imam's companions were overjoyed on receiving the glad-tidings of martyrdom in the service of the grandson of the Messenger of Allah (S). Historians have recorded the statements of some of them which expressed astonishing happiness. For example, Habib bin Mazahir came out to his colleagues while he had a wide smile on his face. Yazid bin Haseen Tamimi objected to him and said, "This is not the time to laugh!"

Habib with deep faith replied to him, "What situation could be more deserving of joy than this? By Allah, very soon these oppressors would fall upon us with their swords and at that time we shall take the Horul Ein in our bosoms."208

Burair also jested with Abdur Rahman Ansari but the latter was shocked by this behavior and he said, "What are you doing in such a situation?"

Burair told him, "My people know that neither in my old age nor in my youth have I ever committed a vain action. But I am elated at what we are going to experience. By Allah, there is no distance between us and the Black-eyed Houries of Paradise except that they attack us with their swords and I also like that they attack us."209

In the families of martyrs of the world faith like this is not found that in spite of being certain of the approaching catastrophe such certainty, recognition, right intention and great sincerity is being displayed'they were elated at being able to achieve Paradise along with the Prophets and the truthful ones and they had become sure that they would die the easiest death, the greatest type of death in the history of humanity in all generations and ages.

Shimr ridicules the Imam ('a)

The Holy Imam (‘a) recited the ritual prayers, while the decadent impure man, Shimr bin Zil Jaushan210 watched him. He was able to hear the Imam utter the following words of the Almighty:

“And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement. On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good.”211

Shimr made fun of the Imam on hearing this and laughed out aloud.

Imam Husayn’s Vision

After deadly pains had tired Imam Husayn (‘a), His Eminence dozed off for a few moments then awoke and looked at his companions and said to them, “Do you know what I dreamt of?”

“Tell us what you saw?”

“I saw dogs attacking me and tearing me into pieces. And among then is a black and white dog who is attacking me more and I think that the one who is going to kill me is a man with leprosy spots from this community’

Then I saw my grandfather, Allah’s Messenger (S) accompanied by a group of his companions. He said to me, ‘My son, you are the martyr of the Progeny of Muhammad. The folks of the heavens and the higher worlds are talking among themselves about your arrival. Tonight you shall dine with us. Hurry up, do not delay.’ This is what I have seen. The command of the Lord has arrived and the passing away from this world is near.”212

A deep sorrow fell upon his Ahlul Bayt and companions. They became sure of the impending calamity and the end of their journey

in the world.

Distress of Ladies of the Prophet's Family

The ladies of the Prophet's family were terribly distressed. They could not get any relief on that immortal night in the world of sorrows because their thoughts were full of the impending doom and the imminent arrival of horrifying tribulations that seemed very much real. What would be their fate after they are separated from their guardian ñ the son of the Messenger of Allah (S)? That too when the members of the weaker sex were in a foreign land! And their cruel enemies had surrounded them from all sides? They began to lament and wail and beseech the Almighty Lord to save them from that terrible disaster.

However the enemies of Ahlul Bayt spent the night in joyful anticipation of shedding their purified blood so that they may obtain the acclaim of Ibn Marjana. Riders of a battalion under the command of Urwah bin Qais213 circled the camp of His Eminence, Husayn ('a) lest His Eminence escape their clutches or someone may come and join the entourage.

Imam applied Perfume and Anointed Himself

The Holy Imam and his loyal companions now prepared themselves for their meeting with the Almighty Lord and readied themselves for death. Imam ('a) ordered the setting up of a tent in which was placed a vessel of musk and fragrance. Camphor was also procured. After that His Eminence entered the tent and applied the fragrant materials to his body. Then Burair entered and anointed himself. All the companions of His Eminence214 fol-

lowed suit one after another in order to prepare themselves for death and martyrdom in the way of Allah.

Day of Ashura

In the sky of the world no dawn ever broke as the dawn break of the 10th of Mohurrum and the sun of no other day arose like the sorrowful sun of that day',because no tragedy in history is as painful and as terrible as the Tragedy of the day of Ashura215 on the plains of Karbala, as there did not remain a single calamity that did not befall the beloved grandson of Allah's Messenger (S).

Imam Zainul Abideen ('a) says, "No day for the Messenger of Allah (S) was as hard as the day of the battle of Uhad on which the uncle of His Eminence, that is Hamzah bin Abdul Muttalib, the lion of God and His Prophet was killed. And after that was the day of the battle of Mutah on which his cousin, Ja'far bin Abu Talib was killed." Then he ('a) said, "There is no day like the day of the martyrdom of His Eminence, Husayn ('a). When 30000 mercenaries attacked him while claiming to be from this community and each of them was trying to obtain divine proximity

Imam ('a) replied, "Son of a goat-herdess you are worthy to be burnt by that."
Muslim bin Ausaja wanted to shoot an arrow at him, but the Imam stopped him from doing that saying, "I am unwilling to begin the fighting against them."216

2. Muhammad bin Ashath

Most degraded of the decadent, Muhammad bin Ashath came towards the Holy

Imam calling out aloud, "Husayn, now you shall go to Hell!"

The Imam (‘a) told him, “May the Almighty Allah curse you, your father and your community, O son of the sinful apostate and enemy of Allah, the Prophet and Muslims.”217

3. Abdullah bin Hawza

Abdullah bin Hawza, the lowly man, hastened towards the Imam’s area and said,

“O Husayn, glad-tidings for Hell for you.”

The Imam turned his statement towards him, “I am going to the Merciful Lord and an intercessor who is obeyed (the Prophet)” Then he asked about him, it was told that he was the son of Hawza. The Holy Imam raised his hands in prayer and cursed, “May Allah put him in the Hawza (pool) of fire.”

With that his horse upset him in its stride and he fell. His left leg was stuck in the stirrups and his right leg was free. Muslim bin Ausaja attacked him and struck his right leg and cut it off. The horse galloped off (dragging) him (along) and his head struck every stone and clod of earth until he died.218 God hurried his soul to (Hell) fire. (More) fighting then broke out and more men were killed.

When al-Hurr bin Yazid perceived that the people were determined to fight al- Husayn, peace be on him, he said to Umar: “Are you going to fight this man?”

“Yes,” he replied, “it will be a terrible battle, the least part of which will be heads falling and severed hands flying (through the air).”

“Haven’t you any other way of getting what you want?”

“If the matter rested with me,” answered Umar, “I would do (anything else), but your governor has refused (any alternative).”219

Masruq bin Wael Hadhrami saw this scene while he were himself thinking about killing the Imam and obtaining reward from Ibn Marjana. At that moment he began to regret his decision and realized the true status of Ahlul Bayt (‘a) near the Almighty God. Hence he left the battlefield and ran away due to the fear of divine wrath.220

Both camps became fully prepared

Both the opposite camps became fully alert and ready for the battle. The Imam prepared his army of 72 riders and foot-soldiers. Zuhair bin Qain was given the charge of the right wing and Habib bin Mazahir the command of the left wing. Himself and his Ahlul Bayt he placed in the center of the battalion221 and entrusted his standard to his helper and brother, Abbas.222

Ibn Saad also organized his battalions and placed Abdullah bin Zuhair Azadi at the helm of the Medina division and put Qais bin Ashath at the head of the Rabia and Kinda division. Abdur Rahman bin Abi Sabra Jofi was commanding the Madhij and Asad division. Hurr Ibn Yazid Riyahi was placed at the command of Hamadan division.223 At the right wing of the army he placed Amr bin Hajjaj as the controller and the left wing he placed under Shimr bin Zil Jaushan. Urwah bin Qais Ahami was made the commander of the mounted warriors and Shabth bin Rabi at the charge of footed soldiers. His standard, he gave to his slave, Duraid.224 In this manner both the armies became prepared for battle and fighting.

Severe Objections

The Holy Imam with his great companions made an effort to complete the argument on the people of Kufa and inform them about their true circumstances (the reality of their attitude) and to make them aware of the deadly sin they were about to indulge in, that it

was very near that heavens may be rent asunder, the earth may split into pieces and mountains may crash. They tried all means to give them good counsel and restrain those changed people from rushing towards the fire of Hell.

Imam's Address

The Imam called for his horse, mounted it and galloped to Ibn Saad's army in such a way that the awe of his grandfather was apparent in him. He stood before them and delivered a historical address which has remained a literary masterpiece of Arabic literature in its eloquence and beauty. His Eminence spoke up in a loud voice audible to most of those present there:

"O people of Iraq," - and most of them began to listen to him "People, listen to my words and do not hurry to attack me so that I may remind you of the duties you have towards me and so that by telling you the true circumstances I may free myself from any blame in your attacking me. If you give me justice, you will become happier through that. If you do not give me justice of your own accord as individuals, then agree upon your affairs and your associates; let not your affair be in darkness to you. Then carry it out against me and do not reflect any further. Indeed my guardian is God, Who created the Book, He takes care of the righteous."[225]

The breeze carried the voice of His Eminence to the great ladies of the family of Prophethood and the women of the house of revelation. They began to lament and their wails arose. His Eminence sent his brother, His Eminence Abbas and his son, Ali towards them and told them to restrain them from weeping as soon they would have to weep much more.

When the ladies were silenced the Imam continued his address. He thanked and praised the Almighty and invoked blessings on His Prophets, Angels and Messengers. In that discourse he spoke

in such a way that no speaker has ever been heard before or after him more eloquent in his speech.226 He said:

"O people, the Almighty Allah created the world and made it an abode of death and destruction. And it takes its inmates from one place to another. Then deceived is the one who is deceived by it. That is unfortunate who has been corrupted by it. Hence this world must not deceive you. As it cuts off the hope of all those who rely on it and whosoever is greedy about it, fails. I see you that you gathered upon a matter with which you have made the Almighty wrathful upon you, that He has turned away His merciful face from you and has decreed his revenge on you. The best lord is our Lord and the worst servants are you. You agreed to obey and brought faith in Muhammad, the Prophet and now you are the same people who marched against his progeny and intend to eliminate them. The Satan has you under his control and he has made you forgetful of the remembrance of Almighty God. Thus, woe be upon you and what you have intended. We belong to Allah and to Him we shall return.

They are those who have disbelieved after their acceptance of faith. Keep aloof from these oppressors."227

Imam counseled them through these words, that illuminated the teachings of the Prophet and the efforts of the Prophets regarding their communities and warned them of the deceptions and frauds of the material world. He threatened them about the future loses they would have to suffer and restrained them from stepping forward to slay the Progeny of their Prophet by which they shall go out the pale of faith into infidelity and become eligible for everlasting wrath and punishment of the Almighty God.

His Eminence spoke further and continued in the same vein, "Trace back my lineage and consider who I am. Then look back at yourselves and remonstrate with yourselves. Consider whether it is right for you to kill me and to violate the honor of my womenfolk. Am I not the son of the daughter of your Prophet, of his testamentary trustee (*wasi*) and his cousin, the first of the believers in

God and the man who first believed in what his Apostle, may God bless him and his family, brought from his Lord? Was not Hamzah, the lord of the martyrs, my uncle? Was not Ja'far, the one who flies in Heaven, my uncle? Have you not heard the words of the Apostle of God, may God bless him and his family, concerning myself and my brother: 'These are the two lords of the youths of the inhabitants of heaven'? Whether you believe what I am saying and it is the truth, for by God I have never told a lie since I learnt that God hated people who told them - or whether you regard me as a liar, there are among you those who, if you asked them, would tell you: Ask Jabir bin Abd Allah al-Ansari, Abu Said al-Khudri, Sahl bin Sad al-Saidi, Zaid bin Arqam and Anas bin Malik to tell you that they heard these words from the Apostle of God, may God bless him and his family, concerning myself and my brother. Is there not sufficient in this to prevent you from shedding my blood?"

I don't know of any discourse more eloquent and affectionate than this with regard to its style in such a delicate moment when even the lion-hearted ones become dumb and the valiant one become tongue-tied, we are compelled to say'this discourse befitted only one who had come with presence of mind and created a revolution of views and actions in their ranks because His Eminence asked them to come to their senses and think logically if they were in control of their reasoning capacity, so that they study the matter carefully and know that he was the grandson of their Prophet, the son of his vicegerent and the nearest in kin to the Messenger. He was also the Chief of the youths of Paradise. There is this justification to observe the sanctity of his life and that his blood must not be shed. But those mercenaries who could not understand this beneficial logic, remained adamant to wreak oppression. The darkness of misguidance had covered their
conscience and reason which had taken away from them, Allah's remembrance.

"If I understand what you are saying," interrupted Shimr bin Zil Jaushan, "then I only worship God (very shakily) on the edge."

Those stony intellects covered with the dust of falsehood could not understand the Imam and perceive what he was saying.

"I think that you worship God (very shakily) on seventy edges," said Habib bin Mazahir "for I testify that you are right. You do not understand what he is saying. For God has impressed ignorance upon your heart."

The Holy Imam continued speaking and said, "If you are in any doubt about this, you are in doubt that I am the son of the daughter of your Prophet. By God there is no son of a prophet other than me among you and among the peoples from East to West. Shame on you, are you seeking retribution from me for one of your dead whom I have killed, or for property of yours which I expropriated, or for a wound which I have inflicted?"

The earth began to tremble under their feet and they became bewildered what to say in reply, because they had not a doubt that he was the son of the daughter of the Messenger of Allah (S) and the beloved grandson of the Prophet and they had no demand from him regarding some blood he had shed or some property he had plundered from them.

After that the Imam called out the commanders of Kufa who had personally written to him, inviting him to Kufa, "Shabth bin Rabi, Hijar bin Abjar, Qais bin Ashath, Yazid bin Harith, didn't you write: 'The fruit has ripened; the dates have grown green; come to an army which has been gathered for you'?"

Those consciences that had broken their pledges and disregarded their vows had no shame at all. Thus they all resorted to lying and said, "We never did so."

The Imam was astonished at this and he said, "Glory be to God, you have indeed done so."

Imam ('a) turned away from them and addressed individual soldiers and said, "O people! If you are not pleased with me, leave

me so that I may go to any safe place."

Qais bin Ashath, well known for his deception and hypocrisy and who was in every way distant from nobility and respect - and it is sufficient for him that he was from a family that did not produce a single noble soul - glanced at the Holy Imam and said, "Do you not accept the command of your cousins? They have never treated you with anything but what you liked and no unfavorable behavior shall be shown to you."

Imam ('a) replied to him, "You are the brother of your brother (like them)? Do you want that Bani Hashim demand from you more than the retaliation for the blood of Muslim bin Aqil? No, by Allah! I will never give them my hand like a man who has been humiliated; nor will I flee like a slave.228 O servants of God, I take refuge in my Lord and your Lord from your stoning. I take refuge in my Lord and your Lord from every haughty man who does not believe in the Day of Reckoning."229

Kingdoms shall be destroyed and regimes shall keep on changing but those immortal words shall remain forever because they expressed the greatness of truth, humanity, nobility and courage.

Pity that there brilliant words did not leave any imprint on those adamant people because ignorance had closed all the doors of their perception. "Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, do you think they hear and understand? They are like cattle, rather more astray than them."

They had totally rejected the call of the Imam and accorded no importance to it. Almighty Allah has rightly said:

"Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating." 230

Zuhair's Speech

Zuhair bin Qain addressed the soldiers and delivered a speech full of good counsel. He spoke as follows:

"O people of Kufa! Beware of the divine chastisement. It is the duty of every Muslim to dispense good counsel to his Muslim brother. So far we were brothers in one faith till hostilities had not emerged between us and you are deserving of good counsel from us. When swords are drawn, it is the end of security. We shall become one community and you another. The Almighty Allah has tested us and you through the Progeny of His Messenger so that it be seen how we behave. We invite you to help them and leave off the obedience of the tyrant Yazid and Ubaidullah Ibn Ziyad as you shall see nothing during their regimes except evil. You shall be blinded, maimed, cut up into pieces and impaled on date palms like your elders and reciters of Quran like Hujr bin Adi, his companions, Hani bin Urwah and other like them were dealt with."

These statements are full of most expressive and outstanding proof; because it contains the call towards truth with all its dimensions of meanings and warning about divine punishment and anger. It explained to them that the aim of warning them was only to fulfill a religious duty as it is incumbent for one Muslim to advise his Muslim brother - when he sees the latter deviated from the truth ñ he should enjoin him'and it informed them before the Hell fire may be lighted up; because Islamic brotherhood brings them together, thus whenever fighting occurs, the roots of that brotherhood are cut off and each one of the two communities would become a distinct group whom the connections of the Islamic faith have not brought to each other. They were also reminded that the Almighty Allah has tested the Muslims through the Progeny of His Prophet and He has made their love incumbent in His honored book so that people may be shown how to behave with them.

In the same way the speech called their attention to the injustice and oppression of the Umayyads and how they had dealt with

such righteous personages as Hujr bin Adi, Mitham Tammar and others who opposed the oppression and stood up against persecution due to which the Umayyad regime wreaked horrible punishments upon them, gouged out their eyes, maimed them and impaled them on date palms.

Zubair had hardly concluded his speech that some soldiers of Ibn Saad began to ridicule him in the most shameless manner. They threatened him and Imam ('a) with death and said, "We are such that we shall kill your friend and his companions or we shall make him and his friends surrender to Ubaidullah bin Ziyad."

Zuhair replied to them with the logic of truth saying, "O servants of Allah! The sons of Fatima are more deserving of friendship and support than the son of Sumaiyyah. I implore you to seek refuge of Allah lest you put them to death'you leave this man for Yazid that by my life, he will accept your obedience without your killing Husayn."

Many of them fell silent and confusion and bewilderment overcame them. When Shimr bin Zil Jaushan saw this condition he feared that the army would be inclined to peace. So he shot an arrow towards Zuhair saying, "Keep quiet, may God kill you, I am fed up with your lecture."

Zuhair regarded him with disdain and looked towards him as if he were the most decadent creature. He told him, "I was not speaking to you; you are not greater than cattle. And by Allah, I don't think you know even two verses from the Book of Allah. Then be sure of humiliation of the Day of Judgment and painful chastisement."

That degraded man was enraged by the words of Zuhair and he screamed at him,

"Till another time, the Almighty will kill you and your friend."

Zuhair said, “Do you threaten me with death? By Allah, for me death being immortality is more preferable to me than you.”

Then Zuhair glanced at the soldiers and said, “O servants of Allah, let not this rude oppressor and his like deviate you from your religion. By Allah, the intercession of Muhammad (S) shall not reach those who shed the blood of his progeny, Ahlul Bayt, companions and defenders.”

Imam noticed that Zuhair’s speech had no effect on those transmogrified people, so he told one of his companions to restrain him from continuing his dialogue. He went towards him and said, “Aba Abdillah has sent you message that you come back, as by my life, if the believer of the people of Firon had counseled his people and called them to truth, you have also counseled these people and dispensed them good advice if they be of any use.”231

Burair’s speech

The prominent Shaykh, Burair bin Khudhair began to exhort the army: “O people! The Almighty Allah sent Muhammad as a warner, a giver of glad-tidings, a caller towards Allah and a shinning lamp. This is the water of Euphrates, the pigs and dogs of this area dive into it, but between it and the son of the daughter of the Prophet of God a distance has been created. Is this the way that you recompense Muhammad (S)?”

They abandoned all nobility and shame and said, “O Burair, you have talked a great deal. Do not say anymore. Husayn shall suffer thirst in the same way as before him one had to bear the thirst.”

He warned and showed them the way to the right path, “O people, the family of Muhammad (S) is in front of you. They are the progeny, family, daughters and members of his clan so tell us what you want to do with them?”

They replied to him, “We like to impose the authority of governor Ubaidullah upon them so that he may decide to do whatever he wants with them.” Burair reminded them of their pledges and letters that they had sent to His Eminence. He said, “Will you not accept from them for which they have come and that they should turn away from it?

Woe be on you, O people of Kufa. Have you forgotten your letters and pledges that you gave him and had them witnessed by Lord Almighty? After having invited the Ahlul Bayt of your Prophet and having promised that you shall lay down your lives to defend them do you now want to hand them over to Ibn Ziyad and deny them the water of Euphrates? How cruel is your behavior to the progeny to your Prophet after he has passed away. What would happen to you, Allah will not quench you on the day of Qiyamat as you are the worst people?”

Some of those, whose conscience had become deviated, denied having sent any letters or giving pledges to the Imam. They said, “We don’t know what you are talking about.”

Burair realized their adamancy on sin and their unanimity of intention to commit the infamy. He said, “Thanks be to Allah for having given me more perception regarding you. O Allah, I openly declare my aloofness from the actions of these people. O my Lord, gather them all in such a way that You are infuriated at them. (Be angry!)”

They laughed at him and began to shoot arrows at him.232 He also went away from them.

Speech of Imam Husayn (‘a)

Kindness and affection of the Imam with regard to his enemies impelled His Eminence to once more try to persuade them to leave off this path of sin so that none from them would have any excuse remaining that he had not been sufficiently warned. Hence

he went towards them carrying open the Book of Allah, wearing the turban of his grandfather, the Messenger of Allah (S) and armed with the weapons of His Eminence. He exuded such awe that foreheads humbled before him and eyes could not dare to look upon him. Then he told them:

"May destruction and sorrow afflict you, O people! After calling me eagerly when I hastened to respond you, you have drawn out your swords on me? Have you inflamed the fire against us and for the benefit of your enemies that we had ignited for your and our enemies, without there being any justification for you in that? O do you have hope in it, against your friends you have prepared? Or that if you have hope from them that you have gathered against your friend. Should you not be troubled by hardships when the sword is not yet drawn and no sort of harm has been caused to you? And nothing has been given to it, but you hastened to him like the green locusts and you have come to him like the falling of moths into the fire. At that time you broke the pledge. This humiliation afflicted you because of that. O slaves of the community, outcasts of the tribes and those who have distanced from the Book of Allah and the Sunnahs! Woe be upon you! Will you support these people and deny your assistance to us? Indeed, by Allah, it is a betrayal of trust among you that your roots have become firm on it and your branches have matured and become strong on it and you have put forth the worst of the fruits, such that you aggrieve one who looks and you become the diet of every usurper.

Verily, this wicked one son of the wicked one, has put forth two options, be killed by the sword or be humiliated. Never! I shall never opt for degradation. Allah, His Prophet, believers, the pure ones, the purified, the exalted and the noble souls would never accept it from me, that I should prefer the humiliation of a decadent person instead of martyrdom of great men. Indeed, I shall fight with these (mine) family members in spite of the scarcity of their number and despite the fact that they (Kufians) have withdrawn their support from us."

After that he recited the following couplets of Faruta bin Maseek Muradi:

"If we are able to vanquish them, we have vanquished them before also many times and if we are defeated we shall not be of the vanquished ones.

Fear does not come upon us. It is our death and the wealth of others.

Tell those who ridicule to take lesson from us as they shall see what we have seen.

By Allah! After that you shall not remain but as much as one who mounts the horse and it rotates like a hand mill on you and its pivot shakes you up.

I have heard this from my grandfather, the Messenger of Allah (S): Therefore, sit together and think and decide upon this matter so that your actions may not make you full of remorse. And then you do whatever you want with me without giving further respite. Surely I rely on Allah, my Lord and your Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path."[233]

After that he raised up his hands and prayed: "O Allah! Prevent the clouds from raining on them and make them suffer a famine like that of the time of Yusuf. O Lord! Impose the slave of Thaqif (Hajjaj bin Yusuf) on them so that he may make them taste all kinds of kinds of disgrace and indignity and injustice and oppression as they have rejected me and they have left me without friends. Our Lord! On Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming."[234]

By these statements, His Eminence burst out like a volcano and displayed such determination and will power as was never seen before. The Imam's monologue contained the following points:

First: His Eminence severely condemned them for their misdeeds because when they wrote to him for help and he harkened to their call and hastened to come they did an about turn and drew their swords on His Eminence, that were supposed to be drawn against their enemies who had made all efforts to humiliate them and forced them against their will.

Secondly: His Eminence expressed his deep regret for their assistance to the Umayyad regime, a regime that neither acted with justice among them nor spread truth. Nor did they have any hope or aspiration in that regime.

Thirdly: He severely denounced the qualities present in them that had made them the most degraded people of the world; because they were slaves of the community, outcasts of the tribes, those who had become aloof from Quran and they were from the sinners and other evil traits were also found in them.

Fourth: His Eminence clearly announced his emphatic denial to accept the demands of Ibn Marjana, because he wanted to insult His Eminence and far from it that the Imam should have submitted to him, because he had been created to make humanity and lofty values prominent. Then how could he have surrendered to that wicked one, son of the wicked one?

Fifth: His Eminence announced his determination to wage the battle and said that he would step into the battlefield with members of his clan, who were outstanding warriors, steadfast and who considered death to be of no consequence.

Sixth: His Eminence told them what their future shall be after they have killed him; that the Almighty Allah imposes upon them a tyrant who would force them to drink the bitter cup and wreak upon them a terrible punishment. Not much time passed that Mukhtar rose up against them and filled up their hearts with trepidation and horror and butchered them with fury.

These were some of the sensitive points present in the blessed sermon of His Eminence, a speech that was delivered with the power of eloquence and strength of determination and the army of Ibn Saad was thrown into confusion and bewilderment.

Hurr's Response

Hurr's soul beckoned him towards righteousness and his conscience was awakened by the speech of the Holy Imam. In that moment that shaped his destiny, he fell into contemplation by which there raged a mental tug-of-war in his mind. Should he join His Eminence, Husayn ('a) and sacrifice his life and position in spite of his being a commander having status in the view of the regime that had trusted him and appointed him as the leader of the vanguard of its army? Or that he should remain an opponent of the Imam in battle, in which case there was everlasting chastisement for him?

However Hurr responded to the call of his conscience and overcome the mental tug-of-war. He decided to join His Eminence, Husayn ('a). Before he set out towards His Eminence he came to Ibn Saad and asked him, "Are you going to fight this man?"

Ibn Saad replied at once without any sort of hesitation and to display his sincerity for his master, Ibn Marjana before the outstanding commander, "Yes, it will be a terrible battle, the least part of which will be heads falling and severed hands flying (through the air)."

Hurr again asked him, "Haven't you any other way of getting what you want?"

Ibn Saad said, "If the matter rested with me I would do (anything else), but your governor has refused (any alternative)."

When Hurr became certain that those people were determined to fight the Imam, he broke the ranks while he was trembling, he

came forward which surprised Muhajir bin Aws, a man of Ibn Ziyad. In a voice of doubt and suspicion he said to Hurr, "By God, I have never seen you act like this before. If I was asked who was the bravest of the Kufians, I would not normally neglect to mention you. What is this I see in you, today?"

Hurr revealed his reality, to him and told him about his intention. He said, "By God, I find myself with alternatives of Heaven and Hell and I shall not prefer anything to Paradise even though I am cut to pieces and burnt."

With that he whipped his horse and galloped over and joined the Imam235 while he was immersed in shame and regret. When he reached the Imam he said in a loud voice, "O my Lord I am turning towards you while I have terrified Your saints and the son of Your Prophet. O Aba Abdillah, I have repented, would I be forgiven?"236

After that he dismounted his horse while his tears were glistening on his face. He stood before the Holy Imam and said, "May I be your ransom, son of the Apostle of God?" he said, "I was your companion who stopped you from returning. I accompanied you along the road and made you stop in this place. But I did not think that the people would refuse to respond to what you have offered them and that they would ever come to this position in which they have now come to with regard to you. By God, if I had I known that they would finish up by doing what I am seeing them do to you, I would not have committed what I have committed against you. I repent to God for what I have done. Will you accept my repentance?"

Imam was glad he was joining him and he forgave him saying, "Yes, Allah has accepted your repentance and forgiven you."237

At that time Hurr related to the Imam a dream he had seen, "Last night I saw my father in dream that he was asking me: What are you doing these days, and where are you? I replied: I was in pursuit of Husayn. He told me: Woe be on you, what has happened to

you. Are you pursuing Husayn, the son of Allah's Messenger (S)'? I request you to grant the permission to fight so that I may be the first to be killed in your service just as I was the first one to attack you?"[238]

Hurr's speech to the soldiers

Hurr asked the Imam's permission to exhort the people of Kufa and counsel them. Perhaps some of them would turn back from their wrong attitude towards the path of truth. The Imam accorded him the permission and he set out to address them. He called out in a loud voice:

"People of Kufa, your mothers will be deprived of their sons and tears will come to their eyes. Have you summoned this righteous man; but when he has come to you, have you handed him over to his enemies? Did you claim that you would fight with your own lives for him, and then have you begun to attack him in order to kill him? You have laid hold of his life; you have seized his throat; you have encircled him on every side in order to prevent him returning to God's broad land (i.e. the Hijaz). He has come into your hands like a prisoner who no longer has the power to use his own life and cannot defend it against harm. You have prevented him, his womenfolk, his children and his people from getting the water of the Euphrates which Jews, Christians and Magians may drink, and which the pigs and dogs of Sawad drink. They (al-Husayn's family) are likely to die of thirst. How wickedly you have treated the offspring left by Muhammad. May God not give you water to drink on the Day of Thirst if you do not repent from your current attitude and make amends for it."

The earth began to shake below their feet because there were hundreds of people like Hurr involved in waves of mental tussle and who were certain that what they were doing was wrong, however they had responded positively to their selfish desires due to their love for the world. Some of these transformed people showed im-

pudence to Hurr and shot arrows towards him as their argument.239

Thirty mounted fighters join Imam's Army

Thirty riders from the army of Ibn Saad joined the Imam's camp and before leaving said to the people of Kufa, "The son of Allah's Messenger (S) presented three proposals but you did not accept anyone of them." They fought bravely on the side of the Holy Imam till they were martyred in his service.240

The Battle

All the efforts that Imam made to maintain peace and avoid bloodshed were defeated and Ibn Saad also feared prolonging the matter because he was afraid lest there develop two opposing groups in the army and the deserting of 30 riders to join the Imam's camp had shaken him. On the basis of this, that tyrant approached the encampment of the Imam and fixing an arrow to his bow released it towards them saying, "Testify about me to the governor that I was the first to fire to Husayn."

By shooting the arrow that initiated the battle, Ibn Saad wanted to gain the confidence of his ruler, Ibn Marjana and he wanted the soldiers to witness to him about Ibn Saad's sincerity and loyalty towards him so that he may continue to trust him and dispel any doubts he may be having regarding him that he did not make his best efforts in fighting against Husayn.

Arrows began to rain upon the entourage of Imam Husayn ('a) from the side of Ibn Saad. Such that no one from the Imam's side remained but that he was injured by an arrow, and in this way was destroyed the argument for peace that the Imam had desired. His Eminence waited for the enemy to take the first sinful step

and when they initiated the hostilities it became obligatory on His Eminence to fight in self defense. Such an obligation that there was no doubt in it. Therefore the Holy Imam turned to his companions and allowed them to begin fighting, "O noble souls, arise as these arrows shot by those people are targeting you."

Vanguards of truth from the companions of the Imam came forward in the battlefield and in this way started a furious battle that continued to rage for quite sometime. Absolutely never before and after it had such a battle occurred on the face of the earth, because on one side were 32 horsemen and 40 foot soldiers and on the other were tens of thousands. That small group fought against that huge army which was well-equipped and strong in an outstanding manner.

And they displayed such valor and courage that the intellects were astonished and minds were perplexed.

The Imam's companions dived into the battlefield with absolute faith in purity of intention because they were convinced that they were fighting for the sake of religion they believed in. And they dedicated their lives in its way. Through an outstanding Jihad they established such an honor to this community that no honor could equal it and they made such a great bestowal to humanity that nothing like it has ever been gifted throughout its history.

Martyrdom of the Companions

Mercenaries of falsehood and misguidance, armed to the teeth with rows like a flood fell upon those chosen noble men who had dedicated their lives to Allah and nothing could make them unmindful of supporting the truth and destroying falsehood while those great personalities assumed patience and sincerity and remained steadfast before those wild beasts. And they were not cowed down by their huge numbers, their weapons and their capabilities. They displayed admirable valor and manliness'

We shall discuss about the events of the battle and incidents related to the martyrdom of those righteous souls.

General Attack

Forces of Ibn Saad launched a mammoth attack on the companions of the Holy Imam and a furious battle erupted between the two parties. This was the first attack in which the Imam's men participated. It was an attack in which all the divisions of the army of Kufa took part and the companions derived strength from their faith in the correctness of their belief in the defense of Islam and sacrifice with all sincerity. And their martial spirit was awakened to such an extent that they continued to repulse the huge army and rent asunder their ranks and dispersed the rows of soldiers who had been tough as a stone. As a result of which the small band of Holy warriors was able to put to flight the army of Saad.241 But in this course half of them were martyred.242

Number of Imam's Men who were martyred

The number of martyrs from the Imam's companions in the first attack, on the basis of what Ibn Shahr Aashob has mentioned were as follows: Naeem bin Ajlaan, Imran bin Kaab bin Harith Ashjai, Hanzalah bin Amr Shaibani, Qasit bin Zuhair, Kanana bin Atiq, Amr bin Mashiya, Zarghama bin Malik, Aamir bin Muslim, Saif bin Malik Numairi, Abdur Rahman Darji, Majma Aaezi, Habbab bin Harith, Amr Jundai, Halaas bin Amr Rasibi, Sawaar bin Abi Umair Fahmi, Ammar bin Abi Salamah Daalaani, Noman bin Amr Raasibi, Zahir bin Amr, slave of Ibn Hamaq, Jabla bin Ali, Masud bin Hajjaj, Abdullah bin Urwah Ghiffari, Zuhair bin Salim, Abdullah and Ubaidullah, two sons of Zaid Basri and ten persons from the slaves of His Eminence, Husayn and slaves of His Eminence, Imam Ali ('a).243

Single Combat

After the first attack, single combats started between the two armies, because Yasar, the slave of Ziyad and Saalim, the slave of Ubaidullah bin Ziyad came to the battlefield and challenged the Imam's companions for duels with them. So Habib bin Mazahir and Burair stood up to move towards them, but the Imam did not allow them to proceed. Thus, the great warrior, Abdullah bin Umair Kalbi went towards them.244 He was a daring and courageous man. Imam Husayn ('a) said, "I consider him a fighter against outstanding warriors."

When he arrived and faced the two challengers they asked about his name and lineage. He told them about it but they considered it of not much importance and said, "We don't know who you are. Let Zuhair bin Qain or Habib bin Mazahir or Burair come out against us." The brave warrior hastened to the two men and screamed at Yasar, "Son of a prostitute, you wanted to do single combat with one of the people. None shall come against you but that he is better than you'"

How meaningful was his statement that: "None shall come but that he shall be better than you." Each one of the companions of the Imam was better than him and the soldiers of that army because they were fighting with conviction and faith that they were confronting with certainty people of misguidance and deviation in the path of religion.

Kalbi attacked Yasar and felled him to the ground smeared in his own blood. At that moment Saalim attacked him while he was not attentive to him. With his left arm he warded off Saalim's blow but the fingers of his hand were cut off. Then he turned on Saalim and struck him with the other hand killing him.

The mercenaries of Ibn Saad were terrified of this incomparable warrior. While he was fighting, his respected wife, Umme Wahab245 took up a tent pole and hastened to him and cheered him

to fight on, “May my parents be sacrificed on you, fight for the defense of the Purified Progeny of Muhammad (S).”

Companions of His Eminence, Husayn (‘a) were concentrating all their efforts in defense of the Holy Imam and in this matter there was no difference between men or women and young or old.

They displayed daring in battle with fiery emotions and they had become impassioned in their love and devotion to the Holy Imam.

When Kalbi saw his wife behind him he ordered her to go back to the ladies’ tents, but she did not agree. The Imam noticed this and he hastened to her and said, “The Almighty Allah shall bestow a good reward to your family. Go back! May Allah have mercy on you as ladies are not obliged to fight in Jihad’”

Umme Wahab returned to ladies’ tent and Kalbi began to recite the following poem of war:

“If you do not know me, I am Ibn al-Kalbi: I am a man of bitterness and anger, I am not a weakling in the face of disaster.”

By this poem he introduced himself that he was from Bani Kalb, a tribe of Qaza-a.246

In the same way he spoke about his daring, superiority, outstanding valor, intelligence and eloquence and reiterated that he shall not be found wanting in conditions of hardships. Rather in such circumstances he shall be one with foresight and perception. And in this way he described his noble personality which was a lofty quality of the noble souls.

Inconclusive Attack

Ibn Saad’s forces had surrounded the Imam’s camp from all the sides, but inspite of their few numbers the Imam’s companions had stood up to defend themselves, dug their heels in determina-

tion and wielded their spears in such a threatening way that the mounted attackers did not dare to approach them. They were compelled to retreat. The Imam's men showered the foes with arrows, killed some of them and wounded others247 and the forces of Ibn Saad had to suffer huge losses and were not able to get any sort of success.

Burair's Imprecation contest with Yazid

Yazid bin Moqal, an ally of Abdul Qais moved towards the camp of the Holy Imam ('a) and reaching near, he called out in a loud voice to Burair bin Khudhair Hamadani, "O Burair, how do you find what Allah has destined for you?"

Burair replied to him with calmness and perfect faith, "By Allah He sent good with regard to me and evil for you'"

Indeed, the Allah Almighty conveyed goodness to Burair because He guided him with truth and made him among the companions of the beloved grandson of the Messenger of Allah (S). On the other hand He abandoned his oppressive and degraded opponent in the maze of misguidance and allowed him to be one of the killers of the sons of the Prophet.

That corrupt man retorted to Burair, "You lie! You were not a liar before this day. I testify that you are of the deviated ones."

This wicked man has confessed in the truthfulness of Burair before that day. That is of the time he supported the truth and on that day he alleged that he had become a liar. Burair challenged him to an imprecation contest with him? 'So that the Almighty Allah may curse the liar among us and destroy the one who is on falsehood?'

Yazid agreed and the two of them came before the two camps to take part in the imprecation contest and after that both of them came to attack each other. Yazid lashed at Burair but the strike had no effect on him. Burair turned to him and delivered such a terrible blow that his helmet split and the sword reached upto his brain. That filthy corrupt man was smeared in his blood while the sword had sunk into his head. He fell down and died a few moments later.248

Burair was elated that his heartfelt prayers had been fulfilled. He launched an attack on the camp of Ibn Saad, while all the units of that army looked at this incomparable warrior. Burair began to intone the following martial poem:

"I am Burair and my father is Khudhair. I am not scared of the roar of a lion. Righteous people recognize goodness by us.

I shall slay them and won't have to suffer any loss. And that good deed shall be performed by Burair."249

He introduced himself to the troops of Ibn Saad and he informed them of his unequalled valor and that he was a lion that was not afraid of roaring. Rather he announced his daring and also that at the time when he would rain severe blows upon them, in this action, he did not see any doubt or sin.

Burair's Martyrdom

Burair stepped forward to fight like a warrior eager for martyrdom while his being was full of faith, aim and determination to defend the beloved grandson of the Messenger of Allah (S). He called out aloud to the troops of Ibn Saad, "O killers of believing persons! Come near me! O murderers of the son of the daughter of the Messenger of the Lord of the worlds! Come here!"250

Razi bin Munqidh Abadi, the corrupt one attacked him and the two of them fought for sometime. However Burair subdued him

and sat upon his chest about to behead him. While he was engrossed in his, the decadent corrupt man, Kaab bin Jabir Azadi attacked him from behind because he didn't dare to attack him from the front. Thus he delivered a blow with a spear on the back of Burair and when he felt the blow he threw himself on Abadi and bit a part of his nose. But Kaab rushed upon him and martyred him.[251] In this way, the life of this exalted believer, who was a prominent Qari of Kufa, came to an end while his killer was condemned and people regarded him as a degraded person. So much so that even his wife began to hate him and she vowed never to speak to him again. She told him, "You have supported the opposition of the son of Fatima and killed Burair, a reciter of Quran. By Allah, I shall never speak to you again."[252]

His cousin, Ubaidullah bin Jabir was also angry with him. He told him, "Woe be on you. Have you killed Burair? How you'll face the Almighty?" That wicked man was himself deeply ashamed and he composed some couplets that described his grief and regret for having committed such a deadly oppression, that we have quoted in our previous discussions.

Martyrdom of Amr Ansari

Amr bin Qardha Ansari, a famous nobleman from Ansar stepped towards the field of Jihad and honor and with great courage initiated the war of loyalty and faith. He chopped off the heads of wicked people and rained death and destruction on the heads of the enemies, while reciting the following poem of war:

"The Ansars understood that I shall support the center of pledge and honor.

I shall sacrifice my life and house in defense of Husayn with blows of youth that do not accept humiliation."

By this war poem he announced that he was the supporter of pledges and honor. All the companions of the Imam possessed

this quality because they were the chosen ones from Muslims for honoring pledges and respecting their promises. In the same way he announced that he would rain terrible blows upon the enemies and fight them with daring and courage in order to defend his chief and master, His Eminence, Husayn (‘a) and in this way he was prepared to sacrifice his life and existence.

He fought the battle with a true intention and firm determination till he achieved martyrdom and his soul joined the exalted ranks. He had a brother among the misguided companions of Ibn Saad so when he saw his brother being killed he came towards the Imam’s camp and screamed, “O Husayn, O liar, son of liar! You misguided my brother till you got him killed!”

Imam (‘a) replied to him, “The Almighty Allah did not deviate your brother. Rather He has guided him and made you deviated.”253

The Almighty Allah guided Amr and filled his heart with faith. He performed the Jihad till he reached martyrdom in defending the most sanctified matter of Islam. However, his brother was left deviated by the Almighty and his heart was made crooked. Thus he became a partner in the deadliest sin those wicked people had committed.

Umayyad Army refuses one to one fight

The Umayyad troops were tired of one to one fights because the Imam’s companions displayed such astonishing examples of valor that the Umayyads had to suffer huge losses. They raised a clamor in such a way that Amr bin Hajjaj Zubaidi, an important official of Ibn Saad’s army noticed that if one to one fights continued they shall all be eliminated as a result of the valor of Imam’s companions and the power of their certainty and that they had no fear of

death at all. So he yelled at his troops and restrained them from person to person duels:

"O you fools! Don't you know whom you are fighting? You are fighting the most outstanding mounted warriors from the people of this land and a group that is perfect and seeking martyrdom. So none of you can go to confront them without being killed. By God! If you all attack them together you could kill them with stones."254

These statements point out the prominent qualities of the companions of the Holy Imam and their attitude. Some of them were as follows:

A. They were the knights of that country because they possessed remarkable valor and strength of determination that was not present in the troops of Ibn Saad.

B. They were folks having perception and knowledge who had realized the truth and understood the lofty values that the Imam has chosen as his slogans and was fighting to defend these same. Therefore they were fighting with full knowledge and obvious proof regarding their position. They were not like their enemies who were in misguidance and confusion and immersed in falsehood and deviation.

C. They were seeking martyrdom in defense of the Imam and had no hope in their life. They possessed all human virtues that were considered preferable by intellect so that they may achieve lofty valor, exalted honor and deep faith.

Historians say: Ibn Saad accepted the view of Ibn Hajjaj and ordered all his forces to stop fighting the companions of the Imam in single combat.255

Attack of Amr bin Hajjaj

Amr bin Hajjaj launched a huge attack on Imam's entourage and indulged in severe fight of death with them. A most terrible and severe type of battle ensued. Both sides had to bear more losses of lives.

Martyrdom of Muslim bin Ausaja

One of the most prominent and incomparable companions of the Imam, Muslim bin Ausaja fell down fighting in the battlefield. Imam ('a) rushed to him and reached him when he was in the throes of death. Imam moved near him and said, "O Muslim, may the Almighty have mercy on you, so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least'"256

At that moment his friend and a partner in his Jihad, Habib bin Mazahir approached him and said, "Muslim, your death is hard for me to bear but I bring you good news of Heaven (where you are going)."

"May God bring you good news too," replied Muslim in a weak voice.

Habib said, "Even though I know that I would follow you soon, I would still like you to appoint me to carry out everything which concerns you."

Muslim made a bequest to him regarding that which was most precious to him. He pointed towards the Imam and said, "I will you regarding him, that you sacrifice your life to defend him."

These were his last words.257 Indeed, this is the greatness that indicates the height of nobility that the Imam's companions possessed, because each of them was the representative of human nobility in all the times and places.

This is that same loyalty that is caused by unlimited faith. In those moments of their life they were neither worried about their families nor about any other worldly matter. Rather their concern was solely about Imam Husayn ('a) because they were sincere in their love for His Eminence to the last moments of their lives.

Ibn Saad's troops sighed with relief when this great warrior was finally eliminated. They congratulated each other and exclaimed in delight, "Muslim has been killed!"

This matter was hard upon Shabth bin Rabi because he knew Muslim and acknowledged his merits to be great. Thus being affected by it he addressed those around him, "May your mothers mourn for you! You are killing yourselves and humiliating yourselves before others. Are you elated on killing Muslim? By the one for whom I accepted Islam, I was a witness of his contribution to the Muslims. I saw him, on the day of conquest of Azerbaijan that he slew six infidels before that the horses of Muslims may sleep (they may rest). Are your pleased at the killing of someone like him?"[258]

Those mutated people who had killed this great warrior; it was as if they had killed themselves, because he was killed in defense of their benefits and rights that the Umayyad regime considered of no importance.

Historians say: Muslim succeeded in putting to death some stalwarts of Ibn Saad's troops. Of them were Ibn Abdullah Zubabi and Abdur Rahman Ibn Abi Khashkara Bajali.[259]

Shimr's Attack

The leprous wicked man, Shimr bin Zil Jaushan attacked with a battalion of his the left wing of the Imam's army that consisted of only 32 mounted fighters. But they stood firm against him and forced him away (with their spears). Imam Husayn and his followers were attacked on every side but they fought fiercely. Then

their cavalry began to attack and even though they were only thirty-two horsemen, they did not attack any side of the Kufan cavalry without putting it to flight.260

Martyrdom of Abdullah Kalbi

Abdullah bin Umar Kalbi fought Jihad like the valiant ones and slashed with his sword on the left and right. According to historians he killed 19 horsemen and 12 foot soldiers,261 while he had received multiple injuries and was severely wounded.

Hani bin Thabeet Hadhrami and Bukair bin Hayy Tamimi pounced upon him and martyred him.262 In this manner ended the life of this warrior who sacrificed himself for the love and devotion towards the beloved grandson of the Messenger of Allah (S). His wife, the lady Umme Wahab came out looking for him and searched him among the corpses. When she found it she sat down besides him and congratulated him for his martyrdom with faith and sincerity. She said,

"Congratulations for having achieved Paradise. I pray the Almighty to join me with you in Paradise."

She continued to invocate the Almighty in this way when suddenly Shimr bin Zil Jaushan the most wicked person on the earth saw her. He ordered his slave, Rustom to eliminate her. The slave hit her on the head from behind with an iron mace. She was martyred in the battlefield. Historians say: She was the first female companion of Imam Husayn ('a) to be killed.263 This denotes that there were other ladies also who were martyred from the side of the Holy Imam ('a) in the battlefield. And in this way the system of the period of Ignorance returned and the law promulgated by Islam against harming ladies and children was trespassed.

Urwah Asks for Help

Urwah bin Qais was a prominent commander in Ibn Saad's troops and an expert of warfare. On seeing the bravery of Imam's followers and the unprecedented losses that their troops had suffered he became very much worried. So he asked Ibn Saad to send more archers and foot soldiers to support them.

He said, "Don't you see what my cavalry is receiving today from this small number of men? Send the foot soldiers and archers against them."

Ibn Saad ordered Shabth bin Rabi to go for his help but he did not accept it. He said, "Glory be to God, could you not find anyone else for this job?"

Shabth bin Rabi was not fully satisfied in participating in this battle and he has often spoken of this matter. For example he used to say, "The Almighty Allah would never bless the people of this land and may He not guide them. Don't you see that we have killed the best of men? We fought them on the side of the family of Muawiyah and the son of Sumaiyyah, the fornicator. This is evil and a strange evil it is!"

When Ibn Saad heard this he summoned Haseen bin Numair and with him dispatched five hundred well-armed and equipped archers with the order that they must shoot at the companions of the Imam. They showered the followers of Husayn ('a) with arrows. They continued shooting at them until they had lamed most of their horses and wounded some of their men. Then they moved against them and a fierce battle was fought between them for some time. Most of the Imam's followers were now on foot but despite this there was not the slightest decline in their fervor and courage. And they remained steadfast like lofty mountains and did not move a step backwards while Hurr Ibn Yazid also afoot, followed alongside them. Battle raged more furiously and historians have considered it to be the fiercest of all battles. It continued till midday.[264]

Opening of Another front

Ibn Saad noticed that since only a single front was open in the battle, it would prolong the hostilities and his troops were bound to suffer huge losses. Therefore it was decided to open upon another front that would expedite the elimination of the remaining men of Imam Husayn (‘a). So he issued orders that the tents and camps of the Imam’s followers that were on the left and right of the tents of the Imam should be attacked and uprooted so that the Imam’s entourage would be busy in defending their tents and hence their front shall be weakened.

Soldiers of Ibn Saad launched the attack and began to uproot the tents. However some companions of the Imam were lying in ambush and they began to kill them and maim their horses. As a result of it their plan was changed into a terrible defeat and they could not gain any sort of advantage. Ibn Saad again commanded them to put the tents afire so that riders may attack them. Imam’s followers tried to prevent them but the Imam restrained them from it and said, “Let them burn the tents. If they do so they would not be able to cross over to reach you.” It happened as His Eminence had foretold. The burning tents became a barrier between the enemy and the Imam’s companions and only one battle-front remained as before.[265]

Shimr tries to burn to death the Ladies of Revelation

The filthy wicked Shimr bin Zil Jaushan attacked the tents housing the ladies of the house of revelation and the noble maids of Prophet’s family, screaming, “Get me fire so that I may burn down the occupants of these tents.”

This transmogrified monster had gone much ahead in wickedness and decadence and it is certain that there was none among the

martial oppressors and deviated ones of the land like this criminal in wickedness and decadence of nature and lowliness of temperament.

Fear loomed over the daughters of the Messenger of Allah (S) and they began to tremble. They came out of the tents in anxiety and their wails arose, while the children and infants were crying behind them. This tragic scene was absolutely shocking and Imam Husayn ('a) was deeply hurt by it. He screamed at that filthy wicked man, "Would you burn down my house with my family? May the Almighty burn you with (Hell) fire."[266]

That wicked one did not change his decision and was ordering his soldiers in the same way to hand over to him a flame so that he may burn down the tents of Ahlul Bayt.

Objection of Hamid bin Muslim

Hamid bin Muslim objected to Shimr and after he witnessed the terror and fear that had surrounded the daughters of Allah's Messenger (S) he hastened to Shimr and said, "You won't gain anything from this. Do you want to earn two sins because of it, that is killing of ladies and killing of children? By Allah, your chief will be satisfied by the killings of men alone."

"Who are you?" asked Shimr in fury.

Hamid bin Muslim feared that if he introduced himself he may complain about him to Ibn Ziyad. So he said, "I shall not tell you who I am."[267]

That decadent wicked oppressor remained adamant in his injustice so that he may increase his sins through them.

Condemnation of Shabth bin Rabi

Shabth bin Rabi hurried to Shimr and condemned him in a furious tone and restrained him from that serious crime. He had to give up against his wish and was about to go away from there when Zuhair bin Qain attacked him with ten soldiers and chased him away. They fought with the mercenaries and Abu Arza Zubabi a relative of Shimr was killed. At this moment the soldiers attacked the Imam's followers. The number of killed and wounded was apparent among the followers of Imam Husayn ('a) because of the fewness of their number while it was not so apparent among the followers of Ibn Saad because of their great number.[268]

Noon prayer time arrives

Midday arrived and it was the time of Zuhr prayers. The believing fighter of Jihad, Abu Thamama Saidi stood up and looked towards the sky as if he was in anticipation of the thing most beloved to him, which was prayer. When he saw that the sun has crossed the zenith he glanced at Imam ('a) and said, "May I be sacrificed on you. I see that they have come close to us. By Allah you shall not be harmed till I lay down my life in your defense and I wish to meet my Lord after having performed the prayer whose time has arrived'"

Death was only a few steps from him but he was neither forgetful of the remembrance of his Lord nor about fulfillment of his religious duty. All the followers of the Imam had such faith in God and in this way they were loyal in fulfillment of their duty.

Imam raised his head towards the sky and calculated the time and saw that the time to perform the religious duty had arrived. So he told Abu Thamama, "You have remembered the Prayer, may Allah include you among the praying ones. Yes, it is the earliest hour for noon prayer'"

Imam asked his companions to request the army of Ibn Ziyad to pause in the battle so that they may perform their devotions to the

Almighty Lord. The plea was conveyed to the attacking army but the wicked dirty man, Haseen bin Numair said, "This prayer shall not be valid!"

Habib bin Mazahir asked in a taunting tone, "You claim that the prayer of the family of the Messenger of Allah (S) will not be accepted but that it will be accepted from you, O donkey?"

Haseen attacked him but Zuhair laid a swift blow to his horse's mouth and it bolted dislodging its rider to the ground. His colleagues rushed forward and saved him.269

The battle continued and before the Imam could complete his prayer some of his companions reached martyrdom while defending him and after that the duty was performed as we shall explain in detail.

Martyrdom of Habib

Habib Ibn Mazahir was the most prominent companion of the Imam and one who made the most efforts in defending His Eminence. He was the right hand of the Imam and one who had purified his soul and nourished it with wisdom and truth. He was a companion of Imam Amirul Momineen and from his special officers,270 having a deep perception and stable faith.

Historians say: He was the one most elated and overjoyed person on the day of Ashura in anticipation of martyrdom in service of the grandson of the Messenger of Allah (S). He moved towards the battlefield eager for martyrdom reciting the following lines of Rajaz song:

"I am Habib and my father is Mazahir, a knight on the battle day among the flames of war.

By my life, you are more in number but we are more loyal and patient than you. Our argument is more dominant and clear regard-

ing the truth and more lasting and valid than yours."271

He informed them about his esteemed personality and the lofty qualities that he possessed because he was of the outstanding warriors and famous knights who did not allow fear and trepidation to reach their hearts. And he announced that in spite of the large numbers of Ibn Saad's troops and the paucity of the supporters of Imam Husayn ('a), the Imam's followers were having more loyalty and patience and they exceeded their enemies as far as their convictions and proving their rightfulness was concerned. Thus by having these qualities, they were more deserving of immortality and more suitable for permanence.

Habib fought a furious battle and despite his advanced age succeeded in putting to death 62 fellows from the enemy side. The impure wicked man, Budail bin Sareem attacked him and slashed him with a sword and other degraded fellows of Tamim tribe jabbed him with their spears. He fell down and tried to continue fighting, but Haseen bin Numair rushed to him and delivered a sword strike upon his blessed head. He fell down again and that Tamimi dismounted his horse and decapitated him and that pure spirit, well-satisfied and pleased rose up towards the Lord. Habib's slaying deeply aggrieved His Eminence, Husayn ('a). He stood besides that honorable corpse sighing in sorrow and immersed in grief and remarked, "Allah shall be pleased with me and those friends of mine who render help."272

Hurr's Martyrdom

At that moment, the great warrior, Hurr bin Yazid Riyahi, who had responded positively to the call of truth, and preferred the Hereafter over this world, came to the battlefield and went to welcome death smiling in joy of having helped the beloved grandson of Allah's Messenger (S). He performed a severe fight all the time intoning the following lines:

"I am Hurr and the refuge-giver to the guests who shall attack you with the sword.

In defense of the one who is the best to come to land of Khaif. I shall rain blows on you and not be regretful of it."273

In this poem he spoke of his nobility and generosity and that his home was a shelter for guests and the center of messengers. He also announced that he shall strike off their necks with his sword in defense of the Holy Imam who the most honorable personality to be present in the land of Khaif. And in this matter he had neither any doubt nor any regret in fighting them.

Hurr fought while Zuhair bin Qain accompanied him. When one of them was caught up in crowd of fighters the other used to rush for his help and had him freed. This continued for quite some time.274

Hurr's horse got multiple wounds yet he did not dismount it but continued to remain astride it and fight them reciting the lines of Antara:

"In this way I strike below their necks and chests till they are bathed in blood."

There was a deep rooted and bitter enmity between Hurr and Yazid bin Sufyan. Haseen bin Numair took this into consideration and said to Yazid, "This is Hurr, whom you desire to kill." Yazid attacked. Hurr swooped upon him and killed him.275

Ayyub bin Mashruh aimed an arrow at Hurr's horse and maimed it. The horse stampeded but Hurr jumped from it like a lion without incurring any harm. He began to fight on foot with courage till he put to the sword according to historians, 42 men from the enemy side.276 Finally the foot soldiers attacked him with swords and spears and he fell down bathed in his pure blood. Companions of the Holy Imam hastened towards him and carried him to the Imam's tent in front of which they fought, and placed him on

the ground. Imam stood besides him and looked with a sight full of divine effulgence at his manly face. Imam's followers also stood in a respectful manner. Imam ('a) stepped forward and cleaned the blood from Hurr's face and lamented for him with the following lines:

"You are 'free' (Hurr) like your mother named you. And you are free in the world and the Hereafter."

Verily! Hurr was free (noble) and his conscience dominated his selfish desire and he chose martyrdom in defense of the Chief of the youths of Paradise over the life of this world and with his honorable death he trod on the path of Allah. One of the Imam's followers recited the following dirge in his honor:

"The best of free men is Hurr bin Riyahi that even during continuous strikes of spears.

He became the best freeman when he sacrificed himself on Husayn and gave up his life in the morning."277

Fulfilling the Duty of Prayer

Inspite of that which had aggrieved the Imam, that is the calamities by whose fear mountains would have pulverized, His Eminence's prime concern was to fulfill the duty of obligatory prayer, which is the most important worship act in Islam. He requested his enemies to give respite so that they may stand up in the worship of God. They agreed to give respite and His Eminence focused his attention on the Almighty and faced his Lord. Along with the surviving companions he performed the prayer of fear.278 The prayer of His Eminence, in those moments of danger, was the most obvious sign of his devotion and obedience of Allah.

Saeed bin Abdullah Hanafi stood in front of Imam Husayn ('a) so that he may defend His Eminence from the arrows and spears thrown from the enemy camp. Because they broke the pledge to

give respite for prayer and taking this as an opportunity they began to shoot arrows towards the Imam and his companions.

Saeed Hanafi, according to historians rushed in the direction of coming arrows and stopped them with his chest and neck. He stood like a mountain and the arrows aimed at him failed to dislodge him from his position. The Imam had hardly concluded his prayer that he was seriously wounded by that time and he fell down bathed in his own blood and in a soft voice he was saying,

"O Allah! Curse them with the curse of Aad and Thamud and convey our salutation to Your Prophet and convey to him the pain I suffered from injuries asby this act I desire Your reward and to render help to the Progeny of Your Prophet."

Then he glanced at the Imam to see if he has fulfilled his right and honored the pledge he had made to His Eminence. He asked, "O son of Allah's Messenger (S), have I fulfilled it?"

Imam ('a) replied to him thankfully, "Yes, you shall be in Paradise with me."

When he heard the Imam's reply, his being became filled with satisfaction and happiness. At that moment his pure soul flew to his Lord while his physical body was shred into pieces by arrows and spears, because in addition to sword and spear blows thirteen arrows had hit him. Indeed this is indescribable and indefinable loyalty.

Zuhair's Martyrdom

Among the companions of Imam Husayn ('a), whose beings were fused with faith in Allah, was Zuhair bin Qain. He was in great haste to go towards Paradise and shake hands with His Eminence, the Holy Prophet (S). Happy and elated by loyalty in the path of the Imam he went to His Eminence and kept his hand on the

shoulder of His Eminence, Husayn (‘a) and addressed the Imam with the following Rajaz (war poem):

“Come, as you are the guide and the guided one. Today I shall meet your Holy grandfather.

And Hasan and Murtuza Ali and Ja’far with a pair of wings, the daring man. And the Lion of God, that living martyr.”279

This recitation indicates his rightful faith devoid of every doubt and with certainty that he shall succeed in meeting the Prophet of Allah (S), his vicegerent, Amirul Momineen, His Eminence Hasan, His Eminence, Ja’far and His Eminence, Hamzah and it was the best thing that he was thinking.

Imam replied to him, “I shall also meet him after you.”280

That valiant fighter attacked the troops of Ibn Saad reciting the following lines of

Rajaz poetry:

“I am Zuhair and son of Qain who would chase you away from Husayn with swords.”

He informed them about himself and announced to them that he shall battle with them to defend his leader, His Eminence, Husayn (‘a). He began to fight a fierce battle and according to historians he killed 120 men281 and performed such a battle that it cannot be described.

Muhajir bin Aws and Kathir bin Abdullah Shobi attacked him and conveyed him to martyrdom. His Eminence, Husayn (‘a) went to the place of his martyrdom extremely sorrowful and aggrieved. Then he cast a farewell glace and remarked in a forlorn tone, “O Zuhair, may the Almighty not make you distant, and may He curse your murderers. Such a curse that they be transmogrified into monkeys and pigs’”282

Martyrdom of Nafe bin Hilal

Among those who had dedicated their lives to the Almighty Allah was Nafe bin Hilal Jamli. He hastened towards the battlefield with faith and sincerity and with poisoned arrows began to confront the enemies of God. He had inscribed those arrows with his name. As he fought he went on reciting:

"I am shooting arrows at them while they are bigger and poisoned too and they cut off their flight.

Till by throwing them the field becomes full and greed is not in any way beneficial to the soul."

In this manner he shot them with his arrows till he reached his last one. Then he drew his sword and attacked them reciting the following Rajaz song:

"I am a Tamimi Bajali youth and my religion is same as the religion of Husayn bin Ali.

If I am killed today and my action is this and that belief of mine, I shall face my deeds."

He has introduced himself and also stated that his religious beliefs were based on the religion of His Eminence, Husayn ('a), the beloved grandson of the Messenger of Allah (S). Also that he shall fight in defense of his faith.

He fought with a firm determination devoid of any shakiness when he saw the loneliness and isolation of his chief, Husayn ('a).

In such a way 12 persons were killed by him, in addition to those he had seriously wounded.283 At that moment, the enemies of God surrounded him from all sides and began to shoot arrows at him and pelt him with stones. At last both his arms were broken and he could no more be able to wield his sword. They rushed upon him and took him as a prisoner to Ibn Saad.

“What has made you do this to yourself? asked Ibn Saad.

Like one having faith in Almighty he replied, “My Lord knows what I desire.”

A fellow of Ibn Saad glanced at him while his face bled and blood dripped from his beard, and said to him, “Don’t you know what came over you?”

In a taunting manner to infuriate them he replied, “By Allah, I have killed twelve of your men and this is apart from those I wounded. I shall not condemn myself for the deed I have performed and if my arms had remained healthy you wouldn’t have taken me as a hostage.”

The wicked leper, Shimr bin Zil Jaushan arose, took a sword and slew him.

Nafe was shouting at him, “O Shimr, by Allah, if you had been a Muslim it would have been very hard on you to meet the Lord with our blood on your hands. But thanks be to Allah that He appointed our death at the hands of His creatures.

Yes, by Allah, if something had been less important than religion for Shimr he would not have committed that crime, because only one commits it that has no relationship with God.

That degraded one moved to Nafe and striked off his neck[284] and in this way came to an end the life of that great warrior having sincerity about his religion, earnest in defending the son of the Messenger of Allah (S) and the greatest man in Islam in steadfastness for truth and true intention for its defense.

Abis and Shauzab

When the divinely inspired warrior, Abis bin Shabeeb Shakiri saw the loneliness of the Imam and the coming together of the people

of Kufa for slaying His Eminence to went to his colleague in Jihad, Shauzab, the slave of Shakir285 and asked him, "O Shauzab, have you decided what to do?"

Shauzab stood up to speak about his loyalty and spirit of sacrifice present in his decision. Thus he said, "I shall fight unto death."

Abis thanked and praised him and said, "Go ahead for the service of Aba Abdillah so that he may take you into account like he has taken into account others than you, because today is the day when we can demand whatever reward we want."

What faith could be like this faith? He strived with all his capabilities to obtain whatever he could that would make him more proximate to Almighty Allah.

Shauzab went forward and invoked blessings on the Imam. Then he attacked the troops of Ibn Saad and fought like a valiant fighter till he achieved martyrdom in the service of Abu Abdillah.286

Martyrdom of Abis Shakiri

Abis Shakiri belonged to a noble family having great respect and honor. That family was famous for its bravery and sincerity about truth, and His Eminence, Imam Ali ('a) has said regarding it, "If their number reaches upto a thousand, Almighty Allah shall be worshipped as befits Him."

They had received the title of "the morning stalwarts." Abis was the elder of the family and the most famous of them. He was of those who carried His Eminence, Muslim's letter to His Eminence, Husayn ('a), in which the Imam was requested to come to Iraq immediately. He remained in the service of the Holy Imam from Mecca to Karbala and he was the foremost of his companion in his love and devotion to His Eminence. He came forward to obtain the permission of His Eminence to fight. He spoke to the Imam

and spoke of his deep love that he cultivated for His Eminence and he said,

"There is no one, near or far on the face of the earth as precious for me as your goodself. If I were able to remove your hardship I would have done so even if it necessitated sacrificing something more precious to me than my life. Peace be on you! I testify that I am on the path of your guidance and the guidance of your Holy father."287

After that he launched an attack on Ibn Saad's camp and challenged them to confront him. However no one accepted his challenge because all of them were afraid to face him as they knew him to be the most valiant of men. They called to each other while their hearts were full of terror and fear had caused their complexions to pale. They said, "This is the most ferocious lion, this is the son of Abu Shabeeb, none of you must go out to accept his challenge'"

Ibn Saad screamed at his troops, "Stone him!"

They picked up stones and began to pelt him from all sides. When that warrior saw their terror and refusal to accept his challenge, he threw away his coat of mail and helmet and pounced upon them like a lion and drove away more than a hundred mounted soldiers from before himself. They began to attack him from all sides, threw him down and beheaded him. But they began to argue among themselves. Each of them claimed to have killed him so that he may be entitled for the reward. However, Ibn Saad did not accept that one of them be his killer. Rather a group of them shared in his killing288 and in this manner came to a close the life of that mighty stalwart who strived to his best in defense of Islam and performed a Jihad like the Jihad of the Prophets.

Zahhak flees

Zahhak bin Abdullah Musharrafi was one of the Imam's followers but when he witnessed so many companions being killed he decided to flee from there. He came to His Eminence, Husayn ('a) and said, "I have accompanied you so that whenever you face a battle I may die with you. So allow me to go way, because I am incapable of defending you or myself."

Imam ('a) permitted him to leave and he fled from there. Some men of Ibn Saad blocked his way but later left him off. He thus escaped from there and could not obtain martyrdom in the service of the beloved grandson of the Messenger of Allah."289

Jaun's Martyrdom

Jaun is an outstanding personality of Islam.290 He was the slave of Abu Zar Ghiffari and much advanced in age. But his being was brimming with piety and faith. His black skin and unremarkable lineage did not prevent him from achieving that lofty status and he became a prominent Muslim. And he was able to earn such honor and respectability that no warrior in history has been able to gain.

Historians say: He approached the Holy Imam ('a) and begged him for permission to sacrifice his life in service of His Eminence.

Imam told him, "O Jaun, you accompanied us in need of life, you are authorized by me (to go away)."

Jaun threw himself at the feet of the Holy Imam and kissed them. Tears were flowing upon his face and he was saying, "In prosperity I lick your vessels but in hardships should I abandon you? My smell is not pleasing, my origin and lineage is unremarkable and my skin is black. Bestow Paradise to me so that my body becomes fragrant, my origin and lineage gain honor and my skin turns fair. No by Allah, I shall not leave you till this black blood fuses with your bloods'"291

These brilliant statements, what greatness they speak of? And what an honor that soul had obtained...? His black skin was the most illuminated and elegant from the complexions of those slaves. He was a freeman with that loftiness of courage and personal nobility that he possessed. His smell was more pleasing than theirs and his origin and lineage was illuminated. The people of Kufa themselves were rendered of unknown identities, because they were not aware of their humanity and they brought disgrace and dishonor for all humanity.

Jaun's statement was full of the logic of a noble man, because it is against humanity that he should remain under the protection of the Imam during times of peace and prosperity but in hard times, desert the Holy Imam. This was so because loyalty was one of the dominating qualities of each of the companions of Imam Abu Abdillah which distinguished them from all the other martyrs of the world.

Imam accorded permission to him and he set out for the battlefield full of self- respect reciting the following:

"O sinner how will you see the black strikes from the wielded and original sword?

We defend the children of Muhammad (S) with the sword. We shall defend them by the tongue and by hand.

Through this I am hopeful of being saved on the day of gathering by the One and Only Lord.

Because there is no intercessor like Ahmad near Him."[292]

By this Rajaz poetry he has described his daring and courage and that he was defending the children of the Prophet (S) and shall continue to help them by his words and deeds and by doing thus he was hopeful of salvation and intercession of the Prophet (S).

Jaun fought like a courageous fighter and according to historians, he eliminated 25 fellows from the enemies. At last the enemies of God fell upon him and martyred him. Imam (‘a) hurried to his side and glanced at his blood smeared body. He prayed for him, “O Allah, make his face fair and his body fragrant and raise him up with Muhammad and bestow him with the recognition of Aale Muhammad.”

The Almighty Allah accepted the Imam’s supplication because whoever passed through that battlefield perceived from him a fragrance more pleasing than that of musk.293

Martyrdom of Hanzalah Shabami

Hanzalah Shabami was the gentleman who had constructed his life with faith in God and he lived with faith and piety till he obtained the path to the loftiest of human values. He went to the Imam with eagerness and inclination in order to obtain for himself the status of martyrdom with the companions of the Imam. He pleaded for permission from His Eminence and the Imam granted it to him. He set out for the battle front and began to exhort those people towards rightfulness and reminded them of the abode of the Hereafter. He said:

“O people I fear for you a day like the day of confederates, like the community of Nuh, Aad, Thamud and those who succeeded them. The Almighty Allah will not be unjust to the people. O people! I am fearful regarding you for the day of entreaties, the day you shall be turned back and not have any refuge from the Almighty Allah. One who is led astray by Allah is not guided’O people! Do not slay Husayn lest the Almighty involves you in chastisement. Whosoever resorts to slander, fails’”

Those decadent people could not understand his statements. They continued in their disobedience and misguidance as the Lord Almighty had sealed their hearts and ears and they could not see.

Imam (‘a) thanked him for his discourse and said, “May Allah have mercy on you. They have become eligible for divine chastisement. They have requited you with the matters you told them inviting them to truth and they stood to confront you to destroy you and your colleagues. Then how can it be that they have killed your rightful brothers?”

“You are right, son of Allah’s Messenger! Are we not heading for the Hereafter?”294

The Holy Imam gave him permission and he moved to the field of battle with eagerness till he achieved martyrdom. He fought like a courageous soldier till he was martyred fulfilling his pledge to the Almighty that he would support the truth and sacrifice himself on the path of Islam.

Martyrdom of Hajjaj

Among the illuminated pages of loyalty that were embellished with the greatness of humanity was Hajjaj bin Masruq Jofi. He rushed speedily to the battle front and performed a ferocious fight till he was bathed in his chaste blood. He became extremely elated and joyful for having beautifully fulfilled his loyalty to Imam Husayn (‘a). He returned to His Eminence and addressed the Imam with this poem:

“I shall meet your grandfather, the Prophet today and after that your father, Ali, the generous one, whom I recognize to be the vicegerent of the Prophet.”

He came to the blessed grandson of the Messenger of Allah (S) with his head held high due to having displayed remarkable loyalty and sacrifice.

Imam replied to him, “I shall meet them after you.”

Then he returned to the battle ground and resumed fighting with courage and steadfastness till he was martyred in defense of truth.295 May he be rewarded with the best and everlasting divine rewards.

Martyrdom of Amr bin Junada

The fruitful youth, Amr bin Junada Ansari, the most youthful soldier in the army of Husayn (‘a) came to the field. In intellect and religion he was superior to every fellow of Ibn Saad’s camp. Historians say, “He was eleven years old and his father had been martyred in the battle. When he approached the Imam to permit him to fight, His Eminence refused it saying, “This boy’s father was martyred in the very first attack and perhaps his mother would not like him to go out and fight.”

The youth persisted with the Imam and said, “My mother has ordered me to go.”

The Imam then gave him permission. That young man sped to the ground in eagerness. Not much time passed but that he was martyred and the lowly creatures of Kufa severed his head from his body and tossed it towards the camp of Imam Husayn (‘a). His respected mother came towards it, took it in her arms and kissed it profusely. Then cleaned up the blood and tossed the head to a man nearest to her and threw it down. She ran back to the tents and picking up a tent pole attacked the enemies of God reciting the following lines of poetry:

“I am an old woman from the weak ladies; absolutely hollow and empty from inside...

I shall give terrible blows to you in defense of the son of the honorable Fatima.”

She wounded two persons but the Imam sped to her and made her return to the camps.296 The isolation of the Holy Imam had

deeply affected the emotions of this great lady and after sending her beloved child to the battlefield she herself rushed to the field so that she may lay down her life for her master. These are really the favors of faith and devotion.

Martyrdom of Anas Kahili

Anas bin Harith Kahili was a companion of the Holy Prophet (S) and with His Eminence he participated in the battles of Badr and Hunain. He had heard His Eminence state, "This son of mine (that is His Eminence, Husayn) shall be killed in the land of Karbala. So whosoever of you is present there must support him."297

He was a gentleman much advanced in age but he remained in the service of His Eminence, Husayn ('a) and accompanied him from Mecca. He sought permission of His Eminence to perform Jihad in his service. His Eminence granted the permission. He tied his waist with turban because his body was stooping. In the same way his drooping eyebrows were tied to his forehead.

When the Holy Imam ('a) looked at him, he began to weep and said, "The Almighty Allah conveys thanks to you, O Shaykh!" Despite his old age he fought like a brave warrior and reports state that he killed 18 persons and after that he was martyred298 and his pure soul joined with the prophets, the truthful ones and the martyrs in the high realm. And how pleasing is their company.

Martyrdom of Abul Shasa

Abul Shasa Yazid bin Ziyad Muhajir Kandi was a brave stalwart and an outstanding knight of the Arabs. He was among those who had come out with Ibn Saad to confront the Holy Imam. When the Imam put forth his proposals and Ibn Saad did not accept them, he came over to the Imam's side299 and shot the soldiers of Ibn Saad with his arrows. Historians say that he shot one hundred ar-

rows upon them of which only one missed its target. Whenever he shot an arrow the Imam said, "O Allah, make his arrow find its target and make Paradise his reward."

When the stock of his arrows was exhausted, he drew out his sword and attacked them intoning the following Rajaz poem:

"I am Yazid and my father is Muhajir, braver than a lion that rests in a grove.300

Lord, I am in support of Husayn and am away and aloof from Ibn Saad."

He fought valiantly till he received the position of martyrdom301 and in this way came to a close the life of this great man in defense of the religion of God and in support of the blessed grandson of Allah's Messenger (S).

Martyrdom of Two Jabiris

Among the most outstanding colleagues of the Holy Imam ('a) were two Jabiris, namely Saif bin Harith bin Saree Jabiri and Malik bin Abd bin Saree Jabiri. They were brothers from their mother's side and cousins of each other. They approached the Imam while tears were flowing from their eyes. The Imam asked them, "What has caused you to weep. I am hopeful that at a later hour your eyes shall be illuminated."

The two of them quickly replied, "May Allah make us your ransom! We are not weeping at ourselves. We are crying for you. We see that you have been surrounded but there is no way we can be of any use to you."

The hearts of the companions of the Imam were rich with remarkable devotion and deep sincerity regarding His Eminence. They were only worried about him and they were only affected with his grief and sorrow.

Those two Jabiris fought with zeal and when the swords and spears had cut up their bodies they reached martyrdom near the Holy Imam (‘a).302

Martyrdom of Two Ghiffaris

Two brothers, Abdullah and Abdur Rahman, sons of Urwah Ghiffari arrived in the grounds of Jihad and fought with exemplary fervor till they were martyred in the service of Imam Husayn (‘a).

Martyrdom of Two Ansaris

When Imam (‘a) called out for help and sought helpers and supporters to defend the ladies of the family of prophethood and noble women of the abode of revelation this matter deeply affected these two Ansaris. They were Saad bin Harith and his brother Abul Hatoof and they were in the party of Ibn Saad. They attacked the troops of Ibn Saad with wielded swords and fought till they achieved martyrdom.303

Martyrdom of Anees

Anees bin Mauqal Asbahi entered the plains of Jihad for the sake of Aba Abdillah while chanting the following poem of war:

“I am Anees and I am the son of Mauqal. In my right hand is a broad and a polished sword.

I strike with it in the battle so that it becomes clear and with it I hack at the heads of soldiers amidst the dust of the battlefield.

In defense of Husayn with elegance, son of the Messenger of God, the best of the Prophets.”

This Rajaz poem is expressive of religious sentiments dominating him; because he introduced himself and announced that they were fighting in defense of the son of Allah's Messenger (S) and in this matter he had no desire except to earn the pleasure of Allah'this stalwart fought a furious battle till he reached martyrdom.304

Martyrdom of Qurra Ghiffari

Among the companions of the Imam martyred on the way of truth was Qurra bin Abi Qurra Ghiffari who departed for the battlefield humming the following Rajaz:

"Indeed the Bani Ghiffar knew and Khandaf after the Bani Nizar.

That I am a lion in the dust of the battle to slash at the transgressing people.

With every original cutting sword I hack in defense of the family of the Chosen Prophet.

The family of the Prophet, those chiefs of the righteous ones."305

This Rajaz is brimming with life and feelings for the defense of the family of the Prophet (S) that indicates his valor so that the Bani Ghiffar, Khandaf and Bani Nizar, all the tribes can vouch for his bravery. He fought for defending the chief of the righteous, the sons of Allah's Messenger (S) in a remarkable Jihad...the stalwart of Ghiffari clan put up a severe fight till he fell down wounded by the blows of swords and spears and his lofty soul joined the highest realm.

Martyrdom of Yahya Mazini

Yahya bin Muslim Mazini departed for the fighting grounds reciting the following poetic composition:

"I shall attack these people with sword blows that would cut them apart. Terrible blows that would soon rain upon the enemies.

Neither shall I be weak in it nor would I show any sloth. Nor do I fear the approaching death today.

But I am like a lion defending its cubs."

Through these lines he declared his bravery and that he would rain terrible strikes on his enemies and fight them with valor and manly determination. Such that he shall neither display any sort of weakness nor any laziness. He also is not fearful of death. Rather he shall attack them like a lion in order to defend the Progeny of the Messenger of Allah. He attacked them like a fighter and fought a severe battle till he reached martyrdom in the service of His Eminence, Abu Abdillah ('a).306

The Imam ('a) and his companions

Imam ('a) blew into the hearts of his companions the spirit of determination and fortitude and trained them to be patient before hardships. He told them:

"O sons of great men! Be patient, for death is nothing but a bridge that would take you from hardships and difficulties towards vast gardens and everlasting bounties. Which of you would not like to be transferred from a prison to a palace? My father has narrated from Allah's Messenger (S) that he said, 'The world is a prison for a believer and a paradise for an infidel and death is the bridge that conveys the former to gardens and the latter to Hell.' Neither have I lied nor been lied to."307

These words enflamed their passions and they rushed to the whirlpools of death like a raging storm so that they may reach their positions in the garden of perpetuity.

Martyrdom of Abdullah Yazani

Abdullah Yazani hurried to the fields of battle and fought with exemplary courage while he was reciting the following:

"I am the son of Abdullah from the Progeny of Yazan. My religion is same as that of Husayn and Hasan.

I shall rain blows upon you like the blows of the stalwart from Yemen as I am seeking through it salvation near my Lord."

He introduced his lineage and native country and informed them that he was following the faith of his master, Husayn. Also that he shall sacrifice himself in his path. It was so that he may gain salvation near the Almighty...Like his martyr brothers, he put up a furious fight and continued to battle with daring and a firm determination till he reached martyrdom.308

- 1. Ibne Kathir, Tarikh 8/169, Ibne Asakir, Tarikh 14/216
- 2. Bihar 44/375
- 3. Ibne Asakir, Tarikh 14/216, Ibne Kathir, Tarikh 8/169
- 4. Dhahabi, Tarikh Islam 5/11, Ibne Kathir, Tarikh 8/169, Tadhib at-Tahdhib 1/56, Ibne Asakir, Tarikh 14/216, Ad Durrun Nadheem, Pg. 547
- 5. Kamil az-Ziyaraat, Pg. 157, Dalailul Imamah, Pg. 177-178, H. 107
- 6. Ibne Asakir, Tarikh 14/211
- 7. Miraat az-Zamaan, Pg. 167 from facsimile copy at Imam Amirul Momineen (a.s.) Library.
- 8. Ibne Asakir, Tarikh 14/203
- 9. Yaqubi, Tarikh 2/249
- 10. Hadaiq al-Wardiya 1/114, Miftah al-Afkaar, Pg. 148, Kashful Ghumma 2/29
- 11. Shaykh Mufid, Al-Irshad, 2/67 and Shaykh Tabarsi has mentioned it in A'laamul Wurdi, Pg. 227
- 12. The months of Shawwal, Zilqad and Zilhajj are called the months of Hajj (Tr.)

- 13. Wasailush Shia 10/246-247
- 14. Laws related to Hajj and Umrah are very detailed and it is necessary to refer to the verdicts of great jurists. (Tr.)
- 15. Miraat az-Zamaan fee Tawarikhul Ayaan, Pg. 167 from facsimile copy at Imam Amirul Momineen (a.s.) Library.
- 16. Jawahirul Matalib fee Manaqib Imam Ali Ibne Abi Talib (a.s.) from facsimile copy at Imam Amirul Momineen (a.s.) Library.
- 17. Abdullah Alaili, Imam Husayn (a.s.), Pg. 557
- 18. Bustani, Dairatul Ma'rif 7/48. It has come in Waseelatul Maal fee idda manaqibul Aal, Pg. 188 that: He departed for Iraq with his Ahlul Bayt and six senior citizens of Kufa. And in Dhahabi, Tarikh Islam 5/9 it says: He departed from Mecca with ninety men from the family of Abdul Muttalib and women and children went with him
- 19. Maqrizi, Khatat 2/286. Bustani, Dairatul Ma'rif 7/48
- 20. As Sawaiq al-Mohreqa 196, As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 186
- 21. Nazm Durarus Simtain, Pg. 215
- 22. Ibne Athir, Tarikh 4/39. Al-Bidaya wan Nihaya 8/166. And in Simtun Nujoom 5/57 and Jawahirul Matalib fee Manaqib Imam Ali Ibne Abi Talib 2/264 it is mentioned: When Amr bin Saeed learnt of Husayn's departure from Mecca he told his officers: Mount every camel between the earth and the sky and follow him and people were shocked at his orders. They followed him but could not catch up with him
- 23. At-Tarikh Siyasi Dawlatul Arab 2/72-73
- 24. Ibne Asakir, Tarikh 14/214. Dhahabi, Tarikh Islam 5/10. Tibrani, Al-Mojam al-Kabir 3/123. Kifayatut Talib, Pg. 432, Jawahirul Matalib Fee Manaqib Imam Ali Ibne Abi Talib 2/271 it has come in the Arabic text: 'Kama yotaqul Abd' but in the text of Ibne Asakir it says: 'Kama Yotabdul Ubaid' and obviously this is correct, on the basis of this the translation will be: Just as Ubaid became a slave (Tr.)
- 25. Ansaab al-Ashraaf 3/371
- 26. Ansaab al-Ashraaf 3/371
- 27. Al Futuh 5/121-122

- 28. Ibne Kathir, Tarikh 8/165
- 29. Ibne Asakir, Tarikh 14/212
- 30. Taneem is a place in Mecca, outside the sanctuary between Mecca and Saraf at a distance of two farsakhs from Mecca and it is said that it is at a distance of four farsakhs that is why it is called Taneem at the right side of which is a mountain called Naeem and on the left is another mountain named Naaim (Mojam al-Buldan 2/49)
- 31. Tabari, Tarikh 5/385-386. Al Bidayah wan Nihayah 8/166
- 32. Bahrul Uloom, Rijal 4/48
- 33. Safah is a place between Hunain and Ansaab al-Haram on the left of anyone who enters Mecca from Mashash'Farazdaq has versified his meeting with the Imam at this place as follows:

  I met Husayn at Safah while cloaks and shields were on His Eminence. This matter is mentioned in Mojam al-Buldan 3/412 and in Tadhkiratul Huffaz of Dhahabi it says that the Imam's encounter with Farazdaq was at Zaatul Irq and in Maqtal of Khwarizmi it is mentioned that they met at Ash-Shuqooq and in Al-Lohoof, Pg. 134

  Zubala is mentioned but the fact is that they met at Safah as Farazdaq has himself stated.

- 34. Al Bidayah wan Nihayah 8/167
- 35. Waseelatul Maal Pg. 188
- 36. Al Bidayah wan Nihayah 8/166. Tabari, Tarikh 5/386. Ibne Athir, Tarikh 4/40. As Sawaiq al-Mohreqa 196
- 37. Al Futuh of Ibne Athim 5/125-126
- 38. Al Bidayah wan Nihayah 8/168 and in Futuh 5/143-145 the letter of His Eminence is quoted in a different detailed manner. Ansaab al-Ashraaf 3/378
- 39. Al Futuh 5/146-147
- 40. Ibne Athir, Tarikh 4/41
- 41. Al Futuh 5/147
- 42. Ad-Darul Maslook 1/110. Al Futuh 5/123-124

- 43. Ibne Sabbagh, Al Fusulul Muhimma, Pg. 189
- 44. Ibne Shahr Aashob, Manaqib 4/195 from the facsimile in Amirul Momineen (a.s.) Library. Al Futuh 5/122
- 45. Shaykh Mufid, Al-Irshad, 2/72-73, Ibne Athir, Tarikh 4/42. Ansaab al-Ashraaf 3/378-379. Ad Durrun Nadheem, Pg. 547-548
- 46. Muhammad bin Jurair Tabari, Dalail al-Imamah 182, H. 97
- 47. It is said that the man who brought the news to the Imam was Ibne Yazid Tamimi, as mentioned in As Sawaiq al-Mohreqa 196. According to Ansaab al-Ashraaf 3/379 it was Bakr bin Motaqid
- 48. Thalabiyya is a station on way from Mecca to Kufa after Shaqooq and before Khazimiya. It is at 2/3 distance. Mojam al-Buldan 2/78)
- 49. Al-Irshad, Pg. 75
- 50. Ad-Darul Maslook 1/111
- 51. Al-Irshad, Pg. 74
- 52. Ad Durrun Nadheem, Pg. 548-549
- 53. Ansaab al-Ashraaf 3/379
- 54. Ibne Athir, Tarikh 4/42. Ansaab al-Ashraaf 3/379. Waseelatul Maal Pg. 189. Abul Fida, Tarikh 1/190. Dhahabi, Tarikh Islam 5/11. And in Rauzatul Ayaan Akhbar Mashaheeruz Zamaan, Pg. 67 it is mentioned that when the Imam permitted the people to leave him they dispersed from him and except for 42 men from his Ahlul Bayt none remained
  It is mentioned in Tarikh Tabari 5/399: Those who accompanied the Imam from Medina dispersed from him when he informed them of the killing of Abdullah bin Yaqtar which in our view is a mistake of Tabari; because while coming from Mecca the Imam did not pass by Medina but he implied those who were with him from Medina to Mecca or those who joined him on the way.
- 55. Dhahabi, Tarikh Islam 5/13
- 56. 2 Maqatilut Talibeen, Pg. 112. Ad-Darul Maslook 1/109. Al Futuh 5/123
- 57. Dhu Husam is a mountain in that area
- 58. Tabari, Tarikh 5/400-401, Maqrizi, Khatat 2/286

- 59. Ibne Athir, Kamil 4/46-48. Tabari, Tarikh 5/401-403
- 60. Bustani, Dairatul Ma'rif 7/48
- 61. Umdatut Talib, Pg. 192
- 62. Ibne Athir, Tarikh 4/49, and Tabari 5/403-404
- 63. Ansaab al-Ashraaf 3/381-382
- 64. 'Haddi' is a song that Arab camel drivers sing to spur their mounts. (Tr.)
- 65. Ansaab al-Ashraaf 3/382-383. Al Futuh 5/140-141
- 66. Hayatush Sha'ar fil Kufa, Pg. 373
- 67. Ansaab al-Ashraaf 3/373
- 68. Tabari, Tarikh 5/206-207
- 69. Khwarizmi in his Maqtal Vol. 1, Pgs. 228-229 says: The encounter of the Imam with Ubaidullah bin Hurr was between Thalaba and Zarood.
- 70. Ansaab al-Ashraaf 3/384. Khazaanatul Adab, 2/158
- 71. Al Futuh 5/129-131
- 72. And it is mentioned in a report that "This horse of mine A'naan is saddled and ready".
- 73. Ahkbaar at-Tiwaal, Pg. 251. Ad Durrun Nadheem, Pg. 549
- 74. Al Futuh 5/132
- 75. Muqarram, Maqtal al-Husayn, Pg. 189-190
- 76. Ibne Athir, Tarikh 4/51
- 77. Kishi, Rijal Pg. 113, No. 181
- 78. Ibne Athir, Tarikh 4/51
- 79. Ansaab al-Ashraaf 3/385. Ibne Shahr Aashob, Manaqib 4/96
- 80. Ibne Athir, Tarikh 4/52. Mojam al-Buldan 4/445
- 81. Al Futuh 5/149. In Tadkiratul Khawaas Pg. 250 it is stated: When Husayn (a.s.) was told that the place was Karbala he picked up a handful of sand and smelt it. Then he said: "By Allah it is the same land about which Jibraeel informed the Messenger of Allah (s.a.w.s.) that I would be killed upon it."

  In Hayatul Haiwan of Damiri 1/87 it is mentioned: His Eminence asked the name of that place; he was told that it was called Karbala. Then he said: "It is having 'Karb' (sorrow) and 'Bala' (calamity). My father passed this place on way to Sif-

feen and I was with him. He stood at this place and asked about it and its name was told to him. He said: Here they shall put down their loads, here their blood will be shed. They asked him about it. He replied: A group of Aale Muhammad will arrive at this place. Then His Eminence, Husayn ordered that they unload their belongings there.

In Mukhtasar Safwatul Safwa, Pg. 262 it is mentioned in the same way.

- 82. Baghiyatun Nubla fee Tarikh Karbala 2/6 written by Sayyid Abdul Husayn in the library of the Defense Secretary, Sayyid Adil Kaliddar
- 83. Nahzatul Husayn (a.s.), Pg. 90
- 84. Madinatul Husayn 2/24
- 85. Ansaab al-Ashraaf 3/385. The new moon of Muharram that year was on Wednesday. This is mentioned in Al Ifada min Tarikhul Aimmatus Saadah
- 86. Abu Hilal Hasan bin Abdullah Askari in his book, As Sana'teen has quoted the statement of the Imam in this way: "People have become slaves of the world and religion is a meaningless thing on their tongues, till their life passes in comfort they follow it and when hardships befall them, very few remain religious
- 87. Tibrani, Mojam 3/122, Biography of Imam Husayn, Pg. 214. Ibne Asakir, Tarikh 14/217-218. Dhahabi, Tarikh Islam 5/112. Hilyatul Awliya 2/39
- 88. A bitter fruit
- 89. Muqarram, Maqtal, Pg. 193-194
- 90. Ibne Asakir, Tarikh 14/216-217
- 91. Kamil az-Ziyaraat, Pg. 157, Chap. 23, H. 21
- 92. Ibne Asakir, Tarikh 14/222-223. Waseelatul Maal fee idda manaqibul Aal, Pg. 179
- 93. Ibne Asakir, Tarikh 14/223-224
- 94. One day Muawiyah'told Abu Maryam Salooli in front of the people: With what do you testify? He replied: I testify that Abu Sufyan came to me and asked me for a prostitute. I told him: I don't have anyone other than Sumaiyyah. He said:

Bring her even if she is dirty and filthy. I brought that woman'! At that time Muawiyah made Ziyad as his brother and the son of his father, Abu Sufyan. (An-Nasaaih al-Kafiya leman Yatawalla Muawiyah Pg. 81)

- 95. Ibne Qutaybah, Mukhtasar al-Buldan, Pg. 271
- 96. Ayanush Shia 4/437
- 97. Balawi, Alif Baa
- 98. Shaykh Mufid, Ath-Thaqib fil Manaqib, from the written manuscripts at the Imam Amirul Momineen (a.s.) Library
- 99. Tahdhib at-Tahdhib 7/451. Mizanul Etedal 3/198
- 100. Mizanul Etedal Pg. 198
- 101. Tabari, Tarikh 5/467
- 102. Al Bidayah wan Nihayah 7/282
- 103. Zarkali, Al-Alaam 5/205
- 104. Rayy is a famous and one of the large cities due to its beauty and excessive fruits and it is situated in Iran. Istakhri has said: After Baghdad no city is as populous as Rayy. And Asmai has said: It is the bride of the world and people traveled to it for business. This is mentioned in Mojam al-Buldan 3/117-186.
- 105. Al-Ahkbaar at-Tiwaal, Pg. 253
- 106. Miraatul Jinaan 1/132. Yafai says: If it were said:

  "Should I let go of the governorship of Rayy though I want it badly even though by killing Husayn I return as a sinner." This lamentation informs about the aim in a better way

- 107. Ansaab al-Ashraaf 3/385-386
- 108. Al Futuh 5/152
- 109. Tabari, Tarikh 5/406
- 110. Al Futuh 5/157
- 111. Sharh Nahjul Balagha 4/88-89
- 112. Ansaab al-Ashraaf 3/387
- 113. Ansaab al-Ashraaf 3/387
- 114. Ansaab al-Ashraaf 3/387
- 115. Ansaab al-Ashraaf 3/387
- 116. Ansaab al-Ashraaf 3/387

- 117. Ansaab al-Ashraaf 3/387
- 118. Nukhaila was an area close to Zul Kifl which is today known as Abbasiyat. This is mentioned by Muqarram in Maqtal al-Husayn, Pg. 199
- 119. Miraat az-Zamaan fee Tawarikhul Ayan (Manuscript)
- 120. Ansaab al-Ashraaf 3/377
- 121. Baghiyatun Nubla, Part 2, quoted from Maqtal of Abu Mikhnaf, Pg. 80
- 122. Ibne Zuraas, Sharh Shaafiya 1/93 from written manuscripts at Imam Hakim Library
- 123. Manaqib, Ibne Shahr Aashob 4/98
- 124. Matalib al-So-ool 2/136 (Has quoted 22000). Umdatut Talib, Pg. 192
- 125. Miraatul Jinaan 1/132. Shazaratus Zahab 1/67. Matalib al-So-ool 2/36
- 126. As Sawaiq al-Mohreqa Pg. 197. Ibne Sabbagh, Al-Fusul al-Muhimma, Pg. 191. Lohoof, 145
- 127. Ad Durrun Nadheem Fee Manaqibul Aaimma, Pg. 551
- 128. Ad Durrun Nadheem Fee Manaqibul Aaimma, Pg. 551
- 129. Miraat az-Zamaan fee Tawarikhul Ayaan, Pg. 92
- 130. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 87
- 131. Al Bidayah wan Nihayah 8/169
- 132. Sulh al-Hasan, Pg. 114
- 133. Al Imamah was Siyasah 1/93 has mentioned the figure of 190,000
- 134. Ansaab al-Ashraaf 3/387
- 135. Manaqib 4/98
- 136. Manaqib 4/98
- 137. Muqarram, Maqtal al-Husayn, Pg. 200
- 138. Ansaab al-Ashraaf 3/387
- 139. Ansaab al-Ashraaf 3/387
- 140. Manaqib, Ibne Shahr Aashob 4/98
- 141. Ansaab al-Ashraaf 3/387
- 142. Calculating the numbers mentioned 96000 is correct figure (Tr.)
- 143. Miraat az-Zamaan, Pg. 92
- 144. Muruj az-Zahab 3/61

- 145. Al Bidayah wan Nihayah 8/197. Tahdhib al-Kamal 6/427. Hadaiq al-Wardiya 1/119. As-Siraatus Sawi, Pg. 86
- 146. Manaqib 4/98
- 147. Tadhib at-Tahdhib 1/156
- 148. Al Bidayah wan Nihayah 8/187. Fakhura, Tohfatul Anaam fii Mukhtasar Tarikhul Islam, Pg. 77
- 149. Tabari, Tarikh 5/410
- 150. Ansaab al-Ashraaf 3/386, Al Futuh 5/155-156
- 151. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 87
- 152. Miraat az-Zamaan fee Tawarikhul Ayaan, Pg. 20
- 153. Tarikhul Imamatul Islamiya 1/515
- 154. Al Bidayah wan Nihayah 8/175
- 155. Ibne Athir, Tarikh 4/55, Somewhat similar thing is mentioned in Ansaab al-Ashraaf 3/390-391. In Tahdhib al-Kamal 6/428 it is mentioned: Ibne Ziyad wrote to Ibne Saad: "No, and no honor will be there for him till he gives his hand into mine." Then Husayn said: "It shall never be so."
- 156. Dhahabi, Tarikh Islam 5/14
- 157. Ansaab al-Ashraaf 3/391
- 158. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 87
- 159. Al Bidayah wan Nihayah 8/175
- 160. Ansaab al-Ashraaf 3/391
- 161. Miraat az-Zamaan fee Tawarikhul Ayaan, Pg. 89, Ansaab al-Ashraaf 3/389
- 162. Ansaab al-Ashraaf 3/390
- 163. Ansaab al-Ashraaf 3/389. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 86
- 164. Qirmani, Akhbarud Daul, Pg. 108. Waseelatul Maal fee idda manaqibul Aal, Pg. 290. Matalib al-So-ool 2/36-37
- 165. Al Futuh 5/171-172
- 166. Ibne Athir, Tarikh 4/65
- 167. Khwarizmi, Maqtal 1/244. Al Futuh 5/162, Baghiyatun Nubla
- 168. Ansaab al-Ashraaf 3/389
- 169. And in a report, ninety persons
- 170. Part two of Baghiyatun Nubla
- 171. Ansaab al-Ashraaf 3/388

- 172. Tabari, Tarikh 5/435-436
- 173. Tabari, Tarikh 5/450-451
- 174. Percy Skies, History of Iran
- 175. Nizami, Ilmun Nafs 1/36
- 176. Sharh Nahjul Balagha 3/263
- 177. Tabari, Tarikh 5/432-435
- 178. Abu Shohda, Pg. 215
- 179. Hisan bin Bakr Hanzali killed him.
- 180. Hadaiq al-Wardiya 1/121-122
- 181. Ayanush Shia 1/126
- 182. Biharul Anwar 45/22
- 183. Manaqib, Ibne Shahr Aashob, 4/113
- 184. Ibne Habib says: Arabs recited Rajaz in battles to drive camels, to boast of their valor and achievements and for other things. This matter is mentioned in Aghani 18/164.
- 185. Ansaab al-Ashraaf 1/1
- 186. Mafatihul Jinan, Pg. 468 Ziarat Arbaeen
- 187. Ibne Athir, Tarikh 4/56
- 188. Ansaab al-Ashraaf 3/322. Tabari, Tarikh 5/416
- 189. Al Futuh 5/177
- 190. Al Futuh 5/177
- 191. Ansaab al-Ashraaf 3/392
- 192. Ibne Athir, Tarikh 4/57. Ansaab al-Ashraaf 3/392
- 193. Ansaab al-Ashraaf 3/392
- 194. Al Futuh 5/179
- 195. Ibne Athir, Tarikh 4/57-58. Ibne Jauzi, Muntazim 5/337-338 have mentioned the statement of the Imam in another way; because it has some in Maqtal Husayn by Abdullah, Awalim 17/346-347 that His Eminence said: You are free from my allegiance, so join your family and friends. And he said to his Ahlul Bayt: I permit you to leave me; because due to your small numbers do not have the capacity to face their huge number and except for me they do not want anyone else. So leave me for them as the Allah, the Mighty and the Sublime will help me and not deprive me of His good opinion; in the same way as He has done with the former ones. Thus some people from his camp left him but his Ahlul Bayt

(a.s.) said: We shall not leave you, whatever aggrieves you aggrieves us and whatever would befall you shall also befall upon us. We shall always remain with you, we shall be most proximate to the Almighty Allah. His Eminence told them: If you have prepared yourself for that which I have decided, you should know that the Almighty Allah bestows a lofty position to His servants for bearing hardships and if the Almighty Allah has reserved for me the honor that He has reserved for those of my family who have passed away ñ I am the last of their survivors ñ if I be bestowed with special bounties it would be easy to bear unwanted hardships and some of the honors of the Almighty Allah shall be there for you also. And know that the world is a sweet and bitter dream and the waking shall be in the hereafter and he is successful that shall be successful there and unfortunate is one that shall be unfortunate there."

- 196. Tabari, Tarikh 5/419. Ibne Athir, Tarikh 4/57-58
- 197. Al Muntazim 5/338. Tabari, Tarikh 5/419-420
- 198. Ansaab al-Ashraaf 3/393
- 199. Ibne Asakir, Tarikh 14/182. Tahzib al-Kamal, 6/407. Biography of Imam Husayn (a.s.) from Tabaqat Ibne Saad, Pg. 70
- 200. Ansaab al-Ashraaf 3/388
- 201. Her Eminence, Sakina has narrated: "I heard my father say to someone who was with him: You came with me as you knew that I have come to those who have pledged allegiance to me by heart and by tongue and that you now see that Shaitan has overpowered them and they have left the remembrance of Allah and they have no intention except to kill me and anyone who performs Jihad with me and I fear that you had not expected this or known about this and you are not dispersing from me due to shame. And deceit and fraud is unlawful for us, Ahlul Bayt, thus whoever doesn't want to support us, this night is veil for them, so (you may) go away.
- 202. Al-Mojam al-Kabir 3/132
- 203. Maqatilut Talibeen, Pg. 111-112

- 204. Ansaab al-Ashraaf 3/393. Al Muntazim5/338. Al Bidayah wan Nihayah 8/177. As Sayyida Zainab wa Akhbaar az-Zainabiyat, Pg. 20-21
- 205. Tabari, Tarikh 5/420. Ansaab al-Ashraaf 3/393
- 206. Al Bidayah wan Nihayah 8/177
- 207. Waseelatul Maal fee idda manaqibul Aal, Pg. 190. Al Bidayah wan Nihayah 8/187
- 208. Kishi, Rijal Pg.79, No. 133
- 209. Tabari, Tarikh 5/423. Al Bidayah wan Nihayah 8/178
- 210. In Al Bidayah wan Nihayah 8/178 it is mentioned: One who kept the Imam under surveillance was Abu Harb Sabi-i, Ubaidullah bin Shameer, who was a person always given to nonsensical talk.
- 211. Surah Aale Imran 3:178
- 212. Al Futuh 5/181
- 213. Al Bidayah wan Nihayah 8/178
- 214. Ansaab al-Ashraaf 30/395-396. Al Bidayah wan Nihayah 8/178
- 215. Ashura is the tenth day of Mohurrum. It is said that it is a very ancient name and its cause was that on this day ten of the prophets were given ten miracles. This is mentioned on Pg. 22 of Al Anwaarul Husaynia of Balawi.
- 216. Ansaab al-Ashraaf 30/396
- 217. Miraat az-Zamaan fee Tawarikhul Ayaan
- 218. Ansaab al-Ashraaf 3/399. Tadhib at-Tahdhib 1/155
- 219. Khwarizmi, Maqtal 1/249
- 220. Ibne Athir, Tarikh 4/66
- 221. Muqarram, Maqtal al-Husayn Pg. 225
- 222. Tabari, Tarikh 5/422
- 223. Miraat az-Zamaan Pg. 92
- 224. Ibne Athir, Tarikh 4/60
- 225. Tabari, Tarikh 5/424
- 226. Ibne Athir, Tarikh 4/61
- 227. Biharul Anwar 45/5-6
- 228. And in a report, “I will not submit like slaves”.
- 229. Tabari, Tarikh 5/421-424. Ad Durrun Nadheem, Pg. 552-553

- 230. Surah Naml 27:80
- 231. Tabari, Tarikh 5/426-427
- 232. Biharul Anwar 5/182-183
- 233. Khwarizmi, Maqtal Husayn (a.s.) 2/8. Al Lohoof, Pg. 157
- 234. Ibne Asakir, Tarikh 14/218-219. Khwarizmi, Maqtal Husayn (a.s.) 2/8. Al Lohoof, Pg. 157
- 235. Tabari, Tarikh 5/427. Kamil 4/64
- 236. Saduq, Amali, Pg. 23. Ibne Tawus, Lohoof, Pg. 160
- 237. Kamil 4/64, Ad Durrun Nadheem, Pg. 553-554
- 238. Khwarizmi, Maqtal Husayn (a.s.) 2/10
- 239. Kamil 4/64
- 240. Tadhib at-Tahdhib 1/152
- 241. Ma'-al Husayn Fee Nahzatih, Pg. 220
- 242. It is mentioned in Biharul Anwar that the number of Imam's companions martyred in the first attack was fifty.
- 243. Ibne Shahr Aashob, Manaqib 4/113
- 244. It is said that Abdullah bin Umair was martyred in the first attack
- 245. . The lady Umme Wahab was the daughter of Abdullah from Namr bin Qasit and she was killed after the martyrdom of her husband.
- 246. Ibne Athir, Tarikh 4/65, Al-Irshad, 2/101
- 247. Qaza-a: It is a Yemenite tribe that had migrated to Kufa.
- 248. Ibne Athir, Tarikh 4/66
- 249. Al Futuh 5/186
- 250. Al Futuh 5/187
- 251. Ansaab al-Ashraaf 3/399
- 252. Ibne Athir, Tarikh 4/66-67
- 253. Ansaab al-Ashraaf 3/399
- 254. Ansaab al-Ashraaf 3/400
- 255. Ansaab al-Ashraaf 3/400
- 256. Surah Ahzab 33:23
- 257. Al Bidayah wan Nihayah 8/182, Tabari, Tarikh 5/435-436
- 258. Ibne Athir, Tarikh 4/67-68, Tabari, Tarikh 5/436
- 259. Ibne Athir, Tarikh 4/68
- 260. Ibne Athir, Tarikh 4/68

- 261. Ibne Shahr Aashob, Manaqib 4/101
- 262. Ibne Athir, Tarikh 4/68
- 263. Tabari, Tarikh 5/438
- 264. Ibne Athir, Tarikh 4/69
- 265. Ibne Athir, Tarikh 4/69
- 266. Ibne Athir, Tarikh 4/68-69. Tabari, Tarikh 5/436-438
- 267. Al Bidayah wan Nihayah 8/183
- 268. Ibne Athir, Tarikh 4/69-70
- 269. Ibne Athir, Tarikh 4/70
- 270. Imam Khui, Mojamur Rijall Hadith 4/227
- 271. Ansaab al-Ashraaf 3/402
- 272. Ibne Athir, Tarikh 4/70. Tabari, Tarikh 5/439-440
- 273. Al Futuh 5/185
- 274. Al Bidayah wan Nihayah 8/183-184
- 275. Tabari, Tarikh 5/434
- 276. Al Manaqib, Ibne Shahr Aashob 4/100
- 277. Al Futuh 5/186
- 278. Khwarizmi, Maqtal Husayn (a.s.) 2/17
- 279. Maqtal Imam Husayn, Khwarizmi 2/20
- 280. Tabari, Tarikh 5/441
- 281. Muqarram, Maqtal, Pg. 247
- 282. Khwarizmi, Maqtal Husayn (a.s.) 2/20
- 283. Khwarizmi, Maqtal 2/21
- 284. Ibne Kathir, Tarikh 8/184, Ansaab al-Ashraaf 3/404
- 285. It has come in Ziarat Rajabia: Suwaid, the slave of Shakir, Biharul Anwar 101/341
- 286. Tabari, Tarikh 5/443-444
- 287. Tabari, Tarikh 5/444
- 288. Tabari, Tarikh 5/444
- 289. Ansaab al-Ashraaf 3/404-405. Tabari, Tarikh 5/444-445
- 290. It is said that his name was Huwi. Tabari, Tarikh 5/420
- 291. Ibne Numa, Matheer al-Ahzaan, Pg. 63
- 292. Al Futuh 5/198
- 293. Muqarram, Maqtal, Pg. 252
- 294. Tabari, Tarikh 5/443
- 295. Muqarram, Maqtal, Pg. 253-254
- 296. Khwarizmi, Maqtal 2/21-22

- 297. Usud al-Ghaba 1/349. Al-Isabah 1/68. Kanzul Ummal 12/126, H. 34314
- 298. Muqarram, Maqtal, Pg. 252-253
- 299. Ansaab al-Ashraaf 3/405. Ibne Athir, Tarikh 4/73 and it is mentioned there that he was the first martyr from the companions of the Imam
- 300. In Al Futuh 5/199 it has come with some variation
- 301. Ansaab al-Ashraaf 3/405
- 302. Tabari, Tarikh 5/442-443, Ibne Athir, Tarikh 3/392
- 303. Hadaiq al-Wardiya 1/122
- 304. Al Futuh 5/198-199
- 305. Al Futuh 5/195
- 306. Al Futuh 5/194
- 307. Abdullah bin Nurullah, Maqtal al-Husayn Awalim Imam Husayn 17/351
- 308. Al Futuh 5/194

The Imam (‘a) Besides the martyrs

The Holy Imam (‘a) stood besides his great martyred companions and glanced at them with his glowing countenance. He saw them bathed in the blood of martyrdom and fragrant with the breeze of divine mercy. And regarding them to be great he lamented in their sorrow:

“Corpses like the corpses of prophets and of the families of the prophets.”1

Martyrdom of Suwaid

The last one to achieve martyrdom from the companions of the Holy Imam was the brave warrior, Suwaid bin Amr bin Abi Mata Khathami who fell down wounded in the battlefield. They

thought that he was dead so they did not continue to attack him. He fainted due to the pain of his injuries and loss of blood but when he heard those people screaming: "Husayn is killed", he stood up like a wounded lion and without paying any heed to the pain of his injuries he began to search for his sword but he could not find it. However he found a knife and with it he attacked the foes injuring them. They ran away from him bewildered and thinking that the dead companions of Husayn were coming back to life to again perform Jihad. But when they realized their mistaken notion they came towards him and conveyed him to martyrdom. Urwah bin Butan Thalabi slew him.

The history of humanity does not remember more devoted and sincere loyalty than this that indeed it is the splendor of the Imam's camp that till the last moment of their life they remained steadfast in their loyalty to their Imam.

These were some companions of the Imam who put in such great efforts in battle that description and definition fails to describe them because they performed a Jihad whose like is not found anywhere else in the world. They confronted that huge army and rendered serious losses and hardships to it in spite of their own few numbers and despite suffering from a severe thirst.

That group of warriors of faith fought the battle with hardships and arrived to that terrible whirlpool of that battle and resisted like a man and led the movement of faith. The determination of none of them fell slothful and the spear of none of them softened. All of them were bathed in their blood while they were feeling delighted and proud, and by great loyalties displayed the greatness of Islam as it had bestowed them with revolutionary spirit which enabled them to resist those wild beasts with patience and fortitude whose greed had impelled them to commit the most dreadful carnage of the history of mankind.

Their pure souls ascended to the exalted friend (God) in the best way possible and they sacrificed themselves in the path of Allah. And they followed the way that was most equitable according to

the unanimity of all...And the most beautiful praise for them is found in the words of Imam Sadiq (‘a) who said: “May my parents be sacrificed on you. You are pure and pure is the dust where you were buried. By Allah! You have reached the best of stations!”2

Martyrdom of the Purified Progeny (‘a)

When the chosen honorable companions of the Imam were martyred the sons of the family of prophethood from the youth and children stood up for loyalty and sacrifice. And inspite of their young age they resembled lions who did not fear death; and calamities didn’t scare them. They hastened to the fields of Jihad with earnest zeal though the Imam didn’t want some of them to go to die. However they stood pleading His Eminence and kissed his hands and feet so that he may permit them to fight in his defense.

A terrible scene that scorches the hearts and shocks every living being is that these youths were saying farewell to each other for the last time. Each of them kissed his brother or cousin again and again while they were immersed in tears of sorrow and grief for the beloved grandson of the Messenger of Allah (S). Because they saw His Eminence in solitude and isolation while the enemy troops had surrounded him. Also they saw the ladies of the family of revelation and prophethood raising up their wails and lamentations...,the Almighty Allah helped the Imam to bear these tragedies that break backbones and bewilder intellects and no man could bear them, except those whose hearts Allah has tested for faith... Among the descendants of the Messenger of Allah (S) who were martyred in Karbala were the following:

Ali Akbar (‘a)

Historians are unanimous that Ali Akbar, son of Husayn (‘a) resembled his grandfather, His Eminence, the Messenger of Allah (S) in appearance and manners. He possessed the same qualities that elevated him among all the prophets. And what a great wealth it was that the son of Hashim had. He possessed all the human capabilities and lofty values that the great reformers gain prominence from.

Among the outstanding examples of the manners of His Eminence were, magnanimity, great courage, self-respect, powerful and continuous steps in the fields of human perfection; because he considered death preferable and regarded life worthless in the way of nobility and he did not submit to the orders of that spurious one, son of the spurious one. When Ibn Saad dispatched one of his men to call to him, “You are having kinship to Chief of believers, Yazid. And we want to respect this relationship. Thus if you like we shall guarantee your safety!!”

Ali bin al-Husayn ridiculed him and shouted at him, “Relationship with the Messenger of Allah (S) is more deserving of respect.”3

He was among the most righteous sons of the Holy Imam and the foremost of them in his loyalty and defense of His Eminence. He was the first Hashemite to depart for the battle with exceeding eagerness. At that time his age - according to historians - was 18 years.4 When the Imam saw him he continued to look at him for a long time while his heart was melting with sorrow and he was almost on the verge of death; because he beheld a son, the like of whom there was none, moving towards death. Thus he raised his face to the heavens and in a sad forlorn voice prayed:

“O Allah! Be a witness on these people that a youth has gone towards them to fight who in appearance, manners and speech most closely resembles their Prophet, Muhammad (S). Whenever we used to be eager to see Your Prophet we used to glance at him...O Allah! Prevent the bounties of the earth from them and make them dispersed and distressed and make them a divided people.

And never let their rulers be pleased with them as they had invited me and offered to help me, but later on they oppressed us and confronted us in battle."

In these grief-filled statements could be seen the level of the sorrow of His Eminence for his son whom he loved with all his being and with a burning heart he begged to Allah to punish those sinful people in the world with His most terrible chastisement. The Imam's heart was burning for his son in emotions and he screamed at the sinful criminal, Umar bin Saad:

"What has happened to you, may Allah cut off His mercy from you, not bless any of your deeds and impose such a one upon you that shall kill you in your bed like you have cut off my relations and not honored our kinship with the Messenger of Allah (S)."

Then he recited the following verses of the Holy Quran:

"Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing..." 5

Tearful and immersed in sorrow the Holy Imam escorted his son, while the ladies of Ahlul Bayt were behind His Eminence and their lamentations and wails for the image of the Messenger of Allah (S) arose that he was going to be cut up into pieces by swords and spears.

That young man moved towards the battlefield with dignity, having absolutely no fear or worry. He had the awe of the Holy Prophet (S), valor of Amirul Momineen ('a), daring of Hamzah and magnanimity of Husayn. He positioned himself amidst the swords and spears of the enemies reciting the following:

"I am Ali bin al-Husayn bin Ali. By the Lord of Kaaba, we are those rightly endowed with the Prophet.

By God, the spurious one, son of the spurious one will not rule upon us."6

Yes, by Allah, you and your father, O pride of Bani Hashim were most deserving to have the Prophet and you were most eligible for that position because you are the nearest person and one most closely related to them. But the political greed that dominated these people removed you from your position and these oppressive people gained power over you. They cut your physical organs into pieces and destroyed you completely so that they may have the field open for themselves and that they may unjustly rule over the Muslims.

In his war poem, Ali bin al-Husayn ('a) announced the greatness of his courage and the intensity of his magnanimity and that he preferred death to submission to the orders of that wicked tyrant son of the wicked tyrant...At that moment he became involved in confrontation with the enemies of Allah while their hearts were full of fear and terror. He displayed such valor that it is impossible to describe it faithfully; because he reminded them of the valor of his grandfather, Amirul Momineen ('a). According to some historians he slew 120 mounted soldiers and they were in addition to those he wounded. After that he returned to his father to complain to His Eminence about the thirst that was killing him and to say farewell to him for the last time. His father welcomed him warmly and Ali Akbar said to His Eminence:

"Thirst is killing me and the weight of the armor is painful. Is there any possibility of getting water from somewhere so that I can gain power over the enemy?"

The father was very much pained and affected by this. Then in a soft voice and with tearful eyes he said, "It is not possible to get water right now, but soon you shall meet your grandfather and he would quench your thirst by his own cup after which you shall never be thirsty again."

Then he made him suck his tongue to show him his own thirst that its severity had dried up his lips. He then kept his finger ring in Ali Akbar's mouth.7

This terrible scene was the most grievous of the calamities in which Imam Husayn ('a) was involved; because he was looking at his beloved son in the prime of his youth and on the threshold of manhood terribly wounded and injured and that he was nearly dying of thirst while he was helpless to provide him with a glass of water or quench his thirst.

Hujjatul Islam Shaykh Abdul Husayn Sadiq in his famous poem says:

"He complained of thirst to the best of fathers, but he did not complain of his internal thirst except to the one who was more thirsty.

Thus he would have preferred him over himself with the moisture of his lips if the remaining moisture of his mouth hadn't dried."

Ali bin al-Husayn returned to the battle ground paying no attention to the injuries that had weakened him physically and the thirst that was scorching his internal organs. He was only concerned about the isolation of his father and the coming together of the enemies of Allah to eliminate His Eminence. Then he recited the following couplets:

"For the battle that would uncover the truths and the meanings that shall be known after that.

By the Lord of the Throne! I shall not return my sword to the scabbard till I have driven away your huge army."8

Through these lines he announced the pride of Bani Hashim that in battle shall reveal the realities and the great aims of Ahlul Bayt that were behind it shall be known to all. And they shall fight in

this way for realization of their aims before the swords are sheathed.

Ali Akbar (‘a) performed a severe and ferocious battle till the number killed by him reached 200.9 The foes bore the brunt of his attack and suffered huge losses. They began to scream in terror. Then the decadent wicked man, Marrah bin Munqidh Abadi10 said: “May the felonies of the Arabs come on me, if he gets past me doing the same as he has been doing, (and) if I do not deprive his mother of him.”11 Then that wicked one moved to the image of the Messenger of Allah (S) and struck him with a spear on his back like a coward who attacks from behind. And he slashed at his head splitting it open and Ali Akbar embraced the horse’s neck aiming to reach his father’s camp to see him once again. But his horse carried him into the rows of enemies who attacked him from all sides. They did not even rest content at killing him but continued to hack him into bits and pieces with their swords to revenge the terrible losses they had suffered at his hands. Ali Akbar called out in a loud voice:

“O Aba Abdillah! My salutation to you! Here is my great grandfather, the Messenger of Allah quenching my thirst by his cup so that I shall never be thirsty again. He is saying that a cup is also ready for you.”

The breeze carried these words to the grief-stricken father splitting up his heart and insides and despite being terribly wounded and exhausted he hastened towards Ali Akbar. He threw himself upon his dying son putting his cheek on Ali Akbar’s cheek while he had become a lifeless body that had been shredded into pieces by the savage swords. The Imam wept for him and in a soft voice that was bursting his heart said: “May God kill the people who killed you, my son. How foolhardy they are against the Merciful and in violating the sanctity of the family of the Apostle, may God bless him and his family.”12

Youths from his uncles and cousins rushed towards him and threw themselves upon him kissing his body that was almost

shredded by wounds and pledged that they shall also tread the path he had traversed. Imam (‘a) ordered them to carry him to the camp.

The pure granddaughter of the Prophet (S), Her Eminence, Zainab, hastened to the corpse of her nephew while only a few moments ago she had looked at his splendor. This tragic scene shocked the Imam and affected him deeply and His Eminence began to condole while repeating the words, “There will only be dust on the world after you.”

Ali bin al-Husayn was the vanguard and the leader of every brave noble who opposed humiliation and injustice and lived in the world with courage and self- respect.

Farewell, O warrior of Islam! Farewell, O pride of Bani Hashim! Farewell, O morning of every night!

Along with your father we also bid you farewell in the sorrowful words: “There is no world after your passing away.”

Martyrdom of Aqil’s family

The daring youths of Aqil’s family raced towards Jihad while they considered death as nothing. Imam (‘a) noticed their courage and eagerness to render support to His Eminence and he said, “O Allah! Kill the murderers of the progeny of Aqil’O family of Aqil! Be patient as you are promised Paradise.”13

His Eminence, Ali bin al-Husayn, Zainul Abideen (‘a) used to be very fond of the family of Aqil and accorded them preference over the family of Ja’far. When he was asked about this matter he explained, “I remember their day with Abu Abdillah and my heart burns for them.”14

From them nine persons were killed in defense of the beloved son of the

Messenger of Allah (S) as the poet has said regarding them:

"O eyes, weep and lament and be mournful if you sit in mourning for the family of the Prophet.

Seven in all from the progeny of Ali and nine from the progeny of Aqil were martyred."15

They pounced upon that army with intent and a firm determination and rendered them the severe-most losses. Among the martyrs of Aqil's family were:

Abdullah bin Muslim

The youth of Bani Hashim, Abdullah bin Muslim16 hastened to the field of Jihad and arrived with eagerness into the whirlpools of hardships of the battle while he was bewildering the audience with his elegant appearance and valor and was reading the Rajaz war poem quoted below:

"Today I shall meet my father, Muslim and the daring, the valiant ones who have passed away on the faith of the Prophet.

They are not those who are recognized for lying, rather they are righteous and of noble lineage.

From Bani Hashim, the original Sadat."17

He introduced himself that he was the son of the immortal martyr, Muslim bin Aqil and on that same day he would meet his father and the brave ones from his cousins who had been martyred in the way of Islam and passed away on the religion of the Holy Prophet (S). They were not like the people of Kufa well-known for deception, betrayal of trust and lying. Rather they were from the progeny of Hashim, the leaders of Arabs in whose personality had accumulated every merit and honor in Islam.

That young man fought a severe battle and in three attacks killed a number of people so the oppressive decadent one, Yazid bin Raqqad[18] shot a terrible arrow towards him. Though this youth had placed his hand before himself the arrow pinned it to his fore-head and he was not able to remove it and a terrible pain pierced through his body. He cursed those criminals and said: "O Allah, they have considered us lowly and degraded. So kill them like they have killed us."

Other wretched persons pounced upon him and struck a spear on his chest and thus was martyred that youth in defense of the most Holy sanctity in Islam.[19]

Ja'far bin Aqil

Ja'far bin Aqil[20] rushed to the fields of Jihad and arrived in the middle of the battleground, reciting the following poem of battles:

"I am a youth of Abtah and a Talibi from the group of Bani Hashim and Bani Ghalib.

Indeed we are the chiefs of the tribes, this is Husayn the leader of the pure ones."[21]

He introduced himself to them that he was from the family of Prophethood, which is the most noble family of Arabs and the most magnificent of them. Also that he was fighting in defense of his leader, Husayn who is the head of the pure ones and the pride of this world.

That youth fought a ferocious fight till Urwah bin Abdullah Khathami shot an arrow at him and martyred him.[22]

Abdur Rahman bin Aqil

Abdur Rahman bin Aqil[23] headed for the war front and began to attack in a furious manner calling out this poem of Rajaz:

“My father is Aqil, so you recognize his status too from Bani Hashim and they are our brothers.

Truthful men who were the leaders of the confrontation, this is Husayn with his exalted position.”24

He spoke of his remarkable lineage that he was the son of Aqil, the cousin of the Prophet of Allah (S) and that he was of the chiefs of the nobility who were most prominent examples of loyalty, greatness and respectability on the earth; in the same way he remembered Imam Husayn (‘a) with respect that His Eminence had a very lofty position due to his exalted values and his superior qualities and his relationship with the Holy Prophet (S)’He fought the battle like a valiant soldier till the time Uthman bin Khalid Jehni and Bashir bin Haus Qaidh pounced upon him and sent him to his martyrdom.25

Muhammad bin Aqil

Muhammad bin Aqil was a religious jurisprudent who arrived into the battlefield in defense of the beloved grandson of Allah’s Messenger (S) and achieved martyrdom in the service of His Eminence.26

Abdullah Akbar

Abdullah Akbar27 came to the field and began to fight till the time Uthman bin Khalid bin Aseer Jehni and a man from the Hamadan tribe attacked him and sent him towards martyrdom.28

Muhammad bin Abi Saeed bin Aqil

Muhammad bin Abi Saeed bin Aqil was a witty speaker and he also presented himself in Jihad field and achieved martyrdom in the service of Imam (‘a).29

Muhammad bin Muslim

Muhammad bin Muslim[30] came to the field of the battle and was attacked by Abu Murham Azadi and Luqait bin Ayas Jehni and martyred by them.[31]

Ali bin Aqil

Ali bin Aqil came to the battlefield and fought a hard battle and reached martyrdom in the service of Abu Abdillah (‘a).[32]

The youths from the family of Aqil displayed incomparable and admirable valor and courage and competed with each other for martyrdom in the service of His Eminence, Husayn (‘a) and sacrificed their lives for him.

Sons of His Eminence, Hasan (‘a)

Daring youths from the sons of His Eminence, Hasan (‘a), who were in the prime of their youth and the threshold of adulthood came forward and competed with each other to reach martyrdom so that they may sacrifice their lives for their uncle. They were as follows:

Abdullah bin Hasan

His agnonymn was Abu Bakr and his mother was Umme Walad named Ramla. He rushed towards the battlefield, swords and spears lacerated his body and he fell down bathed in his own blood.[33]

Qasim bin Hasan (‘a)

Qasim was the foremost among sons of Imam Hasan (‘a). According to the description provided by historians he was in elegance

and handsomeness like a moon and in freshness and beauty he was like a beautiful flower who the Almighty Allah had bestowed with great intelligence and faith despite his tender age and his uncle had nurtured him with his good habits and qualities and threw upon him the ray of his soul till he became an exemplar of perfection and strong faith.

Qasim used to be inclined towards his uncle and think about his hardships and wanted to keep him safe from the harm of enemies through his blood and he used to say, "Till the time sword is in my hand, my uncle shall not be killed."[34]

When he saw the isolation of his uncle he was surrounded by painful sorrows and he came to His Eminence to gain permission to perform Jihad for him.

With tearful eyes, the Imam embraced him and after he insisted greatly, accorded permission to him. That astonishing daring youth, who didn't know what fear was and considered life nothing, set out without armor or helmet, only carrying a sword. He confronted the enemies, striked off their necks and slashed their heads as if death was under his control. He killed whomsoever he wanted. But during his fighting the strap of one of his sandals broke. That child of prophethood didn't like to fight with a bare foot so he halted to retie the strap without any concern for the surrounding foes. The decadent man, Amr bin Saad saw this as an opportunate moment and he said, "By God, I shall attack him now!"

Hamid bin Muslim criticized him, "Glory be to Allah! What do you intend to achieve by this? While even if one of the family of Husayn remains, that will be enough to take vengeance from you for his death."

Amr paid no attention to him. He attacked Qasim and striked his blessed head with his sword. He fell down like a falling star and called out in a loud voice, "My Uncle!"

The Imam's heart burst with pain and he rushed towards his nephew, attacked his killer and cut off his hand from the elbow. His colleagues rushed to his help but that sinner was trampled by hooves of the horses.

Imam ('a) came to his nephew, kissed him while the youth was thrashing his limbs. Imam spoke to him with the sorrow of his heart, "May the people who have caused your death perish. For the one who will oppose them on the Day of Resurrection on your behalf will be your grandfather'By God, it is hard on your uncle that you called him and he did not answer you, or rather he answered but your cry was too late to help you. For by God, those who kill his relatives are many but those who help him are few."35

Then he carried that youth in his arms, while he was thrashing his legs like a bird with its head cut.36 He took him and put him with his son, Ali Akbar and the other members of the household who had been slain. He continued to look at those luminous stars of his Ahlul Bayt for a long time and invoked curse on their terrible killers. At that time he consoled the few surviving members of Ahlul Bayt and said:

"O Allah! Take their account and do not leave anyone of them and do not forgive them at all. Be patient, O my cousins, be patient! O my Ahlul Bayt! After this day you shall never be humiliated'"37

May Allah be your helper, O Aba Abdillah! You faced with determination such tragedies that even mountains shake in their terror and which destroy the forbearance of every man.

Hasan, Son of Imam Hasan ('a)

Hasan, son of Imam Hasan fought like a valiant stalwart and fell down wounded on the ground. When those wicked men of Kufa came to cut off the heads of the martyrs, he was on the verge of death. His maternal uncle, Asmaa bin Kharja Fuzari interceded for

him and his intercession was accepted. He took him to Kufa with himself, nursed his injuries and restored his health after which he was sent to Medina.38

Abdullah bin Hasan (‘a)

He was a lad of eleven years who saw his uncle surrounded by the enemies and rushed out to help him. His uncle asked Zainab to take care of him and restrain him but he refused to go back and came running to his uncle. Abjar bin Kaab rushed towards Husayn and attacked him with his sword. The young lad said to him, “Woe upon you, you son of an impure woman, are you trying to kill my uncle?”

Abjar struck at him with his sword. The boy tried to fend off (the blow) with his arm. The sword cut through his arm to the skin on the other side. There was the arm hanging by the skin. The boy cried out, “O my mother!” Imam Husayn (‘a) took hold of him and embraced him. He said to him, “My nephew, try to bear what has come to you and be comforted with the news that God will unite you with your righteous ancestors.”

Then His Eminence, Husayn (‘a) raised his hands and said, “O God, even as You have made life pleasant for them for a time, divide them into factions and make them follow the ways of factions and let their rulers never be pleased with them. They summoned us so that they might support us and then they become hostile to us and fought us.”39

When he was in the arms of his uncle, the wicked decadent man, Hurmula bin Kahil aimed and shot an arrow at him, killing him.40 Imam (‘a) picked him up and laid him among the corpses of his Ahlul Bayt.

Those transmogrified men were devoid of every human quality. They considered the slaying of innocent children permissible, which was even illegal during the pre- Islamic period.

Sons of Abdullah bin Ja'far

The sons of Abdullah bin Ja'far competed for Jihad in service of the beloved grandson of the Messenger of Allah (S). They were as follows:

1. Aun bin Abdullah

The mother of Aun is Her Eminence, Zainab, the daughter of His Eminence, Imam Amirul Momineen ('a). He hastened to the field of Jihad and fought in the most valiant manner reciting the following couplets of Rajaz:

"If you don't know me, I am the son of Ja'far, that martyr of truth who shines in Paradise.

There, with a pair of green wings he flies, and this excellence is enough for pride of a group."41

He introduced himself that he was a descendent of Ja'far, the immortal martyr in Islam, whose hands were cut off in the way of Islam and according to the Holy Prophet (S) the Almighty Allah bestowed him with a pair of wings by which he glides in Paradise. Thus, being the descendent of such a great man was sufficient for ones respectability.

He continued to fight till Abdullah bin Qutbah attacked and martyred him.42

Sulaiman bin Qatah has versified this as follows:

"Observe mourning if you weep, for your brother Aun who did not fall short in rendering his help.

By my life! You have versified the grief of the relatives of the Prophet, so weep for these prolonged calamities."43

2. Muhammad bin Abdullah

Muhammad bin Abdullah bin Ja'far's mother was Hausa from the Bani Bakr bin Bani Wael tribe.44 He landed in the battlefield humming the following lines:

"I shall complain to Allah about your injustice. The battle in which they have become blind in killing.

They have changed the signs of the Quran and the explanation of unambiguous and clear verses.

And they have exposed their disbelief and disobedience."45

With this Rajaz he complained to Allah about the pain and grief of Ahlul Bayt ('a) against that oppressive people who had gone beyond all bounds in injustice and wickedness and had become completely blind. Who have destroyed themselves in misguidance and distorted the laws of Quran and exposed infidelity and sinfulness.

That young man fought a hard battle till he was attacked by Aamir bin Nahshal Tamimi46 and wounded by his sword. He fell down on the burning sands of Karbala smeared with his blood. Then he passed away after a few moments as described by Sulaiman bin Qatah in his poetry:

"The one named like the Prophet passed away from them wounded by the strikes of sharpened swords.

So O, my eyes! If you weep, weep profusely with tears like a flowing flood."47

3. Ubaidullah bin Ja'far

Ubaidullah bin Ja'far's mother was Khausa, the daughter of Hafasa. He set out for Jihad and reached martyrdom.48

Brothers of His Eminence, Husayn (‘a)

After that the chosen pure ones of Ahlul Bayt reached martyrdom, none remained with Husayn (‘a) except his brothers from his father’s side. They also hastened towards Jihad and entrusted themselves to death till they sacrificed their lives and existence upon the beloved son of Allah’s Messenger (S).

His Eminence, Abbas and his Brothers

When the stalwarts of Bani Hashim and pride of the clan of Adnan, His Eminence, Abbas, son of Imam Amirul Momineen (‘a) saw so many dead from his Ahlul Bayt he glanced at his full brothers and said, “Go ahead, sons of my mother, that I may see you loyal for Allah and His Prophet and sacrifice yourselves because you are issueless (and as yet unmarried).”49

These statements show the depth of the faith of His Eminence, because he wanted his brothers to lay down their lives loyally for God and His Prophet. And in this matter he had no other factor in mind, like relationships and lineage’His Eminence, Abul Fazl addressed Abdullah the eldest one among the rest of his brothers, “My brother! Go ahead so that I see you killed and ask Allah about your recompense.”50

Worthless statement

Among the most worthless and absurd things is that which Ibn Athir has reported. He says, “His Eminence, Abbas (‘a) told his brothers, “Go Ahead, so that I may inherit you; because you are all issueless.”51 They have attributed such a statement to him in order to belittle the importance and greatness of this brave stalwart who presented such an exemplary sacrifice in the forefront of Islamic forces. Is it possible that in that hour when death was only a few steps away from His Eminence, that His Eminence, Abbas should be concerned about material things and worldly matters in

spite of the terrible calamities that had surrounded them? He was seeing that like stars his nephews were lying on the sands and he could hear the wails of the ladies of the family of prophethood and was aware of the screams of children complaining of thirst. He saw his brother surrounded by the enemies and he wanted helpers but no one was coming to his help. Such terrible calamities that astound the minds surrounded him from all sides and he was not thinking of anything else except that he should pass away from this world as soon as possible. Apart from this, his mother, Ummul Baneen was yet alive and in the table of inheritance she held a higher position. And perhaps that which has been recorded is: "So that I may take revenge for you." And the words have been distorted.

Martyrdom of Abdullah son of Amirul Momineen

Abdullah bin Amirul Momineen ('a), whose mother was Ummul Baneen, marched towards the plains of Holy war and busied himself in engaging the enemies in battle. At the same time he recited the following poetic composition:

"My master is Ali, owner of great honor, from Bani Hashim, having great value and generosity.

This is Husayn, son of the Messenger Prophet whom I defend with a sharpened sword.

May my life be sacrificed on him. What a brother! O my Lord! Grant me reward of position."[52]

Through these lines he has boasted about his father, Imam Amirul Momineen ('a) the gate of the city of knowledge of the Prophet (S), the vicegerent of His Eminence. In the same way he has expressed pride about his brother, Imam Husayn ('a), the beloved grandson of the Messenger of Allah (S) and that he was not defending him

on the basis of his relationship. Rather, through this he desired to obtain the pleasure of Almighty and the abode of the Hereafter.

That daring youth fought in this ferocious manner till the sinful oppressor, Hani bin Shabth Hadhrami attacked him and made him reach martyrdom.53

Martyrdom of Ja'far

Ja'far bin Amirul Momineen ('a), whose mother was Ummul Baneen, was only 19 years old. He set out for the field and conducted the battle of a courageous warrior till he was attacked by Hani bin Shabth and sent to his martyrdom.54

Martyrdom of Uthman

Uthman bin Amirul Momineen ('a), also son of Lady Ummul Baneen, was 21. He too left for the battle front of Jihad and Khawli shot him with an arrow and incapacitated him. A man from Bani Daram attacked and martyred him. Then he picked up his head55 to take it to his master, Ibn Marjana and get reward for it.

Martyrdom of His Eminence, Abbas ('a)

In the history of humanity, neither ancient nor modern, there exists brotherly relationship more truthful, prominent and loyal than the brotherhood of Abul Fazl for his brother, His Eminence, Imam Husayn ('a) because this brotherhood contains all the human values and lofty exemplars.

Among the most prominent signs of that incomparable brotherhood were sacrifice, equality and loyalty; because His Eminence, Abul Fazl sacrificed his life for his brother and equally shared all the hardships and calamities. Imam Zainul Abideen ('a) has praised this incomparable quality of his uncle and said:

"May Allah have mercy on my uncle, Abbas. He displayed loyalty and service and sacrificed himself on his brother; so much so that both his arms were severed. Allah Almighty, the Mighty and Sublime granted him a pair of wings by the help of which he floats in Paradise, just as they were bestowed for Ja'far bin Abu Talib...there is such a position for Abbas near the Almighty that on the Day of Resurrection, all the martyrs shall vie for it."56

This true brotherhood is a cause for respect and astonishment near all the people and it serves as an example for all generations and periods of time, such that the grandson of His Eminence, Fazl bin Muhammad57 has prided over it and said:

"Among men, one who is most deserving to be mourned is that daring man who made His Eminence, Husayn weep in Karbala.

His brother and son of his father, Ali, Abul Fazl, bathed in blood.

Who showed loyalty to him and nothing prevented him, in spite of his thirst, he accepted water only for him."58

And Kumayt says:

"And Abul Fazl whose goodly remembrance is medicine for pains of the hearts. He killed the wicked ones when they slew.

He was the most honorable of those who drink rain water."59

His Eminence, Abul Fazl ('a) had extensive strength of piety and religion, the effulgence of his face was clear; so much so that he was called the Moon of the Hashemites; in the same way he was the most outstanding warrior in Islam. Even though he rode a very tall horse the legs of His Eminence used to trail on the ground.60 He had inherited the qualities of valor and fighting from his father.

On the day of Ashura, the Holy Imam ('a) entrusted the command of the army to him and handed his standard to him, so he raised it aloft and waved it and performed a ferocious battle. When he saw

the isolation of his brother and the killing of his companions and Ahlul Bayt ñ those who had sold their lives to Allah ñ he came to His Eminence and asked him for permission so that he may meet his bright future.

Imam ('a) did not permit him and told him in a low and sad voice, "You are my standard bearer."

As long as His Eminence, Abul Fazl ('a) was alive, the Imam felt strong and powerful, because he was like a battalion besides him that would defend and support him. His Eminence, Abul Fazl urged His Eminence too much and said, "These hypocrites have constricted my chest and I wish to take my revenge from them."

His Eminence's heart had become restricted and he was fed up with life in such a way that like luminous stars, he saw his brothers, nephews and uncles lying beheaded on the sands of Karbala. He became nostalgic and restless to join them and to take their revenge.

Imam ('a) requested him to try to get water for children which would quench their thirst. That daring man rushed towards those transmogrified people and began to exhort them goodness, warned them of Divine Chastisement and revenge and addressing Ibn Saad said, "O Ibn Saad! This is Husayn, the son of the daughter of the Messenger of Allah (S) whose companions and Ahlul Bayt are slain. These are his thirsty ladies and children; provide drinking water for them as the thirst is scorching their beings. Also he has proposed to you: Leave me, I shall go home or to India and leave Iraq and Hijaz to you."

The earth shook below their feet and they wished it had swallowed them up. Some of them began to weep and a terrible silence reigned over them. The dirty decadent beast, Shimr bin Zil Jaushan replied to him and said, "O son of Abu Turab! If all the face of the earth was water and had been under our control we wouldn't have given you a drop from it till you pledged allegiance to Yazid."

Abul Fazl returned to his brother and informed him about their oppression and sinfulness. That courageous daring man heard the wails of the children shouting for help and screaming: O thirst! O thirst! Water! Water!

When Abul Fazl al-Abbas looked at them ñ what a terrible sight it was - he saw that their lips had dried up completely, their vision was confused due to thirst and they were on the verge of death. Abbas was deeply pained by this and extremely shocked. Daringly he hastened to help them; taking a water skin he mounted a horse and attacked the banks of Euphrates. By his courageous power he succeeded in breaking up the cordon that guarded the waterfront. Mercenaries fled from him because they were reminded of the valor of his father, the conqueror of Khaiber and the destroyer of the polytheists.

His Eminence reached the water while his heart was bursting of thirst. He picked up some water to drink but was reminded of the thirst of his brother and the ladies and children accompanying him. So he threw down the water and refrained from quenching the thirst that was killing him. Then he recited the following:

“O self! After Husayn you are nothing and after him there is nothing.

This is Husayn who is going towards death while you would drink cool water? By Allah! This is not an action sanctioned by my religion.”[61]

With all respect and honor humanity pays tribute to this great attitude and mentality that has created excellence and exalted Islam in the world; an attitude that imparts the most prominent lessons of human nobility and lofty values.

This sacrifice which had gone beyond the limitations of time and place; it was from the most outstanding qualities in the manners of Abul Fazl; because emotions full of loyalty and devotion with regards to his brother did not give him the possibility to drink wa-

ter before him. Thus what sacrifice could be better and truer than this? He had merged his heart with the heart of his brother and his soul had become one with that of his brother and between the two there was no plurality of being.

After the pride of the Hashemites had filled the water skin he set out for the camp carrying the water which was for him more precious and important than his life. On the way he became involved in a ferocious confrontation with the foes; because they had surrounded him from all sides to prevent him from supplying water to quench the thirst of Ahlul Bayt. That stalwart killed a large number of them, beheaded many and felled their fighters, reciting the following poem:

"I do not fear dying if I am confronted with death till I may even be felled to the ground by swords drawn out.

May my life be a ransom for the life of the grandson of Mustafa, the pure one. I am Abbas carrying the water skin.

And on the day of battle I have no fear of death."62

He announced to them his incomparable courage and great valor and said that he wasn't afraid of death, rather he was welcoming it on the way of defense of his brother, the just leader of society on the earth...He prided upon the fact that he was carrying a skin full of water to quench the thirst of Ahlul Bayt.

Soldiers of falsehood fled from him in terror and trepidation; because His Eminence Abul Fazl displayed a courage that was beyond description; they became certain that they would not be able to confront him. Except for the cowardly decadent one, Zaid bin Raqqad Jehni who concealed himself behind a date palm waiting in ambush and did not come out face to face. He slashed at the right hand of Abbas severing it completely...he cut off the hand that was generous and good doing to the people and which defended the rights of the persecuted and oppressed.

Abul Fazl did not pay much heed to his right hand and began to recite:

"By Allah! If they cut off my right arm, I shall continue to defend my faith as before.

And defend the rightful Imam in certainty, the son of the pure and Truthful Prophet."63

In this Rajaz recitation he has indicated his great aims in fighting against them because he was confronting in defense of religion and defense of the Imam of Muslims.

His Eminence had not proceeded much when the most wicked of men, Hakim bin Tufail Tai stood in ambush behind a date tree and hacked the left arm of His Eminence and severed it. Some accounts of Karbala tragedy have mentioned that His Eminence held the water skin in his teeth and began to gallop fast to convey the water to the thirsty people of Ahlul Bayt while he paid scant regard to that which was causing pain to him, loss of blood and severity of wounds etc. This was the pinnacle of loyalty, mercy and kindness that humanity in all its stages had achieved.

While he was speeding fast a wicked arrow pierced the water skin and water flowed on the desert sand and that brave stalwart fell into gloom and sorrow because the loss of water was harder for him than strikes of sword and hits of spears. During this moment a decadent man from those people attacked him and bludgeoned his blessed head with an iron mace. This caused the top of his head to split and he fell to the ground calling out his farewell and last salutations to his brother and saying, "My salutation for you, O Aba Abdillah!"64

The movement of breeze carried his words to his brother bursting his heart and shredding his insides. In spite of feeling extremely exhausted and shattered, His Eminence mounted a horse and rushed to the enemy troops and reached to the side of that blessed body which was in the throes of death. He threw himself upon

him, kissed him and shed tears on him and with the corners of his heart that the tragedies had burst, he said:

"Alas, my back has broken and my strength is gone!"

The Holy Imam ('a) looked at the body of his brother for a long time and the true brother, rare loyalty and the brave one who had no equal'his dreams were shattered. The only thing that made it a little easier for him bear these tragedies was that he was also going to join him in the near future and that he wouldn't be alive after him except for a little while. But for him those moments were like years and he would have liked that death came to him before his brother passed away.

The Imam was immersed in sorrow and grief while his strength had sapped and he didn't even have the capacity to lift his feet. The signs of exhaustion and sadness were apparent upon him. He stood up and went towards the camps wiping his tears. Sakina came forward to receive him and she asked, "Where is my uncle?"

His Eminence, deep in sorrow and tears informed her about his martyrdom. When the granddaughter of the Prophet (S), Her Eminence, Zainab, learnt of the martyrdom of her brother, she became distressed and anxiety enveloped her. She kept her hand on her broken heart and lamented, "O my brother! O my Abbas! After you I shall be lost!"

Imam ('a) accompanied his sister in mourning for his righteous brother and that patient man raised his voice and called out, "Abul Fazl, after you woe be upon our helplessness."[65]

After the loss of his brother, the Holy Imam ('a) felt lost and isolated, a brother who did not leave a single kind of good deed and sacrifice but that he performed it for his brother.

Peace be upon your custom and remembrance, O Abal Fazl! That you went towards your great destiny while you were of the greatest of martyrs in prominence and sacrifice.

Farewell, O moon of the Hashemites! Farewell, O valiant one of Karbala!

Peace be on you! The day you were born, the day you were martyred and the day you shall be raised again.

Muhammad Asghar

Among the brothers of Imam Husayn (‘a) martyred from his father’s side was Muhammad Asghar. His mother was Umme Walad.66 He fought fiercely. A man from Tamim tribe attacked him and sent him to his martyrdom.67

Abu Bakr

Abu Bakr was the Imam’s brother from the father’s side and his mother was Laila binte Masud.68 His name is not generally recorded but according to Khwarizmi he was named Abdullah.69 He went to the battlefield and a person from the Hamadan tribe caused him to be martyred. It is said that his killer is not known exactly.70

Tabari believes that it is doubtful that he was killed at all.

Abbas Asghar

Abbas Asghar was also a brother of the Holy Imam from paternal side. His mother was Lubaba, daughter of Ubaidullah Ibn Abbas. He was martyred on the day of Ashura.71 Qasim bin Asbagh Mujashayee says: When the severed heads were brought in Kufa, I saw a rider from the shank of whose horse hung the severed head of a lad who yet didn’t have facial hair. His face was as handsome as a full moon. Whenever the horse brought its head down the lad’s severed head used to reach to the ground. I asked about that rider. They said, “He is Hurmula bin Kahil.” I asked about that severed head. I was told that it was the head of Abbas bin Ali.72

And this report confirms the existence of Abbas Asghar, because Abbas, the elder was 32 years old on the day of his martyrdom and he wasn't a lad yet to get facial hair.

Here comes to a close our discussion regarding the martyrs of Ahlul Bayt ('a) by whose slaying was defiled the sanctity of the Prophet (S) and the Umayyad troops did not pay any regard to their relationship to Allah's Messenger (S), though they were more than anything else, deserving of regard and kindness.

Martyrdom of the Great Imam ('a)

Calamities and hardships descended upon the beloved grandson of the Messenger of Allah (S) one after another continuously in such a way that one crushing tragedy had yet not completed when more terrible and greater hardships befell His Eminence.

However in those fearsome moments, he was compelled to bear the pain of such hardships as no reformer had seen. Of them were:

Firstly: His Eminence looked at the great ladies and noble women from the family of prophethood and revelation while they where in such a condition of anxiety that except for the Almighty Allah none was cognizant of it, because in every moment they received a relative from the heroes of the Purified Progeny bathed in blood in the throes of death and passing their last moments of life before his very eyes.

What increased their distress was the fact that those oppressor's whose hearts were absolutely devoid of mercy, had surrounded them from all sides and they did not know what would befall them after their defenders are no more. The Imam looked at the fear and terror that reigned over them and the heart of His Eminence burst with grief and remorse. He ordered them to observe patience and forbearance and informed them that the Almighty Allah would protect and save them from the mischief of the enemies.

Secondly: Wails of young children due to the intensity of the killing thirst rose up. His Eminence could not find a way to help them and his noble heart full of concern and mercy for children and ladies of the family, was scorched. They were pained by a thing they were not capable of bearing.

Thirdly: Aggression of those sinful killers after they had killed the companions and Ahlul Bayt in murdering innocent children, nephews and cousins.

Fourthly: Having to bear the discomfort of a terrible thirst. Regarding the intensity of the thirst of His Eminence it is reported that he did not see the sky but as a thing like cloud and the liver of His Eminence had split due to the severity of the thirst.

Shaykh Shustari says: "The thirst of His Eminence, Husayn affected four organs: His lips had withered due to the heat of the thirst, the liver had split due to the absence of water in such a way that His Eminence himself became despaired of life and (that army also) knew that he would not be alive after that. He told them: "Give me a drop of water as my liver is shattered and the tongue has become wounded due to the severity of chewing it. Such that it has come in traditions that: "And the eyes had become sightless due to thirst."[73]

Fifthly: He looked at his tents after his relatives from Ahlul Bayt and his companions were slain and found them empty. This made him further aggrieved and sorrowful and he lamented for them with the most touching words.

Hearts melt by the calamities that passed over the son of the Messenger of Allah(S).

Safiuddin says: "His Eminence, Husayn bore hardships and calamities that no

Muslim hears about them but that his heart burns with shock."[74]

The Imam Calls for Help

Helpless Imam looked at the Ahlul Bayt and companions with a glance of remorse and pain and saw them as slaughtered sheep, lying headless on the sands of Karbala with the burning sun scorching their bodies and members of Family (ladies and children) wailing. Therefore His Eminence began to call out for help. He sought helpers and supporters for defending the sanctity of the Messenger of Allah (S):

"Is there no defender who could save the sanctity of the Messenger of Allah (S)? Is there no monotheist who fears the Almighty with regard to us? Is there no helper who for the sake of Allah may fulfill our need?"[75]

This call for help had no effect on the hearts that had became rusted by falsehood and were immersed in sins'when His Eminence, Zainul Abideen ('a) heard the call of his father, he arose from his bed and leaned on his walking stick due to the intensity of his illness. His Eminence, Husayn ('a) saw him and shouted out to his sister, Umme Kulthum: "Take care of him lest the earth becomes devoid of the Progeny of Muhammad (S)." Her Eminence rushed towards him and returned him to his bed.[76]

Martyrdom of the suckling infant

Patience of Aba Abdullah ('a), what a patience it was? How was he able to bear these tragedies',it was such a patience that universe remains helpless before it and mountains shake due to its fear. Of the most tragic and difficult calamity of His Eminence was to be pained regarding his infant son, Abdullah, who was as beautiful as the full moon. His Eminence picked him up and kissed him many times and said farewell to him for the last time. He found him unconscious and his eyes were sunk and his lips had withered due to the intensity of the thirst.

His Eminence picked him and carried him to those people in order to arouse their sentiments. Perhaps they would allow some water for him. He brought him before them shading him from the sun with his cloak. He asked them to give a little water to him but the hearts of those mutated people were not moved and the decadent oppressor, Hurmula bin Kahil aimed an arrow at him; the villain smiled and boasted to his colleagues and said: "Take this arrow and quench his thirst."

That arrow ñ O my God ñ split open the neck of the infant. When he felt the pain of the arrow he took out his hands from his wrapping and began to thrash his limbs on his father's chest like a slaughtered bird. That infant looked up to the sky and submitted his life on the hands of his father'it was a scene that bursts hearts and seals tongues by its fearsomeness'Imam ('a) raised his hands full of that pure blood and threw it to the sky in such a way that according to Imam Baqir ('a) not a drop fell to the ground. Then he spoke confidentially to the Lord and beseeched Him greatly, saying:

"Whatever befalls me, makes it easier for me to be in Your presence.

O Allah! In Your view this child should not be less important than the She-Camel of Prophet Salih. My Lord! If it be so that You have kept the help of Heaven from us, then let it be because Your purpose is better than immediate help. Take vengeance on these people who are such oppressors. And make it a treasure for us in the Hereafter that which has befallen us in this world. O Allah! You are the witness of the people who have killed the one most resembling Your Prophet, Muhammad (S)."

Then Imam ('a) dismounted and with the scabbard, dug a grave for his child and buried the body which was bathed with blood. And it is also said that he kept him alongside the other martyrs.77

O Aba Abdillah! May Allah help to bear the hardships that none of the prophets had to bear and those calamities that no reformer

had to suffer.

Steadfastness of the Holy Imam (‘a)

Imam (‘a) stood alone in the field facing his enemies while those terrible tragedies had increased the faith and certainty of His Eminence. With a fresh face and satisfied with the position of perpetual Garden to which he will soon depart.

Imam (‘a) stood with a deep rooted determination neither weakened by the martyrdom of his sons and companions nor pained by the thirst and loss of his blood. This is the steadfastness of the Ulul Azm Prophets (the five greatest prophets), those whom Allah had exalted over His other creatures. Hazrat Ali Ibnul Husayn, Zainul Abideen (‘a) has narrated an example of astounding patience and steadfastness of his father and said: “As much the circumstances worsened, his face brightened and his being used to become tranquil.” So much so that some of them said: See, how he is heedless of death.78

Abdullah bin Ammar has also said: “I saw Husayn, when they gathered against him, he attacked those who were on his right and terrified them completely.79 By Allah! I have not seen such a person who has lost his sons and companions to death to be more steadfast and determined. And by Allah! I have not seen anyone like him before or after him.” Then he quotes Ibn Khattab Fahri:

“O my cousins! Fear in oppressing us as calamities have surrounded us.

It is for those like you, that use the swords and those who do not respect our origin and lineage.

Whenever I speak about my family and lineage, by my respectful status, I speak truly of that group.

Bright faced men who wore the Kohl of blood in their eyes on the day of the battle."80

At that moment he attacked the enemies and conducted a ferocious battle that people had ever seen, while huge multitudes were crowding on the right wing. He recited the following lines of Rajaz poem:

"Death is better than a life of degradation and degradation is better than Hell- fire."

After that he attacked the left wing intoning the following:

"I am Husayn bin Ali and I swear I shall not turn back.

I shall defend the family of my father and I shall follow the religion of the Prophet."81

Yes, you are Husayn who filled the world with nobility and greatness. You are alone that one who did not turn back from determination and intention. Neither you humiliated yourself, nor became heedless; rather you moved forward in the way of confrontation and destroyed the ambushes of oppressors and sinners.

You followed the religion of your grandfather, His Eminence, the Prophet (S) and you are the one who promoted and reformed it. If you hadn't been there, an aspect would have remained concealed and life would not have had its real form.

Ibn Hajar has narrated that the Imam was fighting and at the same time reciting the following couplets:

"I am the son of Ali, a noble of the family of Bani Hashim and sufficient for me to pride when I pride over it.

And my grandfather is the Messenger of Allah, the most honorable one of those who walked the earth and we are the lamp of God lighted among the people.

And Fatima the daughter of Ahmad is my mother and my uncle is Ja'far, who is called by the title of 'one with a pair of wings'.

The Book of Allah descended among us with truth and it is regarding us that guidance and revelation reminds about."82

Attitude of those who were forced

Some foolish people who had joined Ibn Saad's army under compulsion, began to pray for Imam's success and help over his enemies.

Saad bin Ubaidah says, "Old men from us, the people of Kufa stood on a mound and were tearfully saying: O Allah! Send Your help to Husayn."

Saad objected to them and said, "O enemies of Allah! Why don't you come down to help him?"83

Ibn Saad's Fear

Ibn Saad was distressed by the losses his troops had to suffer. That impure decadent man employed the method of hatred and he persuaded his soldiers to fight the beloved grandson of the Messenger of Allah (S) saying, "This is the son of Ali, he is the son of the killer of Arabs. Attack him from all sides."

Ibn Saad employed the enmity of ignorance against the Holy Imam. He reminded them of Arabs who had been killed at the hands of Amirul Momineen ('a) and urged them to take vengeance for their blood. This is a logic having no relation to Islam, because Imam Amirul Momineen ('a) did not slay the Arabs. Rather, His Eminence had destroyed the powers that had deviated from religion.

Ibn Saad told the archers to target the Imam. On the basis of what historians says, four thousand arrows were shot towards the Holy Imam (‘a). The blessed body of His Eminence became a target of the arrows of those wicked people.84 After that His Eminence became involved in battle with them which was so ferocious that it’s like hasn’t been seen anywhere in the history of humanity.

Imam (‘a) Reaches Water

Thirst had become intense upon the Imam and caused him untold discomfort. So he attacked the Euphrates. While according to some historians 4000 men were guarding it. However they fled from before the Holy Imam and he was able to reach to the water. He took some water in his hand to quench his killing thirst but a decadent man from those people shouted at him, “You want to enjoy the water while your family is being attacked?”

With a mighty courage, Imam threw back the water and rushed back to save the honor of his women and children, but he found them safe and sound and realized that it was nothing but a ruse to lure him away from the river.85

Ibn Hajar says, “If they had not employed this ruse and not prevented him from getting water they would not have been able to have an upper hand over him because he was such a stalwart who neither fled nor surrendered.”86

Attack on the camp of Imam Husayn (‘a)

The noble-minded Imam fell among the armies of the enemy. He fought them with great valor and ferocity while those people had launched an attack on his camp to plunder the ladies and children. So he shouted on them:

“O followers of Abu Sufyan’s family! Even if you have no religion and do not fear the Hereafter, at least be noble in your lives and return to your origin and lineage if you are Arabs, as you claim to be’”87

By these words, the Imam removed them from the circle of Islam and considered the family of Abu Sufyan to be inimical to Islam whose descendants led the powers of oppression. The tragedy of Karbala was nothing but a continuation of their malice and hatred to the Prophet of Islam (S)’

Imam (‘a) urged them to at least follow the Arab customs followed in the pre- Islamic period of Ignorance in Arabia, which included not persecuting the ladies and children and restraining from every type of wickedness and oppression. At that time, the decadent wicked man, Shimr bin Zil Jaushan spoke, “What are you saying, O son of Fatima?”

That wicked man thought that by addressing the Imam with regard to his relation with mother he was being disrespectful to him and he didn’t know that he had related him to the pure source and prophethood. For His Eminence, Husayn it was sufficient matter of pride that the chief of the ladies of the worlds was his mother as the Holy Prophet (S) has said.88

Imam (‘a) told him, “I am fighting you. The women are blameless. So ask your mercenaries to keep away from my family as long as I am alive.”

Shimr agreed to this. At that time those criminals surrounded His Eminence from all sides and began to hit with swords and spear in such a way that His Eminence was terribly wounded and bleeding.

The Last Sermon of Imam Husayn (‘a)

Imam (‘a) in spite of the circumstances and condition he was in, delivered a sermon to his enemies and in it he warned them against deception and mischief of this world. Historians say: His Eminence did not remain alive for much time after that and was soon martyred. The sermon was as follows:

“O slaves of Allah! Fear Allah and beware of the world. That if the world had lasted for anyone and if anyone had survived in it forever, the prophets were more deserving of remaining in it and more eligible for satisfaction and good destiny. However the Almighty Allah has created its inmates for death. Thus soon it would be destroyed; its bounties will end and its joys will turn to sorrows. Residence with contentment and lodging on hire. So take the provision and the best provision is piety and fear of Almighty Allah! Perhaps you may be guided.”89

Imam (‘a) asks for worn-out clothes

Imam (‘a) asked his Ahlul Bayt to get him his old dress so that no one be impelled to steal it after he is martyred. He wore it below his dress so that it may not be plundered. After that they brought a small dress for him but he did not like it. He said: It is the dress of one who is humiliated. Then he took the dress and tore it from places and wore it below his dress, but that was also plundered after he was martyred.90

Imam Husayn’s (‘a) Farewell to his family

Imam (‘a) turned towards his family to bid farewell to them for the last time while his wounds were bleeding. He requested the honorable ladies of the family of prophethood and abode of revelation to put on their coverings and be ready for tests and tribulations. He ordered them to be patient and submissive before the divine destiny and said:

"Be prepared for trials and know that Allah Almighty will guard and protect you and save you from the mischief of enemies and your end shall be with goodness. The enemy shall involve you in different kinds of hardships and as recompense for these troubles you shall be rewarded with different bounties and honors. So do not complain and do not utter any such thing that would decrease your value."91

Kingdoms shall perish and countries shall be destroyed, civilizations will disappear but this faith which has no bounds, is more deserving for permanence and more eligible for immortality than every existing thing in this life. Which heart has the capacity to bear such tragedies and welcome them with firm determination and submission to the command of God? He is none but Husayn ('a), the hope of the Holy Prophet (S) and the beloved grandson of His Eminence and the one who expressed the perfect picture of His Eminence.

When the daughters of the Prophet (S) saw the Imam in this condition they fell into gloom and sorrow. They clung to him and with distressed hearts bid farewell to him. Their faces had paled due to fear. When the Imam saw them his feet began to tremble furiously.

Imam Kashiful Ghita says: "Who can picture His Eminence, Husayn ('a) while waves of calamities were raging around him and hardships surrounded him from all sides? In that condition he decided to bid farewell to his survivors and remaining ladies and children. Thus he came to the tent that housed the noble ladies of the house of prophethood and the daughters of Zahra ('a). Those noble ladies came out terrified like a flock of partridges, and encircled one who was bathed in his blood. Can you imagine that terrible scene, the condition of Husayn ('a) and the fearsome circumstances without your heart getting scorched, your intellect confounded and your tears flowing?"92

The hardship of the Imam in bidding farewell was the most difficult that His Eminence had to bear. Because the daughters of the

Messenger of Allah (S) were striking their faces and their laments and wails arose as they remembered their grandfather, the Messenger of Allah (S). They threw themselves on the Imam so that they may bid farewell to him. This tragic scene affected the Imam so deeply that none but Allah could gauge its intensity.

The dirty wicked man, Umar Ibn Saad screamed at his armed troops and urged them to attack the Imam and he said, "As long as he is busy with his family, you all attack him now. If he gets a chance he shall, by Allah merge your left wing with the right."

Those degraded fellows attacked the Imam and shot arrows upon him. The arrows fell among the ropes of the tents and some of them pierced the tents of the ladies and they became agitated and went back inside. At that time Imam Husayn ('a) rushed towards those mutated beasts like a ferocious lion and began to strike off the necks of those filthy men while arrows were shot from his left and right and His Eminence was facing them with his chest and neck.93 Arrows that caused the most injuries and pain to the Imam were as follows:

1. Arrow that hit his pure mouth and he began to bleed. His Eminence kept his cupped hand below it. When it was filled with blood he threw it towards the sky and addressing the Almighty said: "O Allah! This is little in Your way."94

2. Arrow that hit upon his blessed forehead illuminated by the effulgence of prophethood. It was shot by Abu Hatoof Jofi. He began to bleed. His Eminence raised his hands to invoke curse on those killers and said: "O Allah! You can see the condition I am in due to Your disobedient servants. O Allah, account them and with Your power send them to destruction, that none of them should remain on the earth and You must not forgive them at all."

At that time he shouted at that army: "O sinful people! How did you behave with his progeny after the passing away of Muhammad? You will, after me, not kill anyone but that you consider his killing important. But that act, after my killing will become easier.

By Allah, I hope the Almighty shall bestow honor to me with martyrdom and after that He shall take vengeance for me from you in such a way that you will not realize it'"[95]

They requited the Prophet (S), who had saved them from poverty and deprivation by persecuting his children and shedding the blood of his relatives. They acted with them in such a way that it makes one shiver due to the horror and faces are ashamed. Allah accepted the prayer of the Holy Imam and took vengeance for him from the oppressive enemies. Because not much time passed but mischiefs and turmoils fell upon them and Imam's revenge seekers, like Mukhtar, organized a great revolution and pursued each of them such that they were compelled to run in the deserts and Mukhtar's officers were chasing them till most of them were put to death.

Zuhri says: "None remained from the killers of Husayn but that he met his end either by execution, by becoming blind, by having face blackened or being exiled from the country."[96]

3. The most important thing that injured the Imam was as mentioned by historians: Imam, after he had been weakened due to loss of blood, stood for sometime to rest when a wicked man threw a stone upon him which hit the Imam's blessed forehead. He began to bleed. Imam picked up the hem of his garment to wipe the blood from his eyes. Another wicked one shot a three pronged arrow to His Eminence that sunk into the blessed chest of the Holy Imam. A chest that contained the heart which was earnest and kind for all. At that time His Eminence became certain of his death. He looked towards the sky and said:

"In the name of Allah, by Allah and for the religion of the Messenger of Allah (S)'O Allah! You know that these people have killed such a one except whom there is no son of the daughter of the Prophet."

Then he pulled out the arrow from his back and blood was flowing like water from a drain pipe. His Eminence cupped his hand

before it and whenever it was full he used to toss it at the sky saying: "Whatever befalls me makes it easier for me to meet the Lord."

Imam ('a) took a quantity of his blood and smeared it over his face and beard and with awe like that of the Prophet said, "I will be like this till I meet the Almighty and my grandfather, the Messenger of Allah (S) while I am smeared in my blood'"97

4. Haseen bin Numair shot an arrow at His Eminence on his blessed mouth and injured it. It began to bleed and His Eminence collected his blood in his cupped hand and threw it to the sky invoking curse on those sinful criminals: "O Allah!

Take their accounts and destroy them with Your power and not leave anyone of them on the face of the earth."98

Arrows continuously hit His Eminence till the respected body of the Imam became a part of them while the loss of blood and intensity of thirst was causing him a great pain. Thus he sat down and was shaking his neck due to the severity of the pain. He was in this position when the dirty wicked one, Malik bin Nasr attacked him and abused His Eminence. He slashed him with the sword. The cap that the Imam had worn was full of blood. Imam ('a) glanced at him and cursed him, "May you never eat with your right hand nor drink by it. May Allah gather you with the oppressors on Judgment Day."

Then he threw away the cap and called for a cloth which he tied around his head. Then he called for another cap, put it on and bound it in place.99 That unjust fellow moved to the cap the Imam had thrown and picked it up, but his hands were paralyzed.100

Imam ('a) with Ibn Rubah

Muslim bin Rubah was the last person from the companions of the Imam who had survived along with the Imam so far. An ar-

row hit the face of the Imam and the Imam sat down on the ground and pulled it out, the wound started bleeding. Imam did not have further strength. He told Ibn Rubah, “Fill both your hands with this blood.”

Ibn Rubah cupped his hands below the wound and when they were full the Imam said, “Pour it into my hands.”

He poured it into the Imam’s hands and His Eminence raised them towards the sky and addressed the Almighty, “O Allah! Take vengeance for the blood of the son of the daughter of Your Prophet.”

At that moment he threw that blessed blood towards the sky and according to Ibn Rubah not a drop from it fell back to the ground.[101]

Imam’s Confidential Supplication

In those last moments, the Imam turned towards Allah and with an attentive heart spoke to Him with confidentiality and humility and complained to Him about the tragedies and calamities that had descended upon him:

“I am patient on Your decree as there is no deity except You. O one who listens to those who call Him for help! There is no lord for me except You and there is no deity except You. I am patient on Your command, O One Who conveys help to one who has no helper! O the Eternal one Who has no end! O the One Who enlivens the dead! O One Who has power over everything! Dispense justice between me and them as You are the best Judge.”[102]

This was the faith that had merged with his whole existence and had become the most important element of his being’He remained attached to God and observed patience on Divine decree. He left upon the Almighty the tragedies and calamities that had befallen

him and the pain he had received due to them. This deep faith enabled His Eminence to disregard all that was befalling him.

Dr. Shaykh Ahmad Waili, in a remarkable elegy says:

“O the master of the day of Ashura, while the sand of Karbala has become a green and fresh pasture.

Chosen companions, brother, suckling child clinging to the neck and valiant youngsters.

And those dignified youths whom you had lost and those with elegant faces and attractive appearances.

You went forward to see the sacrifices when pure blood was flowing from them.

A secret prayer was flowing from your lips that thanked the Almighty and glorified Him.

O Allah! You must be pleased with it if he is trying to please You as it is less than Your pleasure.”

Attack on Imam Husayn (‘a)

O Allah! That group of sinners consisting of the most wicked and decadent fellows of the earth attacked His Eminence from all sides and striked with swords and hit him with spears. Zara bin Shareek Tamimi hit the palm of the left hand and another fellow hacked at his shoulder. And the most inimical one to His Eminence was Sinan bin Anas who sometimes attacked with sword and sometimes with the spear and later he used to boast about this act. He used to describe to Hajjaj whatever he had done with His Eminence and say, “I hit him with the spear and cut him into pieces with the sword!”

Inspite of being stone-hearted Hajjaj became sad and he shouted, "But you two will not gather at the same place!"[103]

Enemies of Allah surrounded the Imam from all sides and his pure blood was dripping from their swords. Some historians say that no one in Islam had been as much wounded by swords as His Eminence, Husayn ('a) because he received at least 120 injuries from swords, spears and arrows.[104]

Imam ('a) remained on the ground for sometime. All of them were awed by him and were afraid to kill him, therefore they receded behind each other. Sayyid Haider says:

"No battle became as prominent because he was lying on the ground but the stalwarts were afraid of him."

His awe was dominating their hearts. So much so that some of the enemies have said: "The elegance of his face and the luminosity of his countenance dissuaded me from putting him to death."

No one moved towards him but with the disinclination to kill him. And he used to turn back.[105]

Her Eminence, Zainab ('a) comes out

Granddaughter of the Prophet (S), Her Eminence, Zainab, came out from her tent in distress and anxiety while she was lamenting for her brother and other members of her family and mournfully saying, "If only the sky had fallen on the earth!"

Ibn Saad came before her and she screamed at him, "O Umar! Would you allow Aba Abdillah to be killed while you stand and watch?"

That wicked fellow turned away his face while tears were flowing from his eyes.[106]

The noble lady had no more strength that she could bear to see her brother in a condition that shakes up patience. So she returned to her tent to console the agitated women and children.

Horrible Tragedy

Imam ('a) remained alive for a long part of the day while wounds and loss of blood compelled him to lie motionless. At that time he screamed at those oppressors, "Have you gathered to kill me? By Allah! After me you shall not kill any man. By Allah! I am hopeful that the Almighty Allah will bestow me honor with your humiliation. And after that He shall take vengeance from you in a way you would not perceive'"

The malicious sinner, Sinan bin Anas had pulled out his sword and did not allow anyone to go near the Imam lest he may gain precedence over him in beheading His Eminence and he may be deprived from the rewards of Ibn Marjana.

Umar bin Saad, the filthy man, addressed Shabth bin Rabi and said, "Go ahead and bring his head to me."

Shabth objected to him and said, "I pledged allegiance to him, then betrayed his trust. Now should I go out and get his severed head? By Allah, I shall not do it."

Ibn Saad was infuriated and he warned him, "I shall complain about you to Ibn Ziyad."

"Do it!" replied Shabth.[107]

Shimr screamed at the foot soldiers and the cavalry, "Why are you waiting for the man? May your mothers be deprived of you!"

Khooli bin Yazid hurried to His Eminence and bent down to cut off his head but he fell weak and began to tremble because the Imam's awe had affected him. Sinan bin Anas scolded him and

said,108 “May God crush your arm! Why are you trembling?” After that, according to some historians, Sinan attacked like a dog and cut off the Imam’s head as we shall explain afterwards, while the Imam was smiling for the everlasting success he had achieved.

Imam (‘a) gave up his life as a ransom for the glorious Quran, as a price for nobility, respect and magnanimity that enables humanity to achieve an exalted status’,the price that he presented was precious and great, because he was killed as an oppressed and persecuted one after having borne the grief of the death of his children, Ahlul Bayt and companions and also along with it he was extremely thirsty. He was beheaded right under the eyes of his women and children. Thus what price can be greater than that which the Imam (‘a) presented as a sacrifice to Allah?”

Imam (‘a) with a great devotion and loyalty began to praise and thank the Almighty as his transaction had been a profitable deal as the Almighty Allah says:

“Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.” 109

Verily, the Imam in his thankfulness and glorification obtained such a profit and pride that apart from him no one has obtained it because there is none in the family of martyrs for truth who achieved the honor, nobility and immortality as the Imam had. This world exalts his remembrance and the sacred sanctuary of His Eminence is the most popular and important shrine on the earth.

The great Imam raised high the standard of Islam to wave it while smeared with his own blood and that of the martyrs of his Ahlul Bayt and companions. And in this vast world he spread efful-

gence for the communities and opened the way for freedom and honor of nations of the earth.

Imam (‘a) reached martyrdom so that the rule of truth is established in the earth and the society is relieved from the Umayyad regime. Who were such that they had denied the rights of people and converted the country into a killing field so that they may get whatever they want.

The wicked killer

Historians have difference of opinion as to the killer of the Holy Imam. Some of the opinions are as follows:

1. Sinan bin Anas

Many historians are unanimous that it was the wicked transgressor, Sinan bin Anas who beheaded the Holy Imam (‘a).110 Regarding him the poet has said:

“Which calamity is equal to the hardships of Husayn? The day he was killed at the hands of Sinan.”111

2. Shimr bin Zil Jaushan

Some sources say that Shimr bin Zil Jaushan, the leper, was the killer of the Holy Imam112 because this wicked man was among the most inimical to the Imam.

Reinhart Dozy, the orientalist says, “Shimr did not hesitate for a moment in killing the grandson of the Prophet (S) while other fellows restrained from committing this heinous crime, though all of them were infidels like him.”113

3. Umar bin Saad

Maqrizi and others say, "It was Umar bin Saad who killed the Imam after other murderers refused to put the Holy Imam to death."114

4. Khooli bin Yazid Asbahi

Some sources have mentioned: Khooli bin Yazid Asbahi killed the Imam and severed his head.115

5. Shabl bin Yazid Asbahi

Some historians have written that Khooli bin Yazid Asbahi dismounted from his horse to behead the Imam but his hands began to tremble furiously. His brother Shabl came to him and severed the Imam's head and handed it over to his brother.116

6. Haseen bin Numair

Some historians have written that he was the killer of Imam Husayn ('a).117

7. A man from Madhij

Ibn Hajar has mentioned this118 and it is him alone who has mentioned thus.

8. Muhajir bin Aws

Sibte Ibn Jauzi has written this matter119 and except for him no one has quoted it.

These were some different opinions regarding the identity of the Imam's killer. What we however believe is that it was Shimr bin Zil Jaushan who was of those who took upon themselves the responsibility of killing the Imam and along with Sinan he was in-

strumental in beheading the Imam as some historians have agreed.120

Anyway, woe be on the one who stepped forward to commit this heinous crime because what he had done is the worst sin ever committed on the earth in the past or will ever be committed in the future.

It is narrated from His Eminence, the Holy Prophet (S): When he described the painful chastisement that the killer of His Eminence, Husayn ('a) would suffer as he had seen in the Hereafter: "Husayn's killer is in a casket of fire and half the punishment of all Hell shall be upon him. While his hands and legs shall be chained in chains of fire and the head is drooping so that he may fall into the fire of Hell. He shall be having such a terrible stink that the inmates of Hell will seek Allah's refuge from it and he shall continue to bear that horrible chastisement. Whenever his skin is burnt he would be given another skin so that he may taste the painful chastisement and it shall not be reduced a bit for him. He shall be forced to drink boiling water. Woe be on those from the punishment of Allah, the Mighty and the Honored!"121

He shall meet the Messenger of Allah (S) in a condition that he had caused His Eminence to mourn for his grandson. Mansur Namri says:

"Woe be on you, O killer of Husayn, you have carried such a load that it shall be very difficult for you.

What a good thing you have conveyed to the Prophet in his grave by aggrieving him thus?

With what face will you meet the Prophet while you have been one of his killers?"122

Imam's age at Martyrdom and the year of his martyrdom

Opinions of the historians vary slightly about the Imam's age at the time of martyrdom. They are as follows:

1. 58 years ñ most historians believe this to be correct.123

2. 56 years -Yaqubi believes this to be correct and he says: 'as His Eminence was born in the 4th year of the Hijrah.124

3. 57 years125

4. 65 years126

However the year of the martyrdom of His Eminence was the 61st year of the Hijrah as mentioned by most historians,127 that corresponds to 10th October 680 A.D.128 And what Hujjatul Islam, Shaykh Muhammad Raza Aale Kashiful Ghita (may Allah have mercy on him) has quoted, that it was on the 10th of July,129 is not correct'"

Historians say: There was a period of 50 years between the passing away of the Holy Prophet (S) and the day His Eminence, Husayn ('a) was killed.130 When Muslims disregarded that His Eminence was the beloved one of the Prophet and his grandson, that the Prophet had left among his community in his place.

Reddening of the sky

The earth began to shake and the horizon became dark and black131 and a fearsome redness spread in the sky.132 This was the sign from Allah for the sinful murderers who had defiled all the divine sanctities. Regarding this flaming horizon in redness and fieriness, Abul Alaa Mauri says:

"On the horizon is the testimony of redness for two martyrs, Ali and his son. Because they were two dawns at the end of night and in its beginning were two rays.

There is an inscription in its dress so that it may come to the Beneficent Lord on the Day of Judgment and complain."

Even the sun which was on the verge of setting conveyed that it also shared the sorrow of Imam Husayn ('a) along with all the helpless creatures of the world.

Imam Husayn's Horse

The horse of Imam Husayn ('a) smeared its head with the blood of the martyred Imam and in an agitated condition galloped towards the camp of His Eminence in order to inform the family of the Imam about his martyrdom.133 When they saw the horse they learnt of the Imam's martyrdom. It is mentioned in *Ziarat-e-Nahiya* that when the ladies saw the exhausted horse with the saddle sagging down, they came out of the tents in a distressed way, spreading their hair over their faces. They began to wail and lament and being humiliated after being honored they began to head towards the place of the Imam's martyrdom.

The great lady of revelation cried, "Oh Muhammad! O my dear father! O Ali dear! Oh Ja'far! Oh Hamzah! This is Husayn in the wilderness who is lying on the sands of Karbala. If only the sky had crashed to the earth. If only the mountains had dispersed in the desert."134

Mercenaries of Ibn Saad were terrified and would have liked the earth to swallow them up. They began to weep due to the intensity of the calamity that had befallen the daughters of prophethood.

Burning of the Tents

Those wicked people went towards the camp of the Holy Imam and without caring that daughters of prophethood and respected ladies of revelation were housed therein, while they were carrying

burning torches135 and a caller among them was calling out. "Burn down the houses of oppressors."

Oh Allah! The Imam's house they claimed was the house of oppression, and the house of Ibn Marjana is the house of justice! While he and his father wreaked injustice and oppression on people in Iraq.

When the fire began to rage on the tents, the daughters of prophethood and honorable ladies of revelation ran from one tent to another while fire was chasing them. Orphans were screaming and some of them held the skirt of the garment of their aunt to escape the fire and keep themselves away from the injustice of the oppressors. Some of them headed towards the wilderness and some also requested those wicked people to spare them. That scene was so terrible that mountains split by its grief. Such a horrible sight that Imam Zainul Abideen ('a) could never forget it as long as he lived. He used to remember it always with deep grief and remark:

"By Allah! Whenever I look at my aunts and sisters I am seized by fury and I recall the way they fled from one tent to another and one camp to another while the caller from those people was screaming: Burn down the houses of oppressors."

Plundering the Imam's body

Ibn Saad's troops committed the worst kind of infamy and the most terrible of crimes. With absolute wickedness they hastened towards the body of the great Imam and began to plunder his armaments and garments. A man from Bani Nahshal took away the Imam's sword,136 which originally belonged to the Holy Prophet (S) and was called *Zulfiqar*.137 Qais bin Ashath, one of the commanders, stole the Imam's fur towel. He was condemned much for it and even received the nickname of Qais al-Qatifa due to this act of his.

Ishaq bin Hawiya also took the shirt of His Eminence. Akhnas bin Murshid plundered his turban[138] and Bahir took the trousers and put them on, but he fell down paralyzed.[139] Nothing remained on the body of the Imam except for another pair of trousers that the Imam had torn up so that they may leave it alone.

At that time, the most decadent man and the filthiest person Bajdal arrived and searched for something he may plunder from the Imam but he could find anything. He searched more and his eyes fell on the finger ring of the Imam which was smeared in blood. So he cut off the finger of His Eminence and took the ring.[140] At last those oppressors abandoned the unclothed body of the Holy Imam to burn in the sun.

Plundering the Noble Ladies of Prophethood

The decadent fellows of Kufa and the slaves of Ibn Marjana set upon plundering the noble ladies of prophethood and honorable ladies of messengership and looted all the ornaments and jewellery they had'A wicked one of them went to Umme Kulthum and snatched away her earnings.[141] Another evil fellow rushed to Her Eminence, Fatima, daughter of Imam Husayn ('a) and pulled away her anklets while he began to cry vehemently. The daughter of Imam Husayn ('a) was shocked by this and she asked him, "Why are you crying?"

"Why shouldn't I weep, when I am robbing the daughter of the Messenger of Allah(S)."

When she saw his sympathy she said, "Spare me."

That degraded man exposed his lowliness and said, "I am afraid that someone else would take it."[142]

They rushed out to loot the camps and tents. Shimr pounced upon the belongings of His Eminence, Husayn (‘a) to plunder them. He found a little quantity of gold and he plundered it. He gave some of it to his daughter that she may get some ornament made from it. When she took that gold to the goldsmith and just as he put it into fire it turned to smoke and disappeared.143

In the same way a woman from the clan of Bakr bin Wail saw the plunder and persecution of the daughters of the Messenger of Allah (S) and she was highly consternated by it. She began to urge her people to save the descendants of the Prophet from those wicked people. She said, “O clan of Bakr bin Wail, should the daughters of the Messenger of Allah be looted? Except for Allah the rule belongs to none. You must take revenge for the Prophet.”

Her husband hastened to her and made her return to her tent.144

Those troops had abandoned every human quality and become devoid of every sympathy and kindness, because its elements thrashed the daughters of the Messenger of Allah (S) with the sticks of their spears in such a way that they were terrified and sought refuge in each other. Fatima, the daughter of Imam Husayn (‘a) was hit so hard that she fell down unconscious. When she regained consciousness she saw her aunt, Her Eminence, Umme Kulthum besides her, weeping.145

The tragedy of the family of prophethood makes the stone weep and arouses the sentiments of rocks.

Imam Zainul Abideen (‘a) Attacked

The unjust oppressors attacked His Eminence, Zainul Abideen (‘a) who was seriously ill and his illness had weakened him much and sorrow had made his heart burst. The leprous wicked one, Shimr bin Zil Jaushan wanted to kill His Eminence but Hamid bin Muslim shouted at him, “Glory be to Allah! Will boys be killed too? He is sick!”146

That decadent man paid no attention to him but his aunt, Her Eminence, Zainab ran and clung to him saying: "He shall not be killed except that I am too killed!"147 The wicked people released him and in this astonishing manner was saved the life of Imam Ali Ibn Husayn ('a).

Then Umar bin Saad arrived and the women cried out and wept before him, so he ordered his followers to leave them alone.148

Horses Trample on the body of the Great Imam ('a)

The wickedness of those oppressors increased and they did not leave a single sanctity without defiling it and they did not leave out any transgression, because Ibn Saad wanted to carry out all the commands of his lord and master, Ibn Marjana. So he shouted, "Who will volunteer to trample the chest and back of Husayn with horses?"149

Waqidi says, "Shimr came forward and trampled that holy body under the hooves of his horse.150 Ten persons from the sons of unchaste women came out and volunteered. They were: Ishaq bin Yahya Hadhrami, Hani bin Shabth Hadhrami, Adlam bin Naim, Asad bin Malik, Hakim bin Tufail Tai, Akhnas bin Murshid, Amr bin Sabih Madhiji, Rajaa bin Munqidh Abadi, Salih bin Wahab Yazani and Salim bin Khaithama Jofi.151 They trampled the beloved grandson of the Messenger of Allah (S) below their horses.152 The filthy criminal, Asad bin Malik boasted in front of Ibn Saad and said:

"We trampled the chest after the back with our strong and powerful horses."153

This evil cutting up into pieces took place under the very eyes of Ibn Saad and other forces of those troops.154 In my view such a thing was not done to any other member of Ahlul Bayt of Imam or

his companions. It is supported by the orders that were sent from Ibn Ziyad for Ibn Saad and they included trampling the Imam's body and not the body of anyone else.

Anyway, by this wicked deed, they announced the intensity of their malice towards the Imam and their aloofness from all human feelings.

They trampled the body of an Imam brought up under the care of Prophet ('a) and whose flesh was grown from the flesh of Ali and Fatima and the Holy Prophet (S) had said about him:

"Husayn is from me and I am from Husayn. O Allah, love one who loves Husayn."

They trampled the body of one who had stood up to confront the oppressors and transgressors and who wanted to eradicate injustice and to establish justice on the earth as Allah has commanded.

Her Eminence, Zainab ('a) at the corpse of Imam Husayn ('a) Granddaughter of the Prophet (S), daughter of Amirul Momineen ('a), Her Eminence, Zainab ('a) stood besides the corpse of her respected brother that was shred into pieces by swords and looked at it for a long time. Then she raised her glance to the heavens and with a heavy heart prayed, "O Allah! Please accept this sacrifice."[155]

Humanity pays tribute to this faith which is the secret of immortality of the sacrifice of Husayn.

The brave one of Karbala bore the burden of those terrible hardships and drunk the cup of those calamities and became eligible for divine rewards, while she humbled before the Almighty and beseeches Him to accept the sacrifice. What patient one could be like this?

The strength of personality became obvious in the granddaughter of the Prophet and the meaning of heritage of Prophet became

clear forever. Along with it she defended the aims of the Holy Imam and she revealed the reality of his sacrifice, she opened up the channels to expose the secrets of his martyrdom.

Sinan Demands the Reward

Those transgressors gathered around the killer, Sinan bin Anas[156] and gave him good news of having achieved his aim and told him, "You have killed Husayn, the son of Ali and Fatima'you have killed the most important personality of Arabs. He wanted to overthrow this regime. So go to your ruler and ask him to reward you for your accomplishment, even if they give you their whole treasury it would be less than what you deserve."

This aroused his greed. He came forward and stood near the tent of Ibn Saad and called out:

"Fill up my stirrups with gold or silver as I have killed the great leader.

He was the best of men in lineage and one who had the noblest ancestors."

When Ibn Saad heard this, he screamed and hit him with a whip saying: "Woe be on you. If Ibn Ziyad hears you saying this he would strike off your neck."[157]

That decadent oppressor has described his aim in these lines of his that his sole aim in killing the best of men with regard to lineage, was only to obtain material wealth.

Apart from this, no other poem is recorded from those people either during or after the battle. It is the sole representative of the views of the majority of the troopers and it exposed their debased values.

Dr. Yusuf Khalif has explained the above lines as follows: "Regretfully the sentiments expressed in these lines are feelings of joy and pride, because the killer is indicating that the heinous crime he committed was for the regime. He went to the governor thinking that minimum reward he would get is that he would fill his stirrups with gold and silver. That is why he has lauded the one he has killed thinking that anyone else in his place would said the same thing. It made him think that he had become eligible for the governor's reward. He spoke up in a commanding tone, not ready to accept rejection. That is why he did not initiate his demand with the poem. He began by asking for the recompense first, as if the most important thing for him was material wealth."158

Tribes divided the severed heads among themselves

The different tribes divided among themselves the beheading of the martyrs who had laid down their lives for social justice and emancipation of men from injustice and persecution.

Islam, in all its battles, had refrained from maiming of corpses but the Umayyad army considered it a permissible thing, because it was a practice initiated by Muawiyah who considered it lawful as he had ordered the severed head of Amr bin Hamaq Khuzai to be taken through the provinces. Ibn Marjana followed his footsteps and had the severed heads of Muslim and Hani sent to Yazid and after that he ordered Ibn Saad to severe the heads of the martyrs of Karbala so that they may be sent to Yazid. That group of persecutors distributed among themselves the heads of martyrs in order to carry them as gifts to Ibn Marjana. Tribes divided the severed heads as follows:

1. Kinda: They got 13 severed heads in their share and were under the leadership of Qais bin Ashath.

2. Hawazin: They took up 20 severed heads and these people were under the command of Shimr bin Zil Jaushan.

3. Madhij: Seven heads

4. Bani Qais: Nine

5. Bani Tamim: Seventeen

6. Bani Asad: Sixteen[159]

7. Other clans: Seven[160]

The headless corpses of His Eminence, Husayn (‘a) and the martyrs remained in the desert of Karbala and their heads were hoisted on points of spears so that they may remain as torches of guidance to show the path of truth, nobility and faith for all the nations of the world.

Return of the Tyrant, Ibn Ziyad, to Kufa

The tyrant Ibn Ziyad was camping at Nukhaila and he received reports every moment because he was in constant touch with Ibn Saad. When he received the news of killing of His Eminence, Husayn he set out for Kufa immediately in order to retain full control over the situation, and that he may put into effect all the necessary steps and precautions. He ordered the security staff of the town numbering 10,000 to assure that no one in Kufa may take up arms. This was announced publicly in the whole town.[161] In the same way he sent delegations to different town to announce their victory and spread fear among the people.[162]

Night of the 11th Mohurrum

Hardships experienced by the ladies of prophethood on the eleventh night of Mohurrum were such that no matter what you say you cannot imagine them and you cannot visualize them perfectly. No calamity from the calamities of the world and no tragedy from the tragedies of time remained but that it befell them. They were facing such wicked enemies who had not an iota of nobility or humanity. While on the other hand their defenders from the family of the Prophet were lying cut up into pieces before them unburied. The tents were burnt to ashes and all their belongings were plundered. All their ornaments and pieces of jewellery were also snatched away. Dr. Shaykh Ahmad Waili has described that grief-stricken scene in his outstanding elegy:

"Night fell after the men had been killed and the noble ladies were distressed. Orphans fled to the wilderness and perished. And the ladies were wailing and lamenting in grief.

The remaining part of the burnt tents and the sick one screaming due to the chains that tied him.

And the pain of the cruel lashes falling on them and the bodies that had been cut up into pieces in a merciless manner."[163]

However, the granddaughter of the Prophet and sister of Husayn ('a), Her Eminence, Zainab ('a) did not fall weak in front of those fearsome hardships and she did not accept defeat. She searched for the runaway children in the deserts and wilderness. She was gathering the members of the household in that terrible wilderness and she consoled them in those calamities. She remained awake that night, guarding the people of her family, while she was herself surrounded by waves of such grief and pain that except for Allah no one could estimate it. It was in these conditions she performed her Midnight Prayer. But due to the extreme physical weakness she had to pray in the sitting position.

Number of Martyrs of Ahlul Bayt ('a)

There are varying opinions regarding the number of people martyred from Ahlul Bayt (‘a). Some of them are as fellows:

1. “17 persons.” This is mentioned by Imam Sadiq (‘a) in his dialogue with an elderly person when he was speaking about the martyrdom of His Eminence, Husayn (‘a). His Eminence told him, “It is the blood that the Almighty Allah will avenge for with the hardships of the sons of Fatima. Like the hardship of Husayn who was martyred with 17 persons of his family. Such a terrible scene shall never be seen. He performed this good deed for Allah and observed patience in His way. May Allah reward them with best rewards of the patient ones.”164

Muhammad bin Hanafiyah says: Along with him (that is His Eminence, Husayn), seventeen persons from the progeny of Fatima were martyred.”165 And she is Fatima binte Asad, the mother of Imam Amirul Momineen (‘a).166

2. “16 persons”: Hasan Basri says: “Along with Husayn bin Ali, sixteen persons were killed, such that there is no one like them on the earth.”167

Surraqa Barqi says:

“O eyes, weep in sorrow and lamentation and observe mourning if you want to mourn for the family of the Prophet. There were nine of them from the progeny of Ali and seven from the progeny of Aqil who were martyred.”168

3. “15 persons” - Mughairah bin Naufal in his couplets has mentioned this and said:

“Time has made me laugh and made me weep. Days having different conditions and colors.

What a sorrow I feel that my being cannot forgo the sorrow and grief for the men who were killed, nine of them in Karbala that

some are in the shrouds and six people, the like of whom I cannot see, sons of Aqil, who were the best of the knights."169

4. 19 persons from Ahlul Bayt ('a).170

5. 20 persons, seven from the sons of His Eminence, Ali ('a), two from the sons of His Eminence, Hasan ('a), two sons of Abdullah bin Ja'far, three from the sons of His Eminence, Husayn and from the descendants of Aqil, six persons other than the sons of His Eminence, Muslim.171

6. Twenty three people from the descendants of His Eminence, Husayn and his brothers and Ahlul Bayt.172

7. Twenty-seven persons were martyred from the descendant of Fatima,173 that is Fatima binte Asad.

8. Seventy-eight persons: This figure is mentioned by Sayyid Abu Muhammad Hasan Husayni,174 the genealogy specialist, but it is mistaken, perhaps what he meant to denote was the number of persons martyred with His Eminence, Husayn ('a).

9. Thirty persons: This figure was mentioned by Imam Sadiq ('a) in his conversation with Abdullah bin Sinan in which he directed him to fast on the day of Ashura and advised him to break it after the Asr time. He said: "Because it was at that time (that is Asr) that fighting ended for the family of the Messenger of Allah (S), while thirty persons from them along with their companions had fallen, whose martyrdom was very hard upon the Messenger of Allah (S). And if he had been alive in this world he would have received condolence regarding them."175

10. "Thirteen persons." Only Masudi has mentioned this figure176 and other than him none has stated thus.

11. "Fourteen people": Khwarizmi has quoted this number in his writings.177

These were some different views that are recorded. The Ziarat of Nahiya has mentioned 17 names. Shaykh Mufeed has also quoted the same.178 Perhaps this is the most likely figure and Allah is the best of the knowers.

The injured among the companions of Imam Husayn (‘a)

Some companions of the Imam fell injured on the battlefield and troops of Ibn Saad did not kill them. They were as follows:

1. Suwaar bin Humair Jabiri

He was carried out from the battlefield wounded and he passed away six months later due to his injuries.179

2. Amr bin Abdullah

He fell down wounded in the battlefield and he was carried out. He died a year later due to his wounds.180

3. Hasan bin Hasan

Hasan, son of Imam Hasan fought like a valiant stalwart and fell down wounded on the ground. When those wicked men of Kufa came to cut off the heads of the martyrs, he was on the verge of death. His maternal uncle, Asmaa bin Kharja Fuzari interceded for him and his intercession was accepted. He took him to Kufa with himself, nursed his injuries and restored his health after which he was sent to Medina.181

Those who were saved from death

Of the companions of the Imam and his Ahlul Bayt, the following persons escaped being killed:

1. Uqbah bin Samaan

Uqbah bin Samaan was the slave of Rabab, daughter of Imrul Qais, wife of Imam Husayn (‘a). He was taken as a prisoner to Ibn Saad who asked him:

“Who are you?” “I am a slave.”

He freed him and he was not caused any harm.182

2. Muraqqa bin Qumama

Muraqqah bin Qumama was a companion of the Holy Imam (‘a), his clansmen arrived and requested that he should not be killed. He was taken under custody to Ibn Marjana and Ibn Saad informed him about what had passed regarding him. Ibn Ziyad got him exiled to Zareh in Bahrain and he remained over there.183

3. Muslim bin Rubah

He was accompanying the Imam and he used to nurse His Eminence. When His Eminence was martyred he fled and managed to escape safely. He has narrated some of the events and incidents of Karbala.184

4. His Eminence, Imam Zainul Abideen (‘a)

His Eminence was ill and emaciated. He was saved from those killers in an interesting manner. He was taken as a hostage, first to Ibn Marjana and after that to Yazid bin Muawiyah.

5. Hasan bin Hasan

As we mentioned previously, he fell down injured in the battle-field and was later cured of his wounds.

6. Umar bin Hasan

Umar bin Hasan escaped being killed. We don't know whether he participated in the battle or was too young in age.

7. Qasim bin Abdullah

He was the son of Abdullah bin Ja'far.

8. Muhammad bin Aqil

9. Zain bin Hasan1913

These people escaped being killed and were freed from the hands of those sinful killers thirsty for the blood of Ahlul Bayt.

Losses suffered by troops of Ibn Saad

Ibn Saad's troops suffered heavy losses because the companions of the Imam, despite their few numbers had destroyed all the battalions of that army and spread sorrow and mourning in the whole province of Kufa.

A historian says: They did not leave a single house in Kufa but that they put it into mourning.

What support this matter are the reported statements of some commanders regarding the terrible losses they had suffered that we have mentioned in our precious discussions.

Among the most bitter losses according to some historians was the large number of these killed from the army of Ibn Marjana; es-

timated to be 8000.185 I think this figure is exaggerated and the number of those killed in the army of Ibn Saad was lesser.

Ibn Athir has said that the number of those killed was 8080 in addition to those who were wounded.186 But this is absolutely incorrect and the aim of reporting such figures is to lower the importance of the camp of Imam Husayn (‘a); because it is well-known that they inflicted the troops of Ibn Saad with defeats and put them to great losses so much so that their commanders began to bemoan the excess of their dead and it is natural that this matter is not possible with such a small number.

- 1. Abdullah, Maqtal al-Husayn Awalim 17/346
- 2. Biharul Anwar 101/201
- 3. Nasab-e-Quraish, Pg. 57
- 4. Al Futuh 5/207 it is mentioned that his age was 23 as mentioned in Umdatut Talib, Pg. 192. And it is said that his age was 27 on the basis of what Muqarram has written in Maqtalul Husayn, Pg. 255
- 5. Surah Aale Imran 3/32-34
- 6. Ibne Athir, Tarikh 4/74. Ansaab al-Ashraaf 3/361-362
- 7. Khwarizmi, Maqtal Husayn (a.s.) 2/30-31
- 8. Al Futuh 5/209
- 9. Khwarizmi, Maqtal 2/31
- 10. Munqidh the father of Marrah was a commander of Imam’s forces in the battle of Jamal and he was martyred in it and his son, Marrah took the standard after him and participated in the battle and he fought on the side of the Holy Imam the battles of Siffeen and Nahrawan. After that he became an apostate and deviated from Islam and joined the army of Ibne Saad and in this battle he committed the worst sorts of evil deeds one of which was the killing the image of the Holy Prophet (s.a.w.s.), Ali Akbar (a.s.).
- 11. Muqarram, Maqtal al-Husayn Pg. 259. Maqatilut Talibeen, Pg. 115
- 12. Khwarizmi, Maqtal Husayn (a.s.) 2/31. Al Lohoof, Pg. 167. Ibne Athir, Tarikh 4/74. Nasab-e-Quraish, Pg. 57

- 13. Batal al-Qama 1/277
- 14. Bihar 46/110
- 15. Al Ma'arif, Pg. 204
- 16. Mother of Abdullah bin Muslim was Ruqaiyya, daughter of His Eminence, Amirul Momineen (a.s.). This is mentioned in Nasab-e-Quraish, Pg. 45
- 17. Al Futuh 5/202-203
- 18. It is mentioned in Tarikh Ibne Athir 4/74: Amr bin Sabih Sadaiee shot arrow at him
- 19. Khwarizmi, Maqtal Husayn Pg. 362
- 20. The mother of Ja'far bin Aqil was Umme Thughar, daughter of Aamir Aamiri from Bani Kilab (Maqatilut Talibeen Pg. 97)
- 21. Al Futuh 5/203
- 22. Maqatilut Talibeen Pg. 97
- 23. Mother of Abdur Rahman bin Aqil was a slave mother (Maqatilut Talibeen Pg. 96)
- 24. Al Futuh 5/203
- 25. Maqatilut Talibeen Pg. 96
- 26. Mother of Muhammad bin Abi Saeed al-Hawl bin Aqil was a slave mother (Maqatilut Talibeen Pg. 98)
- 27. Mother of Abdullah Akbar was a slave mother (Maqatilut Talibeen Pg. 97)
- 28. Maqatilut Talibeen Pg. 97
- 29. Maqatilut Talibeen Pg. 98
- 30. His mother was a slave wife
- 31. Maqatilut Talibeen Pg. 97
- 32. Maqatilut Talibeen Pg. 98
- 33. Life of Imam Hasan (a.s.) 2/470
- 34. Imaduddin Isfahani, Al Bustanul Jame Li Jamiul Tawarikhul Zaman, Pg. 25, from photocopy at Imam Hakim Library
- 35. Al--Irshad, 2/107-108. Al Bidayah wan Nihayah 8/186. Ad Durrun Nadheem fee Manaqibul Aaimma, Pg. 556
- 36. Al-Bustanul Jame, Pg. 25
- 37. Khwarizmi, Maqtal 2/28
- 38. Life of Imam Hasan (a.s.) 2/471-72

- 39. Tabari, Tarikh 5/450-451
- 40. Al-Lohoof, Pg. 173
- 41. Al Futuh 5/204
- 42. Al-Irshad, 1/107
- 43. Maqatilut Talibeen Pg. 95
- 44. Maqatilut Talibeen Pg. 95
- 45. Al Futuh 5/204
- 46. Al-Irshad, 2/107
- 47. Maqatilut Talibeen Pg. 95-96
- 48. Maqatilut Talibeen Pg. 96
- 49. Al-Irshad, 2/109
- 50. Maqatilut Talibeen Pg. 86
- 51. Ibne Athir, Tarikh 4/76
- 52. Al Futuh 5/205
- 53. Al-Irshad, 2/109. And in Al Futuh 5/205 it is mentioned that his killer was Zajar bin Badr Nakahai
- 54. Maqatilut Talibeen Pg. 88
- 55. Maqatilut Talibeen Pg. 89
- 56. Bihar 44/298, H. 4
- 57. Fadl bin Muhammad bin Hasan bin Ubaidullah bin Abbas, this is mentioned in Uyun al-Akhbaar wa Fununul Aathaar Pg. 101
- 58. Maqatilut Talibeen Pg. 89
- 59. Maqatilut Talibeen Pg. 90
- 60. Maqatilut Talibeen Pg. 90
- 61. Muqarram, Maqtal al-Husayn, Pg. 267-268
- 62. Ibne Shahr Aashob, Manaqib 4/108
- 63. Al Manaqib 4/108
- 64. Muqarram, Maqtal al-Husayn, Pg. 269
- 65. Muqarram, Maqtal al-Husayn, Pg. 269-270
- 66. Maqatilut Talibeen Pg. 90. And in Tarikh Khulafa of Khaiyaat 1/34 it is mentioned that his mother was Lubaba daughter of Ubaidullah bin Abbas
- 67. Maqatilut Talibeen Pg. 91
- 68. Maqatilut Talibeen Pg. 91
- 69. Khwarizmi, Maqtal al-Husayn 2/28
- 70. Maqatilut Talibeen Pg. 91

- 71. Tarikh Khulafa of Khaiyaat 1/234
- 72. Miraat az-Zamaan fee Tawarikhuz Zamaan, Pg. 95. Hadaiq al-Wardiya 1/127-128. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 92
- 73. Khasais al-Husayn (a.s.), Pg. 62
- 74. Waseelatul Maal fee idda manaqibul Aal
- 75. Abul Fath bin Sadqa, Durarul Afkaar fee Wasaful Sifwatul Akhyaar, Pg. 38
- 76. Majlisi, Biharul Anwar 45/46
- 77. Muqarram, Maqtal al-Husayn, Pg. 273
- 78. Shustari, Khasais al-Husayn, Pg. 40
- 79. Ibne Kathir, Tarikh 8/188
- 80. Raihaanatur Rasool, Pg. 64 and it is mentioned therein: The extraordinary thing is that whosoever quoted these couplets as examples, reached martyrdom. His Eminence, Husayn (a.s.) quoted them on the day of Ashura, Zaid bin Ali on the day of Sabakha, Yahya bin Zaid on the day of Zauzjan and when Ibrahim bin Abdullah bin Hasan, in his uprising against Mansur his companions considered it a bad omen and not much time passed but that a cruel arrow came to him and killed him.
- 81. Ibne Shahr Aashob, Manaqib 4/110
- 82. As Sawaiq al-Mohreqa Pg. 197. Jauharatul Kalaam Fi Madhis Saadaatil A'laam, Pg. 119
- 83. Ansaab al-Ashraaf 3/424
- 84. Biharul Anwar 45/50
- 85. Ibne Shahr Aashob, Manaqib 4/58
- 86. As Sawaiq al-Mohreqa Pg. 197
- 87. Al-Lohoof, Pg. 54. Ibne Athir, Tarikh 4/76. Tabari, Tarikh 5/450. In Al Abkaar fee Wasaful Sifwatul Akhbar, Pg. 38
- 88. Hafiz Suyuti, Ath Thaghurul Baasima fee Manaqibus Sayyadatun Fatima, Pg. 44. From the facsimile at Imam Amirul Momineen (a.s.) Library. And it is mentioned in it that: Imran bin Haseen has narrated that the Holy Prophet (s.a.w.s.) went to visit Fatima when she was indisposed and asked her: "How are you?" She replied: "I am unwell and the pain is distressing me, I don't have a morsel to eat. He said:

"My daughter! Do you not like being the leader of the women of the world?" "Then what was Maryam?" she asked. "She was the leader of women of her world and you are the leader of the women of your world."

- 89. Zahratul Aadaab 1/162. Kifayatut Talib, Pg. 429
- 90. Tibrani, Al-Mojam al-Kabir 3/125
- 91. Muqarram, Maqtal al-Husayn, Pg. 276
- 92. Jannatul Maawa, Pg. 115
- 93. Muqarram, Maqtal al-Husayn, Pg. 277-278
- 94. Ad Durrun Nadheem, Pg. 551
- 95. Muqarram, Maqtal al-Husayn, Pg. 278
- 96. Ibne Qutaybah, Uyun al-Akhbar 1/300-301
- 97. Khwarizmi, Maqtal 2/34
- 98. Ansaab al-Ashraaf 3/407
- 99. Khwarizmi, Maqtal 2/35
- 100. Ansaab al-Ashraaf 3/408
- 101. Ibne Asakir, Tarikh 14/223. Kifayatut Talib fee Manaqib Ali Ibne Abi Talib, Pg. 431-432
- 102. Muqarram, Maqtal, Pg. 283
- 103. Majma az-Zawaid 9/194
- 104. Hadaiq al-Wardiya 1/123
- 105. Muqarram, Maqtal al-Husayn, Pg. 282
- 106. Jawahirul Matalib 2/289
- 107. Ad Durrun Nadheem fee Manaqibul Aaimma, Pg. 551
- 108. Khwarizmi, Maqtal 2/36
- 109. Surah Taubah 9:110
- 110. Ibne Athir, Tarikh 4/78. Maqatilut Talibeen Pg. 118. Al Bidayah wan Nihayah 8/188. Ansaab al-Ashraaf 3/409. Tarikhul Quzai 330
- 111. Al-Istiab 1/395
- 112. Khwarizmi, Maqtal 2/36. Muqarram, Maqtal al-Husayn, Pg. 284
- 113. Spanish
- 114. Maqrizi, Khatat 2/285. Daar Ahya al-Uloom
- 115. Ibne Shahr Aashob, Manaqib 4/111. Durarul Abkaar fee Wasaful Sifwatul Akhyaar, Pg. 38. And it is mentioned therein that Umar bin Saad said to his men: Come down and

cut off his head. So Nasr bin Harsha Zubabi came and hit at the neck of Husayn. Ibne Saad became angry and said to the man on his right: Woe be on you! Go to Husayn and put him to rest. Thus Khooli went to him and decapitated him.

- 116. Tarikh al-Khamis 2/298. Mausisa Shaban
- 117. Al Ifada min Tarikhul Aimmatus Saadah
- 118. Tahdhib at-Tahdhib 2/353
- 119. Miraat az-Zamaan fee Tawarikhul Ayaan
- 120. Al Ifada min Tarikhul Aimmatus Saadah
- 121. Ibne Maghazali, Manaqib, 66, Hadith no. 95
- 122. Zahratul Aadaab 3/669. Al Aghani 12/21. Al Istiab 1/395
- 123. Al Istiab 1/397. Tahdhib at-Tahdhib 2/356. Irshad Mufid 2/133. Al Bidayah wan Nihayah 8/198. Tibrani, Al-Mojam al-Kabir 3/111, H. 281. Majma az-Zawaid 9/197-198
- 124. Yaqubi, Tarikh 2/246
- 125. Al Istiab 1/397
- 126. Miraatul Jinaan 1/131
- 127. Usud al-Ghaba 2/20. Al-Isabah 1/335. Al Istiab 1/393. Majma az-Zawaid 9/197. Yaqubi, Tarikh 2/245
- 128. Tarikh Dawlatul Arabiya Pg. 144, Jadool Pewaste be Fajril Islam, Pg. 305. It conforms to Jadool Pewaste be Tarikh Dawl Ibne Abari with which Yaqubi has fixed the month.
- 129. Mujallatul Arab, Year 1, No. 23&24
- 130. Tarikhul Khamis 2/299
- 131. Miraatul Jinaan 1/134. Tahdhib at-Tahdhib 2/354
- 132. Majma az-Zawaid 9/197. Al-Ittiaf be Hubbil Ashraaf, Pg. 42 has mentioned the same.
- 133. Muzaffari, Tarikh Pg. 208
- 134. Muqarram, Maqtal al-Husayn, Pg. 284
- 135. Muzaffari, Tarikh Pg. 284
- 136. Ansaab al-Ashraaf 3/409
- 137. Tarikh Siyasi Dawl Arabi: 2/75. It is mentioned in the marginal notes that this sword was taken by the Holy Prophet (s.a.w.s.) as booty in the battle of Badr (Ibne Hazeel, Hilyatul Farsan wa Shajaan, Pg. 15). And it was named Zulfiqar; because it resembled the backbone. (Kunuz al-Fa-

timeen, Pg. 54). This sword came into the possession of the Abbasids and after that the Fatimids (Al-Majalis, Manuscipt). Ansaab al-Ashraaf 3/409

- 138. Muqarram, Maqtal al-Husayn, Pg. 284
- 139. Muzaffari, Tarikh, Pg. 208
- 140. Abi Faraas, Sharh Shaafiya 2/2
- 141. Muzaffari, Tarikh, Pg. 208
- 142. Seer A'laamun Nubla 3/303
- 143. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 90
- 144. Al-Lohoof, Pg. 180, Muqarram, Maqtal Pg. 301
- 145. Muqarram, Maqtal Pg. 300-301
- 146. Tabari, Tarikh 5/454
- 147. Qirmani, Tarikh, Pg. 108. And in Ad Durrun Nadheem, Vol. 5, Pg. 341 it is mentioned that Ibne Saad issued orders for killing Imam Zainul Abideen (a.s.) but Her Eminence, Zainab threw herself upon him and said: "He shall not be killed till I am alive." Then she persuaded him to spare him.
- 148. Ibne Kathir, Tarikh 8/188-189
- 149. Tabari, Tarikh 5/454-455
- 150. Ansaab al-Ashraaf 3/419
- 151. Ibne Shahr Aashob, Manaqib 4/111
- 152. Ibne Kathir, Al Bidayah wan Nihayah 8/189
- 153. Khwarizmi, Maqtal 2/39
- 154. Tarikh Dawlul Islam 1/57 and it is mentioned therein: The army men took the Imam's body to Ibne Saad and that filthy man ordered that it be mutilated by trampling it under the hooves of horses
- 155. Muqarram, Maqtal al-Husayn, Pg. 307
- 156. Sinan bin Anas is the grandfather of Shareek Qadi who is notorious for impropriety. This is mentioned in Al-Istiab 1/393
- 157. Al Bidayah wan Nihayah 8/189 and it is mentioned in Tibrani, Al-Mojam al-Kabir 3/126 that Anas recited these two couplets to Ibne Ziyad and the same thing is mentioned in Al-Istiab 1/393
- 158. Hayatush Sha'ar fil Kufa, Pg. 373-374
- 159. Ansaab al-Ashraaf 3/412. Al Muntazim 5/341

- 160. Ibne Athir, Tarikh 4/91-92
- 161. Ma'-al Husayn Fee Nahzatih, Pg. 285
- 162. Abdullah, Maqtal al-Husayn
- 163. Al Balagh Magazine, Issue no. 9, Year 4, Pg. 13
- 164. Abdullah bin Nurullah, Maqtal al-Husayn Awalim Imam al-Husayn 17/342-343. Khwarizmi, Maqtal 2/47
- 165. Tibrani, Al-Mojam al-Kabir 3/127. Maqrizi, Khatat 2/286
- 166. Abdullah bin Nurullah, Maqtal al-Husayn 17/342
- 167. Miraatul Jinaan 1/133. Dhahabi, Tarikhul Islam 5/14. Zakhair al-Uqba Pg. 146. Tarikh Khalifa bin Khayyat Pg. 235. Al-Istiab 1/396
- 168. Ibne Qutaybah, Al-Ma'rif, Pg. 204
- 169. Ansaab al-Ashraaf 3/421
- 170. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 87
- 171. Miraatul Jinaan Pg. 59
- 172. Dhariatut Tahira, Pg. 133-134
- 173. Ibne Shahr Aashob, Manaqib 4/112
- 174. Bahrul Ansaab, Part II, Pg. 180
- 175. Safinatul Bihar 2/196, Ayanush Shia 1/586
- 176. Muruj az-Zahab 3/62
- 177. Khwarizmi, Maqtal Husayn 2/47
- 178. Al-Irshad, 2/125
- 179. Hadaiq al-Wardiya 1/122
- 180. Hadaiq al-Wardiya 1/122
- 181. Life of Imam Hasan (a.s.) 2/471
- 182. Ansaab al-Ashraaf 3/410-411
- 183. Ansaab al-Ashraaf 3/411. Tabari, Tarikh 5/454
- 184. Muqarram, Maqtal al-Husayn, Pg. 377. Maqatilut Talibeen, Pg. 119
- 185. Abdullah, Maqtal al-Husayn
- 186. Ibne Athir, Tarikh 4/80

Dream of Ibn Abbas

When the Holy Imam set out from Hijaz to Iraq, Ibn Abbas remained disturbed and involved in grief and anxiety as he feared

the betrayal of the people of Kufa with regard to his nephew. On the 10th of Mohurrum when he went to sleep, he awoke agitated and distressed saying, “By Allah! Husayn is killed!”

His companions objected to him and told him, “Never, O Ibn Abbas!”

He replied to them, tears flowing on his face and said, “I saw the Messenger of Allah (S) in dream holding a bottle and he was saying to me: Do you know what my Ummah has done after me? They have killed my son, Husayn and this is his and his companion’s blood that I am taking up to Allah, the Mighty and Sublime.”

His companions noted the day and time of that dialogue till they received the news of the martyrdom of Imam (‘a) which had taken place at the same hour.1

Dream of Umme Salma

Mother of believers, Her Eminence, Umme Salma had been shocked and distressed at the time of the Imam’s departure to Iraq, because the Messenger of Allah (S) had informed her about the martyrdom of His Eminence, Husayn (‘a) in the land of Karbala and had also entrusted her with a bottle containing the soil of that place telling her that when the soil in the bottle turns to blood she must know that his grandson has been killed.2 She used to glance at that bottle everyday and remark: “The day you turn to blood, would be a terrible day indeed.”3

On the 10th day of Mohurrum, Umme Salma fell asleep and saw the Messenger of Allah (S) in dream smeared in dust. She asked, “O Allah’s Messenger! What happened to you?”

“I have just witnessed the killing of Husayn.”

Umme Salma awoke perturbed and worried and cried, “Husayn is killed, O Allah, fill up their houses and graves with fire.”4

Ibn Abbas heard the cries rising from the residence of Umme Salma. When he went to her he found her house teeming with ladies and gents. He asked, “O mother of believers, why are you shouting and lamenting?” She did not give any reply; she glanced at the ladies of the Hashemite clan and said, “O daughters of Abdul Muttalib! Start mourning with me and weep upon Husayn as by Allah, the grandson of the Messenger of Allah and His beloved one, Husayn, has been killed.”

She was asked, “From where did you learn about this?”

She told them about the dream in which she had seen the Holy Prophet (S).5 The women began to lament, till Medina fell into mourning and no day was seen to be as full of grief and sorrow as that day.6

From that day Umme Salma used to hold condolence meetings (*Majalis*) in remembrance of Imam Husayn (‘a) and they used to be attended by Muslims who came and gave condolence to her for the terrible tragedies. One of those who arrived to give condolence was Shahr bin Haushab who began to narrate what he had heard from the Messenger of Allah (S) in praise of Ahlul Bayt. He said: The Messenger of Allah (S) entered my bedroom. Fatima brought a thing for him and kept it on the ground. His Eminence told her, “Call Hasan and Husayn and your cousin Ali to me.” When they all come to His Eminence he said, “O Allah! These are my special folks and my Ahlul Bayt, thus kept filth away from them and purify them a thorough purification.”7

At that time Umme Salma cursed the people of Kufa and said, “They killed him, may Allah kill them. They deceived him and insulted him, may Allah curse them.”8

She fainted due to intensity of her grief and she lived only for a short period after which she passed away in the sorrow and shock regarding His Eminence, Husayn (‘a).9

Khooli Carries the severed Head of Imam Husayn (‘a)

Ibn Saad had no qualms in trampling the body of Imam (‘a) and shredding it into pieces although Islam has prohibited such a thing as Ibn Marjana had ordered him for it. Without any delay he arranged for the severed head of Imam (‘a) to be carried by Khooli bin Yazid Asbahi and Hamid bin Muslim Azadi as a gift for Ibn Marjana just as the severed head of His Eminence, Yahya bin Zakaria was taken to the tyrant ruler of Bani Israel.

The two of them set out with full speed without being distracted by anything else till they reached Kufa in the last part of the night to find the palace locked.

Khooli picked up the Imam’s severed head and hastened to his house so that he may convey its good news to his wife. He hurried to his house fast and due to exhaustion and joy he was panting. His wife, Nuwaar, daughter of Malik Hadhrami, who followed the Alawite faith, came out to him and asked impatiently, “What is the news?”

“I have brought the wealth of the times. This is the head of Husayn which shall be with you in the house.”

That lady could not restrain herself and she cried at him, “Woe be on you! People have brought gold and silver and you bring the head of the son of the daughter of Allah’s Messenger? By Allah, nothing will keep us together.”[10]

In this way her husband became the most disliked person to her.

Early next morning Khooli took the Imam’s head to Ibn Ziyad who expressed his pleasure and joy because he thought that all his aspirations and dreams were realized.

The Tyrant and Killer of the Imam (‘a)

Ibn Ziyad glanced at the executioners in his employ who had participated in the battle and asked, “Which of you killed him?”

A person arose happily thinking that perhaps he would be rewarded, he said, “I killed him.”

“What did he tell you?”

“When I raised the weapon I said: May you soon enter Hell fire. He said: If Allah wills, I shall be bestowed by Allah’s Mercy and intercession of His Prophet.”11

Ibn Marjana hung down his head in shame while he felt degradation and expected a terrible destiny.

Ibn Ziyad takes revenge from the Severed Head of the Imam

When the severed head of the beloved grandson of the Messenger of Allah (S) was placed in front of the wicked one, son of the wicked one, he began to poke at the teeth with a cane. By this he obtained singular pleasure and his malice and revengefulness was apparent on his facial expression. Then he began to hit with his cane at the teeth and lips of the Imam, the lips that the Messenger of Allah (S) often kissed.12

Qayyim bin Muhammad says, “I have not witnessed a more horrible scene than the placing of Husayn’s severed head in front of Ibn Ziyad and his poking at the teeth with a cane that he held.”

In the gathering of Ibn Ziyad was present, Zaid bin Arqam, a companion of the Holy Prophet (S). when he witnessed this act he lost control and screamed at Ibn Ziyad, “Take your cane away from those two lips. For, by God, other than Whom there is no deity, I

have seen the lips of the Apostle of God, may God bless him and his family, touch those two lips countless times."

Zaid began to weep and Ibn Ziyad made fun of that companion and said, "May God make your eyes weep. If it was not for the fact that you are an old man who has become silly and your mind has left you, I would have cut off your head."

That companion began to speak and remarked, "Don't you want me to narrate a tradition for you that his harder than this? I saw the Messenger of Allah (S) place Hasan on his right thigh and Husayn on his left and keeping his hand on their heads he was saying: O Allah, I am leaving these two as a trust with You and the righteous believers. Then how is the trust of Allah's Messenger with you, O Ibn Ziyad?"

Zaid stood up in front of him and addressing the people of Kufa said, "O Arabs! After this day you shall be enslaved. You have killed the son of Fatima and given rulership to the son of Marjana. He shall kill the righteous ones of you and take the bad ones of you in slavery, woe be to you, one who is happy with disgrace and humiliation."13

When Ibn Ziyad finished playing with the severed head of the beloved grandson of the Messenger of Allah (S), he glanced at the non-Muslim soothsayer and said, "Get up and put your'on the head of your enemy. And that soothsayer did as he was told'14 Ibn Ziyad acted with Ahlul Bayt ('a) in a way that no infidel in the world has ever acted; because he defiled each and every sanctity and considered the acts prohibited by Allah to be lawful.

Return of the Armed Forces

The armed forced remained in Karbala on the 11th of Mohurrum and buried with all respect and arrangements their dead; and opened for them a pit of Hell whose heat goes on increasing and

its fire is never extinguished. And the fire shall scorch their faces while they shall be thrown headlong into it.

As for the corpse of the great Imam, and the bodies of his purified Ahlul Bayt and companions, they were purposely left strewn in the plains of Karbala so that winds may blow on them. Neither were they given the funeral bath nor wrapped in shrouds.

Ibn Saad ordered Hamid bin Bakr Ahmari to give the call among the troops for departure to Kufa.15 Ibn Saad's forces set out from Karbala after the noon prayer time, while their standards consisted of the severed heads of the Purified Progeny held aloft the points of spears, who had stood up for restoring truth and establishment of justice. They took along with them the ladies and sisters of His Eminence, Husayn ('a) and the ladies of the companions, who apart from the children, numbered twenty.16 They mounted them on camels without saddles like the prisoners of Turk and Dailam are carried so that they may be harassed more. Then they were made to pass besides the corpses of Ahlul Bayt while even the Bedouins of the pre-Islamic Arabia did not resort to such a procedure. But the troops of Ibn Saad did not follow any code of ethics and possessed no human feeling.

When the ladies of prophethood glanced at the corpses of the martyrs of Ahlul Bayt they lamented loudly. Her Eminence, Zainab ('a) cried in a heart-rending voice, "Oh Muhammad! This is Husayn, who lies in wilderness washed in his blood and his body is shred into pieces and these are your daughters as hostages and your progeny has been killed."17

Those people became perplexed and wordless and their eyes filled with tears; and the enemies and friends both wept.18

Distress of Imam Zainul Abideen ('a)

When Imam Zainul Abideen ('a) saw the corpses of his father and his Ahlul Bayt and companions lying in the desert, and that no

one had come forward to bury them, he became very much disturbed. His aunt noticed this and she tried to console him saying:

"Why do I see you throwing yourself dangerously, O surviving heir of my grandfather and brother? By Allah, it a pledge Allah made to your grandfather and father. The Almighty Allah has made a people take a pledge, whom the majority of the people of the earth do not recognize while they are well-known to the folks of heavens. They shall gather up the severed limbs and bodies washed in blood and consign them to dust. They shall hoist a flag for your father in the land of Taff; such that its effects will never become old and its symbols will not disappear by the passage of time. Leaders of disbelief and followers of misguidance will try to destroy and erase it but it would have no effect except that it would only cause them to be more exalted."19

Granddaughter of the Prophet (S) removed the deep grief of Imam Zainul Abideen ('a) due to the fact that his father was lying unburied. It was so because she had heard from her father and brother that a group of believers shall bury these bodies and a flag shall be installed for them, such that its effects shall never disappear; they would remain forever, till the time the Almighty Allah inherits the earth and whatever is upon it'Umayyad and Abbasid rulers tried eradicate its traces and went to great lengths in this but did not succeed even though they utilized all their capabilities. Thus the tomb of the Imam remains in its original glory and still fills the vastness of the earth with effulgence, pride and honor in the best way; such that humanity in all its periods has gained respect through it.

Burial of the Purified Corpses

The body of the respected Imam and the corpses of the honorable martyrs from his Ahlul Bayt and followers lay in the desert burning under the hot sun and in the path of the fast blowing winds. While a group of believers who hadn't been besmeared with fight-

ing against the beloved grandson of the Messenger of Allah (S) hastened to bury these dead ones. Historians are not unanimous about the day the burial took place. The following are the varying opinions:

1. 11th of Mohurrum[20]

2. 12th of Mohurrum[21]

3. 13th of Mohurrum[22]

But the people who succeeded in burying those dead bodies were the people of Bani Asad who resided near the battle site; and after the soldiers of Ibn Saad went away from there they hastened out and saw the pure bodies strewn in the desert. They knew that they were corpses of the Holy Ahlul Bayt and the bodies of the companions; they began to wail and lament and their women cried out aloud in grief, and in the silence of the night when they became safe from the fear of enemies they dug up a grave for the Chief of the martyrs and another for the rest of the martyrs and this was done in moonlight at the time of dawn such that a scene like this had never been seen by them in all their life.

Shaykh Mufeed says:

"When Ibn Saad departed, some of Banu Asad, who had been staying at al- Ghadiriyya went to al-Husayn, and his followers. They performed the funeral prayer over them. Then they buried al-Husayn at the place where his tomb still is, and they buried his son Ali bin al-Husayn al-Asghar (the younger) at the foot of the body. They dug around the area next to the feet of al-Husayn for the martyrs from his House and his followers. They gathered them together and buried them all together. However, they buried al-Abbas bin Ali, in the place where he was killed, on the road to al-Ghadiriyya, where his tomb still is."[23]

Some Shia sources have explained that the Bani Asad people were confused about those purified corpses and they could not find a

way to identify them because their heads were severed. While they were in that condition Imam Zainul Abideen (‘a) appeared all of a sudden and identified for them the martyrs of Ahlul Bayt and companions. He rushed to carry the body of his father and put him in his place of repose, while tears were flowing on his face. He said:

“Fortunate is the land that provided space for the burial of your purified body. The world is dark after you and the Hereafter is illuminated by your effulgence. We shall remain awake the whole night and always be aggrieved for you till the Almighty chooses your abode for your Ahlul Bayt. My salutations upon you and the mercy of Allah and His bounties, O son of Allah’s Messenger.”

At that time he inscribed the following on the grave of His Eminence: .This is the grave of Husayn bin Ali bin Abi Talib (.a) who was killed thirsty in a foreign land.. They buried at the foot of the Imam, his son, Ali Akbar and the other respected martyrs of the Bani Hashim family and their followers were interred in another mass grave. Then Imam Zainul Abideen (.a) accompanied the Bani Asad people to the Al-Qama river and buried the Moon of the Hashemites, Abbas bin Amirul Momineen (.a) The Imam wept intensely and said: .O Moon of the Hashemites! May the world be destroyed after you. My salutations upon you, O the martyr who had regard for the Almighty. May Allah.s mercy and bounties be upon you..24

Those two became the symbols of human perfection and sign of every just sacrifice.

Aqqad says: .They are one of the Ziarat places that Muslims, partisans as well as non-partisans, circle them and it is deserving that every man must circumambulate around it; because it is the sign of steadfastness for the most Holy thing that a living man gets honor by it among the other living things, the dome of sky had never shaded a tomb of a martyr except that the meaning of martyrdom and the events of the martyrdom connected to it are con-

tained in it, and it is more
honorable than it.25

Yusuf Rajeeb says: .No tomb from the tombs of the righteous saints of God, except the grave of His Eminence, Husayn (.a) is the focus of the world and the prayer direction of the people because the Almighty Allah bestowed them the honor of performing Jihad against their enemies, who had planned to destroy the pure religion, make the religious law defunct and considered caliphate as a thing found lying around, so that by it they may make every unlawful thing lawful and whatever the Almighty has prohibited and His Book considers unlawful, they get enjoyment by doing all these things..26

That blessed mausoleum is the symbol of magnanimity and it has honor and religion.

It became the most holy and prominent center of worship in Islam, because all the time Muslims are busy circumambulating it. They seek blessings from it and gain proximity to the Almighty. In the same way it became the place of circumambulation of the proximate angels of Allah; as Fazl bin Yasar has narrated from Imam Sadiq (.a) that he asked His Eminence regarding the most important of the grave of martyrs and the Imam replied, .Is Husayn bin Ali not the best of the martyrs? By the One in Whose hand is my life, around his grave are forty thousand angels, with disheveled hair and smeared in dust who shall continue to weep upon him till the Day of Resurrection..27

Imam Reza (‘a) says, “Around the tomb of Imam Husayn (‘a) are seventy thousand angels, with disheveled hair and smeared in dust who shall weep and lament for His Eminence till the Judgment Day.”28

The great tomb of His Eminence is bestowed the gift of fulfillment of prayers uttered in it; because for every grief-stricken and needy person who turns towards it Allah Almighty bestows relief from whatever is troubling him.

Jawahiri says:

"You have gained such a lofty status that what a refuge you became for the needful ones. And may your tomb be blessed, that what a refuge it is.

The period of time takes refuge in it and bows and prostrates to both its sides."29

Historians say: When Imam Hadi ('a) was ill, he ordered Abu Hashim Ja'fari to send a person to the Mausoleum of Husayn to pray for his cure. When His Eminence ('a) was asked about it he said, "The Almighty Allah likes that He be supplicated at this place."30

The leader of the martyrs obtained an exalted station with the Almighty Allah in the same way as he has attracted the hearts of the Muslims and obtained their sincere devotions. Because they travel to his tomb from far off places in the world so that his right is fulfilled and that they may confess to his merits and obtain great rewards that Almighty Allah has fixed for his visitors.

Nicholson says, "Within a period of few years after the martyrdom of Husayn, his place of repose became a site for pilgrimage towards which people travel."31

Excellence of the Ziarat of Imam Husayn ('a)

Widely narrated and excessive traditions are recorded from the Imams of Ahlul Bayt ('a) extolling the excellence of the Ziarat of the Chief of the martyrs ('a) and some religious jurisprudents consider it to be an obligatory duty. Muhammad bin Ali Alawi has written a two volume book titled: Excellence of Ziarat of al-Husayn ('a). We shall quote some of its narrators:

1. Abu Hamzah Thumali says: I asked Ali bin al-Husayn (‘a) regarding the Ziarat of Husayn (‘a). His Eminence said: “Perform his Ziarat everyday. If you cannot, do it every Friday and if you are unable to do this also, perform it once a month, as one who does not perform his Ziarat has considered unimportant the right of the Messenger of Allah (S).”32

2. Abul Jarud says: Imam Baqir (‘a) told me: How far is the tomb of Husayn (‘a) from the place of your residence? I said: For the mounted, one day’s journey and for the one on foot, twenty four hours.

He said: “If we had been located as you are, we would have migrated to it.”33

3. Muhammad bin Muslim has narrated from Imam Baqir (‘a) that he said, “Command our Shias to perform the Ziarat of the tomb of His Eminence, Husayn (‘a), as it increases livelihood and life-span and removes unpleasant things. It is obligatory for every believer to go there who believes him to be an Imam appointed by Allah.”34

There are numerous reports on this subject which are positively received from the Imams of Ahlul Bayt (‘a).

Supplication of Imam Sadiq for visitors of Imam Husayn (‘a)

By this blessed supplication, Imam Sadiq (‘a) has prayed for the visitors of the tomb of his grandfather, His Eminence, Husayn (‘a). It is narrated by Muawiyah bin Wahab and its text is as follows:

I asked permission to meet Imam Sadiq (‘a) and was permitted to enter. I entered to find His Eminence in his place of prayers. So I sat down to allow him to complete his devotions. I heard that he was invocating the Almighty in the following words:

"O One Who has chosen us for honor and nobility and by legateship bestowed an excellence for us and promised intercession for us. Gifted us the knowledge of the past and future and made the hearts of the people inclined towards us. Forgive me, my brothers and the visitors to the grave of my father, Husayn ('a). Who spend their money and toil with their bodies to reach to our good and well-being and with the hope in our mediation with You. And for pleasing Your Prophet and obeying our orders and for displeasing the enemies. And by this deed they desire to achieve Your pleasure. So, for our sake bestow them with happiness and protect them day and night and grant goodness and nobility to their women and children whom they have left behind. Make them reach goodness and righteousness and bestow them that lofty thing which they desire from their native place. And those who have preferred us over his children, relatives and family members.

O Allah! Our enemies persecuted them because they set out for Ziarat but this could not stop them from coming to us. And it is this opposition of those who have opposed us.

Thus have mercy on the faces that are affected by the heat of the sun. Be kind to the cheeks that are kept on the grave of Abi Abdullah ('a). Be nice to the eyes that shed tears for us. Be merciful to the hearts that are in anxiety and burning for us. And deal with kindness the petitioners who petition regarding us.

O Allah! I am entrusting those souls and bodies to You so that You may convey them to the Pool side on the day of the thirst."

His Eminence continued to supplicate thus while he was in prostration. When he concluded, I said, "May I be sacrificed on you, if what I have heard had been for one who is not cognizant of Allah, I think the fire of hell wouldn't have touched him at all. By Allah, I wish I had performed its Ziarat and not gone for Hajj."

"How near you are to that place!" said His Eminence, "Then what has stopped you from going for his Ziarat? Why did you omit this deed?"

“I didn’t know that it was such an important matter.”

“O Muawiyah! Those from the heavens who pray for the visitors are more than those who pray for them from the earth. O Muawiyah! Do not omit this deed as whosoever omits it, will see with such remorse that he would wish that his grave was near it (Karbala).”

Would you not like Allah to make you of those for whom the Messenger of Allah (S), Ali, Fatima and the Imams pray? Would you not like to be such that tomorrow angels shake hands with you? Would you not like to be one that shall come out without a single sin upon him that shall stop him? Would you not like to be of those who tomorrow shall shake hands with the Messenger of Allah (S)?35

Here comes to a close our discussion on the martyrdom of the Great Imam. Let us now move to Kufa to welcome the prisoners from Ahlul Bayt who are arriving from Karbala’

Prisoners from Ahlul Bayt (‘a) in Kufa

Kufa welcomed the prisoners from Ahlul Bayt (‘a) with anxiety and distress and humiliation and helplessness was covering them. Because the mouths were shut and the tongues had become dumb. No one was able to describe the severe grief that they harbored in their hearts due to the fear of the tyrannical regime that considered the life and honor of people worthless.

The bugles of the army began to blow and their flags began to wave while they were holding the severed heads of the Purified Progeny on their spear points and they had along with them prisoners, that is, the ladies of prophethood and noble sanctified women of revelation tied to their horses.

Muslim Jassas36 has described that heart rending scene when he says: Ibn Ziyad summoned me to Kufa to renovate the Governor’s

Palace. When I was working on the plaster of doorways, suddenly the lamentations of all the people of Kufa arose. I glanced at one of the laborers and asked, "Why is Kufa lamenting like women?"

"They have brought the heads of Khawarij who rebelled against Yazid!" "Who is that Khariji?"

"Husayn bin Ali!"

Muslim says: I permitted the laborer to leave. Then I began to strike at my face till I feared I would lose my eyesight. I washed the plaster off my hand and left the palace and walked till I reached the locality of Kanaas. I stood there and people were waiting for the arrival of the hostages and severed heads. Forty camels came forward carrying ladies and children. Suddenly I decried Ali bin al-Husayn ('a) on a saddle-less camel, his neck bleeding and he was wailing and reciting the following:

"O evil nation! Rain shall not fall on your land. O people who did not have regard for our grandfather with respect to us.

If the Messenger of Allah gathers us on the Day of Resurrection, what justification would you offer?

You carry us on saddle-less camels, as if we did not bring any religion among you."[37]

Jazlam bin Bashir says: I reached Kufa in 61 A.H. at the time of the arrival of Ali bin al-Husayn from Karbala accompanied with the ladies; and soldiers were surrounding them and people had come out to watch the spectacle. They were astride camels without seats. Women of Kufa were wailing and lamenting. I saw Ali bin al-Husayn ('a) that illness had made him emaciated. There was an iron collar and chain around his neck and his hands were tied to his neck. He was crying in a feeble voice: "They are wailing and lamenting for us, then who has killed us?"[38]

A Kufan lady stepped forward and asked the hostages: "What prisoners are you?" "We are prisoners from Ahlul Bayt ('a)."

When the lady heard this, she screamed and women also began to cry with her. Their wails echoed in Kufa. One of the women collected whatever head scarves and coverings that she could find in her house and presented them to the Alawite ladies that they may cover themselves in presence of males.39

Another lady brought food and date fruits and gave it all to the young children who were suffering from extreme hunger.

Her Eminence, Umme Kulthum called out from the rear of the caravan: "*Sadaqah* (alms) is not lawful for us, Ahlul Bayt."

When the children heard the call of that lady each of them threw away whatever he or she held in the hand or in the mouth and told their neighbor, "Our aunt says: *Sadaqah* is unlawful for us, Ahlul Bayt."

Sermon of Her Eminence, Zainab ('a)

When Her Eminence, Zainab ('a), granddaughter of His Eminence, the Holy Prophet (S) and sister of the Holy Imam saw the huge crowd that had filled up the roads and lanes of Kufa she began to address them in order to inform them about the reality behind their circumstances and tell them about the great tragedy that had befallen on Ahlul Bayt, and to put the responsibility of this evil deed on the Kufians who had broken the pledge, disregarded the covenant and killed the beloved grandson of the Messenger of Allah (S). Now that after the martyrdom of His Eminence they were lamenting and wailing as if they had not committed this heinous deed. The text of Her Eminence's sermon is as follows:

"Praise be to Allah and divine blessings be on my father Muhammad and his good and exemplary descendants. O people of Kufa,

O you who are deceitful and treacherous:40 Do you shed tears? May your tears never dry up and your loud lamentations never cease.41 You are like the woman that unravels to bits the thread which she has firmly spun. Your faith is nothing but deceit and betrayal. Are there any among you but the immodest, disgraced, proud, spiteful, adulator, enemy and reviler? There are among you those who are as guileful as a beautiful plant growing in filth, or the silver on a grave. Certainly evil is that which your souls have sent before for you. Allah is displeased with you and in punishment shall you abide.

Are you crying and wailing? Indeed, by Allah. Do cry endlessly and laugh but little, for your deed was so horrendously disgraceful that you will never be able to atone for it. How can you wash away the crime of murdering the scion of the Seal of the Prophets, the essence of the message, the lord of the youth of Paradise, the refuge of your nobles, the refuge for whom you resorted during affliction, the bright divine proof of yours, your master who defended the Prophet's tradition.

What an awful sin you did commit! Away with you, there will be no forgiveness for you. Certainly your efforts failed, your hands suffered loss and your bargain is brought to naught. You have made yourselves deserving of the wrath of Allah. Abasement and humiliation have been brought down upon you.

Woe to you! Do you know how you tore the liver of the Apostle of Allah? Whom of his womenfolk you exposed? What blood of his you shed? What honor of his you defamed?

Your deed is most certainly so dangerously ugly and foul, that it filled the earth and sky with its putridness. Are you surprised that it rained blood? Certainly the punishment of the Hereafter is infinitely more abasing, and you shall not be helped. Don't make light of the delay of punishment in that it is not hastened by the fear of missing the taking of revenge. Most surely Allah is watching."42

The brave lady of Karbala, by the logic of truth and the call of rightfulness thrashed them and guided the filthy souls. She was not deceived by their false tears and their frauds and lies were not concealed from her. She reminded them of their most terrible crime that it was the worst thing ever committed on the earth.

She described them to be having the worst qualities and compared them to the most degraded people; because she described their deception and breaking of pledge as these two things are the source of decadence and evil of man.

Her Eminence, Zainab (‘a) opined about their lamentations and said: They deserve to weep much and laugh less, due to the great sin that they have committed; because they killed the Chief of the youths of Paradise, son of the seal of prophethood and their savior and freedom fighter. They murdered the beloved one of the Messenger of Allah (S), destroyed his sanctity and took his women and children as hostages, thus which crime is worse and more tragic than this?

Reaction to the Sermon of Her Eminence, Zainab (‘a)

People were shocked by the sermon of the daughter of prophethood and they became certain that they have destroyed themselves. Kharima Asadi has described the level of effect created by the sermon of that lady and says: By Allah, I have not seen any lady more eloquent than her, she spoke like Imam Amirul Momineen (‘a). After her sermon people fell into bewilderment. They held their hands to their mouths. I saw an old man approach her, weeping so profusely that his beard was wet with his tears. He said: May my parents be sacrificed on you! Your elders are the best of elders and your youths are the best of youths and your progeny shall never be humiliated and degraded[43] But Imam Zainul Abideen (‘a) interrupted the discourse of his aunt saying:

"Aunt dear, please be silent. By the grace of Allah, you are a natural intellectual and untaught scholar'"[44]

So, the brave lady of Karbala stopped her speech leaving the gathering immersed in sorrow and grief.

Speech of Her Eminence, Fatima, daughter of Imam Husayn ('a)

Fatima, daughter of Imam Husayn ('a), who was yet a young girl, began to speak and deliver an outstanding and appealing speech. People were stunned by her eloquence and clarity. She astounded the minds and left the people perplexed and grief overtook them in a powerful way. She said:

"Praise for Allah as many times as there are grains of sand and as weighty as the weight of all that is from earth and sky. I praise Him and I believe in Him and I trust Him and I give witness that there is none worthy of worship except Him and that Muhammad is His Servant and Messenger and that his progeny was slaughtered by the bank of river Euphrates though they were neither vindictive nor did they claim or demand any land.

O Allah! I seek Your refuge from the sin of saying any untruth about You and anything other than what You have said regarding the last will (legation) of Ali bin Abi Talib; that they have snatched his right and have killed him without any fault in such a manner that his son was martyred yesterday and the martyrdom of Ali was enacted in one of the Houses (Mosques) of Allah in the presence of a number of Muslims (only in name). May their heads be destroyed, those who did not drive away oppression from him all through his life and death until You took him up to You. He who is the possessor of a praiseworthy character and whose talent is famous and whose guidance was well known. O Lord! No reproach of any taunter ever deterred him from his goal or the blame of any ridiculer. My Lord! You guided him in his childhood to Islam,

You praised his character when he grew up. He was a constant well-wisher and sympathizer of Your religion and of Your Messenger (S) until you took his soul, the soul of the one who was a devout abstinent in the world, who paid no heed to the world but was always inclined towards the Hereafter and was a struggler in Your path. He was Ali from whom You loved and selected and guided to the right path.

Now, O Kufians! O the deceivers and disloyal and proud folk! Indeed we are the members of Ahlul Bayt. God involved us in you and you in us and fixed our test well. He granted us His knowledge and wisdom. Hence we are the containers of His knowledge and wisdom and metaphysics and are His *Hujjat* (argument) on earth for His servants. He has honored us with His generosity and He has granted grace to His Messenger, Muhammad (S) over many of His slaves in a manifest manner.

Then you rose up to deny and refute us and considered it correct to fight us, thought it was all right to destroy our property as if we were children of Turks or Afghans. Yesterday you killed my grandfather. The blood of the youth of Ahlul Bayt is dripping from your daggers. All this is due to your age-old rancor, because, after committing all these felonious crimes your eyes have brightened and your hearts are overjoyed. Strange indeed is your slander against Allah and the conspired planning, which you planned, and Allah is the best of planners.

Lest you rejoice your deeds of shedding our blood and plundering our property because whatever calamities have fallen on us were in the Book (destiny) even before we confronted them. This is easy for Allah so that you may grieve over what you lost and become joyous on account of what you gained, and Allah does not like the proud and the boasters.

Be you destroyed. Await curse and chastisement, which is to visit you. Calamities will rain continuously from the sky and Allah's wrath will surround you. Some of you shall be treated harshly by some others and you will remain in a permanent chastisement as a

result of the atrocities inflicted on us by you. Beware that the curse of Allah is on the oppressors.

Woe unto you: Do you know how your hands pierced spears into our bodies or how your hearts inclined to fight against us or with which legs you rushed on us seeking war with us? By Allah, your hearts had become stony and your livers hard and your soul, ears and eyes were sealed. Satan made these crimes beautiful for you and threw dark curtain on your eyes. So you will never be guarded rightly.

Be destroyed O Kufians! Which inheritance of the Holy Prophet (S) was before you or on the basis of which vengeance did you exhibit so much enmity towards his brother Ali bin Abi Talib (‘a), my grandfather and his two sons (Hasan and Husayn) the noble progeny of the Prophet (‘a) that the boaster from you said so proudly:

‘We killed Ali and his sons with Indian swords and with spear and we imprisoned their women like the Turkish prisoners. What a war we fought with them!’

O speaker! Dust in your mouth. By killing the group which has been purified by Allah and from whom impurity has been removed. How do you take pride in this? Take care of yourself and sit on your droppings like a dog, as was your father. Verily for everyone is whatever he has earned and sent ahead.

Woe unto you! Do you envy what Allah has granted us?

What is our fault if the ocean of our grace is roaring while your rivulet has no waves!

This is the excellence, which is granted to whomsoever He wishes, and Allah is the

Lord of the greatest grace. The one whom Allah does not grant light, for him there will be no light.”[45]

The offspring of prophethood and Imamate spoke about numerous important matters in her great sermon which were as follows:

1. She mentioned the suffering of her grandfather, Imam Amirul Momineen (‘a), the leader of truth and justice on the earth; sufferings and hardships that he bore till he was martyred in one of the houses of God, while the society of Kufa did not defend him and did not stand up in his support. Rather they left him isolated to confront hardships till the Almighty Allah called him towards Himself. He possessed such uncountable merits, good qualities and a righteous nature that the Almighty chose him and bestowed him with exclusive virtues and gifts.

2. Similarly she spoke of the hardships of Ahlul Bayt in that society. Because being the spiritual leaders of community they (peace be on them) were responsible for its defense but the community opposed the truth, shed their blood and defiled their sanctities and how great is their difficulty and how severe their tribulations.

3. She condemned the open persecutions upon Ahlul Bayt and she described the persecutors to be having the most evil qualities and pleaded to the Almighty to take revenge from them and punish them in the most painful way.

Reaction to the speech of Her Eminence, Fatima (‘a)

This sermon had a deep effect on the hearts of the people present in the gathering, because they became very much distressed by it and they began to weep and say: “O daughter of the pure ones, enough! Because you have scorched our hearts, burnt our necks and scalded our consciences.[46]

She discontinued her discourse leaving that huge gathering suffering and remorseful. They began to sigh and regret and lamented

for their worthless destiny that what a great sin they had committed.

Sermon of Her Eminence, Umme Kulthum

Another daughter of the Prophet (S) Her Eminence, Umme Kulthum began to speak and firstly motioned the people to keep quiet. When silence fell, she began with praise and glorification of the Almighty and continued as follows:

“O Kufians! Woe unto your condition. What happened to you due to which you washed your hands off helping Husayn (‘a) and killed him and destroyed and snatched his properties and imprisoned his women and heaped calamities on them? Be you destroyed.

Woe unto you. How many atrocities you carried out, how much sin you took on your shoulders, how much blood you shed, how many respected women you insulted (arrested), how many apparels did you plunder and how much property did you destroy? You killed the best of people after the Holy Prophet (S). Kindness has left your hearts. Yet, the party of Allah is victorious and the party of Satan is in loss.”

The whole conglomeration was astounded by her speech. Women with hair askew striked their faces and such lamentation ensued as never had been witnessed before.47

Sermon of Imam Zainul Abideen (‘a)

Imam Zainul Abideen (‘a) initiated his speech and after due praise and glorification of the Almighty said: “O people! The one who knew me has known. As for the one who did not recognize me I am introducing myself to them. I am Ali, son of Husayn, son of

Ali, son of Abi Talib (‘a). I am the son of the one who has been slaughtered by river Euphrates though he never asked for blood or inheritance from the killers. I am the son of those honorable ladies of the harem who have been disrespected, whose wealth and bounty has been plundered, and whose children have been arrested. I am the son of the one who was caught and killed and this is enough for me to be proud of.

O people! I administer you oath of Allah. Do you know that you wrote a letter to my father and then tricked him? You gave your word to him and extended allegiance to him. Then you left him and prepared yourselves to kill him! Be you destroyed because of what you sent forth. Woe unto your mentality. With which eyes will you look at the Messenger of Allah when he says: You killed my household and you insulted my harem? You are not in my community.”

The narrator says: Voices rose from all sides while they were telling one another: You got destroyed yet did not know?

The Imam said: May Allah have mercy on him who accepts my admonitions and remembers my advice regarding the command of Allah and His Prophet and his household as he is the good pattern for us.

All responded: O son of the Holy Prophet! All of us have listened to you and obeyed you and we are guardians of your responsibility (we are prepared to carry out your commands). We will not turn our face from you. Please order us. May Allah’s mercy be on you. We are at war with your enemy and we are with you in whatever you plan. We will arrest Yazid and we declare our disconnection from your enemy and our enemy.

The Imam said: Alas, alas. O disloyal conspirers! Is there any excuse, which is not between you and your passions? Do you want to do to me what you did to my father earlier? No, by Allah, no, because these wounds have not yet healed. It was only yesterday when my father, along with his household (‘a), was martyred. I

am unable to forget the calamity of missing the Holy Prophet (S) and the calamity of losing my father and his children. His pain is in my mouth and its bitterness is choking me. His wrath is tightening my chest.48

At that moment, the Imam halted in his discourse and turned away from those pledge breaking transgressors who had blackened the face of history by their hypocritical actions, because they killed the Imam and now they were weeping upon him.

In the Assembly of Ibn Ziyad

They brought the daughters of the Messenger of Allah (S) as hostages in a humiliating manner to Ibn Marjana, that son of decadence and betrayal in the governor's palace, while that palace was full of sinful blood-sucking mercenaries so that they may report to Ibn Ziyad their victory and tell him about their supposed bravery on the day of Ashura. He (Ibn Ziyad) was shaking his legs in joyful mood while the decapitated head of the beloved grandson of the Messenger of Allah (S) was placed in front of him. That tyrant considered it a plaything and tapped it with a small cane in his hand, shamelessly remarking, "I have never seen such a face!"

He had yet not completed his sentence when Anas bin Malik, companion of the Prophet (S) shot back in a very logical way saying: "He was a look-alike of the Prophet."49

That tyrant became speechless.

In that assembly was present a man from Bakr bin Wail, named Jabir. He stood up saying, "By Allah, if I could find ten Muslim men, I would revolt against you and along with them rebel against you."50

The Tyrant Ibn Ziyad with the Respected Lady of revelation

When Ibn Ziyad was satiated by taking out spite with the severed head of Imam, he glanced towards the ladies and children of His Eminence, Husayn (‘a). He noticed a lady standing in a corner wearing an extremely worn-out dress, while she seemed to be commanding an awe and respected position. Ibn Ziyad wanted to know who she was, so he asked, “Who is that woman who has gone to the side and has sat in a corner with her women?”

Zainab did not answer. Ibn Ziyad repeated the question about her a second time but she considered him worthless and lowly and accorded him no reply. “This is Zainab, daughter of Fatima, the daughter of the Apostle of God, may God bless him and grant him peace,” one of her women told him.

That tyrant and decadent man irked by her insult expressed his malice and said: “Praise be to God, Who has disgraced you, killed you and revealed the false nature of your claims,” as he came towards her.

“Praise be to God Who has favored us with His Prophet, Muhammad, may God bless him and his family,” answered Zainab, “And He has purified us completely from sin. He only disgraces the great sinners and reveals the false nature of the profligate. Such men are not among us, O Ibn Marjana!”[51]

She spoke such severe words though she was among the ladies held as hostages and the powers of victors was threatening them and their swords were wielded over them’She brought down the tyrant from his throne and tossed him into the grave and destroyed his vanity. She exposed and insulted him in the presence of his employees. Ibn Marjana vented his ire saying, “How do you consider God has treated your House?”

The honorable lady of Bani Hashim replied to him with courage and steadfast with words of victory and success for herself and her family, “I have not seen but good, God decreed death for them and they went forward (bravely) to their resting- places. God will gather you and us together. You will plead your excuses to Him and we will be your adversaries before Him. May your mother mourn for you O Ibn Marjana!”

Ibn Ziyad became enraged and burnt with anger. He could not control himself and decided to punish Zainab.

“Governor”, intervened Amr bin Hareeth, “She is only a woman and women are not responsible for anything they say. Do not blame her mistakes.”

“God has healed my soul from your tyranny and the rebellion of your House,” Ibn Ziyad said to her.

Zainab, peace be on her, became weak and wept.

“By my life, she cried out to him, “you have killed the mature ones (of my family); you have pierced my family; you have cut down my young branches; and you have pulled out my root. If this heals you, then you have been healed.”

“By my life,” declared Ibn Ziyad, “this is a woman who makes poetry. Your father was a poet.”

“What has a woman to do with poetry?” she answered. “Indeed I have (things) to distract me from poetry but my heart causes me say what I am saying.”52

How painful and worthless this life is that the daughter of revelation is brought as a hostage to Ibn Marjana, who is trying to insult and ridicule her. O time! If you have more hardships for these great people you bring that also, but you don’t have anything more with which they can be troubled.

The Tyrant's Encounter with Zainul Abideen ('a)

The tyrant, Ibn Ziyad looked over other members of Ahlul Bayt ('a) and saw Imam Zainul Abideen ('a) emaciated and weakened by his illness.

"Who are you?" he asked.

"I am Ali bin al-Husayn" he answered.

"Didn't God kill Ali bin al-Husayn?"

"I have a brother who is also called Ali," answered Ali, peace be on him, "the people killed him."[53]

"Rather God killed him," affirmed Ibn Ziyad.

"God receives the souls at the time of their death." [54]

"How dare you answer me like that!" shouted Ibn Ziyad angrily, "and that will be the last of you because of (your) answer to me. Take him away and cut his head off!"

Zainab, his aunt, clung on to him, pleading: "O Ibn Ziyad, haven't you had enough of our blood?"

Then she clung on to him and said: "By God, I will not leave him. If you kill him, kill me with him."

Ibn Ziyad looked at her and at him, and said, "How wonderful is family relationship! I think she wants me to kill her with him. Leave him, for I see him (now) for what he is."[55]

If Her Eminence, Zainab ('a) had not taken that step, the only surviving son of His Eminence, Husayn ('a) and the source of goodness and excellence on the earth would have perished.

Jahiz has narrated that Ibn Marjana had said to his followers regarding Ali bin al- Husayn (‘a): “Leave him to me, I shall kill him, because he is the only surviving male of this progeny so that I may uproot that family, destroy this disease and cut off that source.”56

However they did not share his view as they were sure that the serious illness he was involved in would definitely end his life soon. But the Almighty Allah saved him from their clutches in an amazing manner!

Ibn Afif Revolts

The majority of the people of Kufa were living under terrible pressure and awe of the tyrannical regime. So much so, that the general conditions were absolutely turned upside down. In the same way, Kufa was not like before a field of political happenings and centre of opposition group; because they had chosen for themselves the robe of humiliation and epidemic of fear was having them in its clutches.

Who could dare to say anything in such an atmosphere of trepidation? While the leader of the community’s severed head was hoisted on points of spears and the noble ladies of the family of Prophet were held as prisoners in this land. No one else had the daring to utter a single word because their mouths had been sealed, their tongues had become dumb. The prisons were full of great and famous personalities and all had submitted to the rule of Ibn Marjana. When that arrogant tyrant came into the public gathering, attended by, in addition to the general public, by the armed forces and men of any importance he went up to the pulpit and expressed his extreme joy at his false victory and how terrible was his statement when he said:

“Praise be to God Who has revealed the truth and the followers of the truth, and has given victory to the Commander of the faithful,

Yazid, and his party, and has killed the liar who is the son of a liar and his Shia."

He uttered such a statement in a society that knew about the justice and truthfulness of Ali and was aware of the manners and morals of his son, Imam Hasan and had found him to be having regard for truth and rightfulness. If he had said such a thing in Syria or some other country he might have received an audience but they were spoken in Kufa, the seat of the government of Ahlul Bayt. That tyrant had yet not completed his sentence that the revolutionary stalwart, Abdullah bin Afif Azadi Ghamidi stood up. He had become visually handicapped as one of his eyes was lost in the battle of Jamal and another in the battle of Siffeen fighting on the side of Amirul Momineen ('a) and he was always busy in worship in the mosque. He shouted at Ibn Ziyad,

"O son of Marjana! You are the liar and your father too. O Ibn Marjana, you kill the sons of Prophets and take the place of men of truth on the pulpit?"57

The tyrant was absolutely shocked and infuriated because these words fell upon him like a thunderbolt. So he called out like a wounded dog, "Who is speaking like this?"

"O enemy of Allah! I am addressing you. Are you killing the Purified Progeny of the Holy Prophet and thinking that you are following the religion of Islam? Where are the helpers? Where are the sons of Emigrants and Helpers?58 Come up and take revenge from this cursed son of the cursed father who have been described like this by the Prophet." The pride of that oppressor was shattered. Shouts arose from all sides and people came forward from all the sides of the Mosque to look at the one who had spoken in such a daring way expressing the true feelings of all of them; because it was the first publicly announced opposition to the killers of the beloved grandson of the Messenger of Allah (S).

Ibn Ziyad was extremely enraged and he screamed, "Bring him to me."

The executioners and guards rushed from all sides to capture him, but Ibn Afif gave the battle cry of Azadi tribe, "*Ya Mabroor*!"

Seven hundred men from his clan were present in their gathering. They came forward and took him away from the soldiers and escorted him to his house.59

Abdur Rahman bin Mikhnaf Azadi chastised him saying, "Woe be on others than you. You have destroyed yourself and your clan!"60

Ibn Ziyad was extremely angry and full of anxiety because Abdullah had opened the door of opposition against his regime and destroyed his glory. In a state of fury he came down from the pulpit and entered the palace. His officers and retainers competed with each other to be present in his service. He said, "Did you see what he has done?"

"Yes."

At that time he ordered the people of Yemen and their confederates to apprehend Ibn Afif. Amr bin Hajjaj suggested to him that every Azadi in the mosque be put into prison as they have all cooperated in the escape of Ibn Afif. As a result of this a severe fight broke out between the Yemenis and Azd tribe. Ibn Ziyad told one of his officers, "Go and see what passes between them." He hastened to do as directed and saw that fighting was going on among them; told him, "Tell the governor that he has not sent us to people of unremarkable linage like the Algerians or the shoemakers of Mosul. He rather sent us to the Azadis; that is he sent us to the den of the lions. They are not eggs that can be broken or little rue seeds that can be trampled upon..."

Among the Azadis were killed Abdullah bin Hawzah Walbi and Muhammad bin Habib and in addition to this there were numerous casualties on both the sides. However the Yemenis got the upper hand and after defeating their adversaries went to a fort behind the house of Ibn Afif. They broke upon the door and attacked

him when he was alone except for his daughter. She handed his sword to him (because he was blind) and he began to defend himself[61] reciting the following Rajaz couplets:

"I am the son of the one having the purified virtuous excellence, the great Afif and my mother is Umme Aamir.

How many of the armored and non-armored fighters have I defeated!"[62]

His daughter too said continuously: Alas, had I been a man to fight with you against this destructive community who killed the honorable members of the Holy family!

The enemy surrounded Abdullah from every side and he continued to defend himself single-handed. Nobody was able to dominate him. The daughter was telling her blind father from which side he was being attacked, until finally he was encircled closely.

His daughter said: May Allah avoid disgrace. My father has been surrounded and there is none to help him.

Wielding his sword Abdullah said: By Allah, had I been able to see, even my arrival and departure would have exhausted you.

The narrator says: The surrounded Abdullah was, at last, arrested and taken to Ibn Ziyad.

Seeing him Ibn Ziyad said: Praise be to Allah Who disgraced you.

Abdullah bin Afif: O enemy of Allah! How did He disgrace me? Had I been able to see with my eyes, I would have undoubtedly put you to trouble.

Ibn Ziyad: What is your opinion about Uthman bin Affan?

Abdullah: O slave of Bani Allaj! O son of Marjana! You uttered an improper thing. What have you to do with Uthman? He did either good or bad, did improvement or spread corruption. Allah is the

guard over His servants. He will decide justly between people and Uthman. But He will question you and your father and Yazid and his father.

Ibn Ziyad: No, by Allah. I will not ask you anything till you taste death little by little.

Abdullah bin Afif: All praise to Allah, the Lord of the worlds. Even before your mother delivered you I had asked for martyrdom from Allah and requested Him that my martyrdom be carried out by the hand of the worst and the most evil fellow among His creation. After becoming blind, I had lost my hope for martyrdom. But now, praise be to Allah, after disappointment I have achieved this good luck and my prayer has been answered.63

Ibn Ziyad, the dirty fellow said: Decapitate him and hang him publicly in Kufa.64

He was hanged at Sabakha.

In this manner came to an end the life of that great warrior who devoted his life to the Almighty, confronted falsehood, fought injustice and spoke truth in the darkest and hardest circumstances.

Amnesty for Ibn Mauqal

Ibn Mauqal was one of those who had participated in the uprising of Ibn Afif. He was apprehended and brought in the custody of Ibn Ziyad. Ibn Ziyad gave him amnesty saying: "I am condoning you for the sake of your cousin, Sufyan bin Auf, who is better than you."65

Arrest of Jundab

Ibn Ziyad issued orders for the arrest of Jundab bin Abdullah Azadi. He was from the clan of Abdullah bin Afif, a righteous

Shia man and a companion of Imam Amirul Momineen (‘a). Police officers arrested him and brought him in custody to the governor. When he arrived Ibn Ziyad screamed at him, “Did you not accompany Abu Turab in the battle of Siffeen?”

The brave warrior did not flinch at his awe and retorted at once, “Yes, I love him and I pride upon him and I hate you and your father. Especially when you have killed the beloved grandson of the Messenger of Allah (S), his companions and his family members and you do not have fear of the revenge and power of Allah, the Mighty and the Sublime...”

Ibn Marjana was infuriated and he said, “You are more shameless than that blind one (Ibn Afif) and I can’t think of anything except to gain divine proximity by having you executed.”

“In that case the Almighty shall not grant you proximity.”

The tyrant was afraid of his clan, so he released him saying, “He is an old man who has lost his wits.”66

Ibn Ziyad with Qais

Qais bin Ibad was present in the assembly of the tyrant Ibn Ziyad when he asked him in front of his employees, “What is your opinion about Husayn and me?”

“Please excuse me from this’” “You have to reply.”

“On the Day of Resurrection his father shall come and intercede for him and your father will come and intercede for you.”

Ibn Ziyad became angry at this and screamed, “I know your fraud and infamy! If you go away from me for a day, I shall bury your head in the ground.”67

Then he put him under surveillance and banned him from leaving Kufa.

Hacking up the Blessed head of Imam Husayn (‘a)

That offspring of betrayal and pledge-breaking, Ibn Marjana ordered that the head of Imam (‘a) be cut up from all sides but no one volunteered to commit such an atrocity except Tariq bin Malik[68] who took the blessed head and hacked it causing some portions to become detached. Amr bin Hareeth arose and said to Ibn Ziyad, “You got what you wanted from this head, so give me what has detached from it.”

“What will you do with it?” “I shall bury it.”

Ibn Ziyad allowed him to do that. He gathered up the detached portions and wrapped them in a cloth, brought it to his house, known as the house of Amr bin Hareeth and buried them there.[69]

Imam Husayn’s Head taken around the Town

Ibn Marjana ordered that the Imam’s head be taken through all the main roads and lanes of Kufa[70] while an announcer shouted, “The liar, son of liar is killed!”[71]

By this procedure he intended to announce his victory and humiliate the Shias but he could not achieve his aim; it paved the way for spreading the call of the Imam and the completion of his message, because the Imam’s head inspired the people that the word of truth must be exalted no matter what and the message of Islam must be defended no matter what it requires or entails.

Anyway, the head of the beloved grandson of the Messenger of Allah (S) was taken around under the view of those who claimed to profess Islam but they did not rise up to take revenge for his martyrdom.

Dibil Khuzai, the famous poet versifies this as follows:

"They hold aloft the spear points the head of the son of the daughter of the Prophet and his legatee.

While Muslims see and hear. Neither anyone is infuriated by it nor aggrieved."72

The Muslims were stupefied in a frightening way; because they had been deprived of their human nature and become devoid of all awareness and feelings.

Imprisonment of the Ladies of Revelation

The tyrant Ibn Marjana ordered that the great ladies of the Prophet's family be lodged in the jail. When they were being taken to the prison, the main roads were crowded with men and women in a way described by Imam Zainul Abideen ('a) that: Women thrashed their own faces and wept in frenzy.

Daughters of the Messenger of Allah (S) were taken to the prison and dealt with untold cruelty. The granddaughter of the Prophet (S) was not permitted to be visited by any free woman and she says: "Except for slave maids or slave girls none was allowed to meet us; because they were also prisoners like us. A stone was hurled at the daughters of the Messenger of Allah (S) with a letter attached to it. It said: "Regarding you a messenger has departed for Yazid. So whenever you hear the call of 'God is Great' you must become certain that you'd be killed. And if you do not hear that call it shall denote your safety." They fixed a time for receiv-

ing the reply. The ladies were extremely anxious and worried. Two days before the arrival of the courier another stone was thrown to them with a letter that said: "Compose your wills and make your last wishes as the time of the courier's arrival is near."

Thus after a time, Yazid's orders came for transfer of the prisoners to Damascus.[73]

Some sources have mentioned that Yazid intended to fully eradicate all the descendants of Amirul Momineen ('a) but afterwards changed his mind and gave them amnesty.[74]

Abduction of His Eminence, Ali bin al-Husayn ('a)

A Kufian abducted Imam Zainul Abideen ('a) and concealed him in his house. Then he busied in serving him and granting him much respect and reverence. Whenever he came to the Holy Imam he wept excessively and Imam began to have a good opinion about him. But not much time passed that a proclaimer of Ibn Ziyad announced that whosoever finds and brings Ali bin al-Husayn will be rewarded 300 Dirhams. When the Kufian heard this announcement he hastened towards the Holy Imam and threw a rope around the neck of His Eminence and tied up his hands and feet. He carried the Imam to rulers and collected the prize money.[75] This shocking behavior is a picture of the self-forgetfulness of that society in the way of materialism and sacrificing themselves for obtaining material wealth in every possible way.

Ibn Saad's Regret

The filthy wicked man, Umar bin Saad became extremely regretful of his role in that terrible iniquity, because one of his close associates inquired about his condition upon his return from Karbala and he replied: "No man has returned home with a thing

worse than what I have returned with. I accepted the order of the transgressor and oppressor, Ibn Ziyad and disobeyed Allah, the Just Ruler; then cut off the noble relationship and committed a heinous deed."[76]

But what use was that regret after he had shed the blood of the Purified Progeny and cut off the ties of relationship with the one whose love Allah has made incumbent.

Ibn Ziyad asks Ibn Saad for the Letter

Ibn Ziyad faced waves of condemnation in all the gatherings hence he decided to throw the blame of that deed on Ibn Saad so that he may be held responsible for this crime. So he summoned him and said: "Give me the letter."

"I had gone to carry out your orders and the letter is lost." "You must get it for me."

"I have sent it to be read out to the old woman of Quraish so that I may apologize to her. By Allah! Regarding Husayn, I have acted with you in such a sincere manner that if I had done thus with my father I would have fulfilled his rights."

Uthman bin Ziyad was present in that meeting and he said to his brother, Ibn Ziyad: "He is right. By Allah! I would have liked that no son of Ibn Ziyad had been except that in his nose was a rein till the Day of Resurrection but Husayn shouldn't have been killed."

The tyrant fell silent and did not say anything in reply.[77]

A letter that Ibn Saad had sent to Medina was to prevent from himself the shower of curses and that the blame may be laid against his governor, Ibn Marjana. The letter was as follows:

"From Ubaidullah bin Ziyad to Umar bin Saad. So to say:

I did not send you to al-Husayn for you to restrain yourself from fighting him, nor to idle the time away with him, nor to promise him peace and preservation of his life, nor to make excuses for him, nor to be an intercessor on his behalf with me. Therefore see that if al-Husayn and his followers submit to my authority and surrender, you send them to me in peace. If they refuse, then march against them to fight them and to punish them; for they deserve that. If al-Husayn is killed, make the horses trample on his body, both front and back; for he is a disobedient rebel, and I do not consider that this will be in any way wrong after death. But it is my view that you should do this to him if you kill him. If you carry out your command concerning him, we will give you the reward due to one who is attentive and obedient. If you refuse, then we withdraw the command of our province and army from you and leave the army to Shimr bin Zil Jaushan. We have given him our authority. Greetings."78

Ibn Ziyad condemned

Near and distant relatives and friends condemned Ibn Ziyad for the killing of the beloved son of the Messenger of Allah (S). Some of them were as follows:

1. Marjana

Marjana was very much angry at his sinful oppressive son, for having committed such a sin and she told him: "O degraded one! You killed the son of the Messenger of Allah! By Allah you shall never see Paradise."79

2. Uthman bin Ziyad

Uthman bin Ziyad, the brother of that wicked man, denounced him and said, "By Allah! I would have liked that no son of Ibn

Ziyad had been except that in his nose was a rein till the Day of Resurrection; but Husayn shouldn't have been killed."[80]

3. Mauqil bin Yasar

Of those who had condemned Ibn Marjana, was Mauqil bin Yasar. He criticized him sharply, denounced him and dissociated himself from him.

The Imam's martyrdom was such a gigantic crime that the world of Islam was trembling due to its horror. They considered this tragedy great because the sanctity of the Messenger of Allah (S) ñ which is more than anything else deserving of regard ñ was defiled in this incident.

Objection on Ibn Saad

People objected to Ibn Saad due to this evil misdeed and considered him an enemy. He was isolated in such a way that people cursed him near whichever group he passed and whenever he entered the Masjid, he was evicted from there.[81]

Widespread Discontent

Imam's martyrdom created widespread discontent in all the congregations. Haseen bin Abdur Rahman Salmi says: "When the news of the killing of Husayn ('a) reached us, for three days we remained as if our faces were smeared with dust."[82]

Hubaira bin Khuzaima says: "I informed Rabi bin Khatheem about the killing of Husayn. He became bewildered and recited the words of Almighty Allah,

"Originator of the heavens and the earth, Knower of the unseen and the seen'"[83]

After that he said: “They killed a brave young man from whom whenever the Messenger of Allah (S) saw them he used to display his love for them, and feed them with his own hands seating them on his knees.”84

Hasan Basri was conveyed the news of Imam Husayn’s killing. He began to weep till both his sides shook. “What an insult it is for the Ummah that the son of its wicked one (that is Ibn Marjana) has killed the son of its Prophet. 85By Allah, his grandfather and father will take his revenge from Ibn Marjana.”

Amr bin Ba’ja has also said, “The first degradation that befell the Arabs was the killing of Husayn and the laying of claim by Ziyad.”86

Muslims fell into a terrible grief and pain due to the martyrdom of the beloved grandson of the Messenger of Allah (S) and wept excessively.

Imam Shafei is said to have wept intensely and recited the following couplets:

“My grief has returned and heart is sorrowful. The eyes are sleepless and sleep became odd for me.

From that, which has snatched away my sleep and greyed my hair, are the accidents of time having hardships.

The world is trembling for the Progeny of Muhammad; it was almost as if the solid mountains would turn to water.

Who will convey my message to Husayn, even though the soul and the heart may not like it.

That sinless martyr! As if they have dyed his dress in purple dye. You invoke blessings on the chosen Prophet from the family of Bani Hashim but you have distanced his son, it is a strange matter!

If my sin is loving the Progeny of Muhammad, it is a sin that I shall never repent for.

They shall be my intercessors on the Day of Resurrection and my helpers; and the crime of Shafei would be that he loved them."87

The poet, Ibn Habaria passed through Karbala and began to weep for Husayn and his family members. He also composed the following couplets regarding them:

"O Husayn, by you grandfather who was sent for guidance, the Almighty Allah shall interrogate me regarding this covenant.

If I had been present on the day of Karbala I would have tried much to reduce your sorrow.

I would have quenched the lips of the sword with the blood of your enemies and also the points of the spears.

Except for my misfortune of delay in reaching you. But my griefs shall be between Lovi and Babel.

I take that I have been deprived of fighting with your enemies but is my grief a lesser grief while my tears are flowing?"

Historians say: He went to sleep where he was and saw the Messenger of Allah (S) in the dream telling him: "May Allah give you a good reward on my behalf. Good news to you that the Almighty Allah has included you among those who performed Jihad in the service of Husayn."88

Regret of People of Kufa

The people of Kufa were deeply regretful for the terrible crime they had committed; because they had been such that by sending delegations and letters to the Holy Imam they urged him to join them and when he did arrive to join them they abandoned him

and then later killed him. Some of those who expressed their deep remorse were as follows:

1. Baraa bin Azib

Baraa bin Azib regretted that he had retracted his support from the Imam because Imam Amirul Momineen (‘a) had told him: “Would Husayn be killed while you are alive and you wouldn’t help him?”

“O Amiral Momineen, it shall never be so.”

When Imam was martyred Baraa recalled the words of the Imam while he was extremely remorseful and he said: “What a great regret that I was not present with him and did not die in his defense.”89

2. Musayyab bin Najba

Musayyab bin Najba was the most remorseful person for not having achieved martyrdom in the service of the beloved grandson of the Messenger of Allah (S). He announced his regret in his sermons that he delivered among the penitents; as he used to say in those speeches:

“We had been deceived by our purity, Almighty Allah found us false in all our promises to the son of His Prophet (S). Previously he sent letters and messengers to us and offered excuses to us and sought our help in the beginning and in the end and clearly, but we were miserly to our selves regarding him till he was killed in front of us. Neither we helped him with our hands, nor defended him by our tongues, or strengthened him with our wealth or called our confederates’ help for him. Thus what is our excuse before our Lord and at the time we meet our Prophet? Except that we put to death those who killed him and those who acted against him or that we may be killed in this endeavor. Perhaps in that case

our Lord will be pleased with us. After meeting him I shall not be secure from His reprisal."[90]

These words show the level of his internal remorse for having lost the opportunity of sacrificing his life in the company of the Holy Imam.

3. Sulaiman bin Surd

One of those who were left in deep sorrow for not having helped the Imam was Sulaiman bin Surd. He spoke in the company of his penitent companions about the pain that haunted his soul and inter alia said, "We stretched our neck for the arrival of the Ahlul Bayt of our Prophet, Muhammad (S), promised them our support and urged them to join us. But when they arrived we fell weak, became feeble, flattering and continued to wait till the son of our Prophet, his offspring and descendant and a part of his flesh and blood was killed right before us. At that time he called for help and wanted justice but he did not get it, the transgressors made him a target for their arrows and a victim of their spears till they killed him, rushed upon him and plundered his belongings."[91]

4. Ubaidullah bin Hurr

One of the most regretful persons and the most grief-stricken and sorrow ones was Ubaidullah bin Hurr Jofi whom the Imam had approached and asked for help but he was not generous with his self and he declined the request. His conscience was badly shaken due to his rejection of the Imam's plea for support and he fell into a deep gloom, composing the following lines of poetry:

"O remorse till the time I live! As long as I am breathing.

The day he said to me in the palace: Will you abandon me and intend to go away?

Husayn asked me for help against the enemies and creators of dissension.

If the grief of the heart could get a free hand, today my heart will decide to burst. And if one day I had sacrificed my life for him I would have achieved the honor of the day of meeting God.

He said farewell to the son of Muhammad - may my life be sacrificed for him - and moved out fast.

Those who helped Husayn were successful and others who were hypocrites, failed."92

In his couplets the son of Hurr has sketched the picture of the intense pain that had afflicted his soul; because as long as he lived he shall regret having lost the honor of martyrdom in the service of the son of the Prophet of Allah (S) and he was extremely sad at this, for if he had rendered his help he would have obtained Paradise.

He envies the companions of Husayn who sacrificed their lives on the Holy Imam ('a); because they had earned excessive reward and a respectable position near the Almighty Allah.

These were some of those who regretted not providing assistance to Imam ('a) and lost the chance of achieving salvation through martyrdom in the service of His Eminence who when they got an opportunity they joined the penitents in Kufa and rose up in revolt.

- 1. Ibne Asakir, Tarikh 14/237. Miraatul Jinaan 1/134. Dhahabi, Tarikh Islam 5/17. Tarikh Baghdad 1/142. Maqrizi, Khatat 2/285-286. Muntazim, 5/346
- 2. Tibrani, Al-Mojam al-Kabir 3/114 &122. Dhahabi, Tarikh Islam 5/17. Muzaffari, Tarikh Pg. 210. And it is mentioned therein that the first person to mourn Imam Husayn (a.s.) in Medina was Umme Salma.
- 3. Tibrani, Al-Mojam al-Kabir 3/114

- 4. Ibne Asakir, Tarikh 14/238
- 5. Shaykh Tusi, Amali 314 H. 639
- 6. Yaqubi, Tarikh 2/246
- 7. Ibne Asakir, Tarikh 14/141
- 8. Tibrani, Al-Mojam al-Kabir 3/114-115
- 9. Seer A'laamun Nubla 3/383
- 10. Ansaab al-Ashraaf 3/411. And it is mentioned in Jawahirul Matalib 2/290 that he told him: By Allah, my bed shall never get you. And in Al Bidayah wan Nihayah 8/190 it is mentioned: She got up from her bed and looked at the pail and saw a light that arose from the pail to the sky and she witnessed the widespread brilliance that rose from around it.
- 11. Tarikh al-Khamis 2/300
- 12. Shaykh Tusi, Amali Pg. 252 H. 449
- 13. Miraat az-Zamaan fee Tawarikhul Ayaan, Pg. 97. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 87. Ansaab al-Ashraaf 3/412-413. Al Manaqib wal Mathalib
- 14. Miraat az-Zamaan fee Tawarikhul Ayaan, Pg. 97
- 15. Ansaab al-Ashraaf 3/411
- 16. Muqarram, Maqtal, Pg. 305
- 17. Maqrizi, Khatat 2/289. Al Bidayah wan Nihayah 8/193
- 18. Jawahirul Matalib fee Manaqib Imam Ali Ibne Abi Talib (a.s.), 2/291
- 19. Kamil az-Ziarat, Pg. 261, Chap. 88, H. 1
- 20. Miraat az-Zamaan fee Tawarikhul Ayaan, Pg. 97. Al Bidayah wan Nihayah 8/189. Ibne Shahr Aashob, Manaqib 4/112
- 21. Bihar, 45/107
- 22. Muqarram, Maqtal al-Husayn, Pg. 319
- 23. Al-Irshad, 2/114
- 24. Muqarram, Maqtal al-Husayn, Pg. 319-320
- 25. Abul Shohada
- 26. Journal .Ghurra., Year 2, No. 20, Pg. 22
- 27. Ibne Maghazali, Manaqib, Pg. 397, Hadith no. 450
- 28. Zakhair al-Uqba Pg. 151
- 29. Jawahiri, Diwan 1/194
- 30. Kamil az-Ziarat, Pg. 273-274, Chap. 90, H. 3

- 31. Tarikh Adab al-Arabi
- 32. Fadl Ziarat al-Husayn (a.s.) Pg. 42 & 43
- 33. Fadl Ziarat al-Husayn (a.s.) Pg. 44
- 34. Wasailush Shia 10/321
- 35. Wasailush Shia 10/320-321
- 36. Jassas = Mason
- 37. Abdullah bin Nurullah, Awalim 17/372-373
- 38. Abdullah bin Nurullah, Awalim 17/371
- 39. Abdullah bin Nurullah, Awalim 17/377, H. 2
- 40. In a version it says: "Breaking of Pledge"
- 41. In a version it says: "Your tears will not cease and your lamentations will not fall quiet."
- 42. Muqarram, Maqtal al-Husayn, Pg. 310-312
- 43. Ad Durrun Nadheem, Pg. 560
- 44. Tabarsi, Al-Ihtijaaj 2/109-114
- 45. Muqarram, Maqtal al-Husayn, Pg. 313-315
- 46. Ibne Tawus, Lohoof, Pg. 194-197. Ibne Numa, Matheer al-Ahzaan, Pg. 87. Abdullah, Maqtal al-Husayn Awalim 17/379-380
- 47. Ibne Tawus, Lohoof, Pg. 198, Sayyid Muqarram Pg. 316. Others believe that Her Eminence, Umme Kulthum was none but same as Her Eminence, Zainab (s.a.).
- 48. Ibne Numa, Matheer al-Ahzaan, Pg. 89, Al-Lohoof, Pg. 199-200
- 49. Ansaab al-Ashraaf 3/417
- 50. Miraat az-Zamaan fee Tawarikhul Ayan, Pg. 98
- 51. Tabari, Tarikh 5/457
- 52. Tabari, Tarikh 5/457. Al-Lohoof, Pg. 200-201
- 53. Hadaiq al-Wardiya 1/124
- 54. Surah Zumar 39:42
- 55. Ibne Athir, Tarikh 4/82
- 56. Jahiz, Rasail
- 57. Ansaab al-Ashraaf 3/413
- 58. Al-Lohoof, Pg. 204. Biharul Anwar 45/119
- 59. Ansaab al-Ashraaf 3/413-414
- 60. Riyadh al-Ahzaan, Pg. 57
- 61. Ansaab al-Ashraaf 3/414

- 62. Al-Lohoof, Pg. 205. Biharul Anwar 45/120
- 63. Al-Lohoof, Pg. 205-206. Khwarizmi, Maqtal 2/53-55
- 64. Ansaab al-Ashraaf 3/414
- 65. Ansaab al-Ashraaf 3/414
- 66. Matheer al-Ahzaan, Pg. 94. Khwarizmi, Maqtal 2/55. Muqarram, Maqtal, Pg. 329
- 67. Ibne Qutaybah, Uyun al-Akhbar 2/215. And in Wafayatul Ayan 6/353 it says: Ubaidullah Ibne Ziyad said to Haartha bin Badr Adawani: What do you think will happen on the Day of Resurrection as a result of that which occurred between Husayn and me? He replied: His father and grandfather will intercede for him and your father and grandfather will also intercede for you. So you can guess what would happen
- 68. Tariq bin Malik was the grandfather of Abu Ali, secretary to Abdullah bin Khaqan, minister of Mutawakkil.
- 69. Miraat az-Zamaan fee Tawarikhul Ayaan, Pg. 97. Miraatul Jinaan 1/135
- 70. Ad Durrun Nadheem, Pg. 561. Abdullah, Maqtal al-Husayn 17/386
- 71. At-Tarikh Siyasi Dawlatul Arabia 2/76
- 72. Dibil, Diwan, Pg. 225
- 73. Ibne Athir, Tarikh 4/84
- 74. Al Wafi 3/298
- 75. Miraat az-Zamaan fee Tawarikhul Ayaan, Pg. 98. Al Muntazim, 5/345
- 76. Ahkbaar at-Tiwaal, Pg. 260. Seer A'laamun Nubla 3/303. Ansaab al-Ashraaf 3/414-415
- 77. Tabari, Tarikh 5/467
- 78. Tabari, Tarikh 5/415
- 79. Miraat az-Zamaan fee Tawarikhul Ayaan, Pg. 98. Tadhib at-Tahdhib 1/156. Tahdhib at-Tahdhib 2/357
- 80. Tabari, Tarikh 5/467
- 81. Miraat az-Zamaan Pg. 68
- 82. Tahdhib at-Tahdhib 2/382
- 83. Ibne Saad, Tabaqat 6/190
- 84. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 94

- 85. Taisar al-Matalib fee Amali Abi Talib, Pg. 89
- 86. Majma az-Zawaid 9/196. Al-Mojam al-Kabir 3/132
- 87. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 94
- 88. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 94
- 89. Sharh Nahjul Balagha 10/14-15
- 90. Ibne Athir, Tarikh 4/159
- 91. Ibne Athir, Tarikh 4/160
- 92. Khwarizmi, Maqtal al-Husayn 1/228

Migration from Kufa

After the people took steps to kill the beloved grandson of Allah's Messenger (S), some righteous persons and pious men did not like to continue staying in Kufa. Of them was Abdur Rahman Quzai who left Kufa and settled down in Basra. He said: "I shall not stay in the city where the son of the daughter of the Messenger of Allah (S) was killed."

The carnage of Karbala created a roaring wave of anxiety and frenzy in all the gatherings of Kufa and the people realized the immensity of the crime that had been committed.1

Here comes to an end our discussion regarding the arrival of the prisoners from Ahlul Bayt to Kufa and the events of that period.

Prisoners from the Family of the Prophet in Damascus

Ladies of the Prophet's family and the honorable women of the revelation recipients bore hardships and calamities during the dark days they spent in Kufa; because they had to taste the bitterness of their imprisonment, taunts of enemies and the humiliation of being held hostages in a town that was the native place of their Shias and the center of their mission. They because so much aggrieved that its intensity burns the hearts...

Let us now study the sad events that occurred during their dispatch to Damascus and the hardships that they had to experience en route.

Departure of the Heads

Ibn Marjana ordered that the heads of the Purified Progeny be dispatched to Damascus that they may be displayed to the people of Syria like they had been exhibited to the people of Kufa so that the hearts of people become full of the fear of Bani Umayyah and may serve as a lesson to anyone contemplating to undertake an uprising. The heads were sent with Zajar bin Qais Jofi, Abu Burdah bin Auf Azadi and Tariq bin Zibyan Azadi.

Departure of the Prophet's Family

The family of the Progeny of Prophet (S) was sent under the charge of Mahfar bin Thalaba a relative of Quraish and Shimr bin Zil Jaushan in such a way that the prisoners were tied with ropes and mounted on humps of camel as a result of which their bodies were trembling.

Abdul Basit Fakhuri says: "Then Ubaidullah readied to send the head, Ali bin al- Husayn ('a) and the family with him, in such a way that its memory makes them shiver at its cruelty."2

People of Kufa see off the Prisoners

People of all classes of Kufa came out to see off the caravan of Ahlul Bayt, crying and lamenting aloud. Roads of Kufa city were crowded with people who had wept all night long. Due to the crowding it was not possible for the caravan to move forward. Imam Zainul Abideen ('a) was astonished at them and he said, "They have killed us and crying on us!"3

Ladies of the Hamadan tribe began to weep and wail and the sound of their lamentations arose in the atmosphere.4

Shimr bin Zil Jaushan ordered that Imam Zainul Abideen (‘a) be hauled by chain with the iron collar and this was done.5 After him they moved the prisoners forward till they joined with the caravan carrying the heads. Throughout the journey, Imam Zainul Abideen (‘a) did not speak a word to those wicked people and did not ask them for anything.6

In this way the caravan continued on its route without being distracted by anything else till it approached Damascus and the city became visible. They saw that the city had been decorated with signs of pride and joyfulness.

Celebrations of Syria

The Damascus regime issued orders that all the government and non-government and all the public and private buildings be decorated to celebrate the victories they had achieved in killing the beloved grandson of the Messenger of Allah (S) and taking the Progeny of His Eminence as hostages.

One of the historians has described the festivities as follows: When they (that is hostages from Ahlul Bayt), came four farsang distance from Damascus, the people of Syria, while distributing coins and sugar plums, welcomed them joyfully to reach them near Damascus. They kept them under observation for three days after their arrival. They were confined to that place so that the decorations of Syria are complete. They decked it with gold, ornaments, silk, brocade, silver and gemstones in such a way that none had seen such resplendent preparation either before or after it. After that men and women, young and old, ministers and officers, Jews, Zoroastrians, Christians and other communities came out to watch the spectacle while drums and other musical instruments played. They had put kohl to their eyes and applied henna to their

palms, attired in the best clothes and embellished themselves in the best way...Greater festivities and celebrations were not seen. So much so that it seemed as if all the people residing in Damascus had come out to celebrate."[7]

That community which was raised on the enmity of Ahlul Bayt expressed in various ways its joy at the killing and captivity of the family of the Prophets ('a). The honorable head was brought in the circles of people chanting the slogans of "God is Great" and "There is no god, except Allah" for the victory that the grandson of Abu Sufyan had achieved. Khalid bin Safwan or Ghufran who was present in Damascus when the head of the Imam was brought expressed his grief and lamentation and sought refuge from the people lest the spies of Bani Umayyah may apprehend him, while he recited:

"Your head O son of the daughter of Muhammad, they brought smeared in its own blood.

As if by killing you O son of the daughter of Muhammad they have openly and intentionally killed prophethood.

They killed you while you were thirsty and in killing you they did not have any regard for the meaning and interpretation of Quran.

Now that you are killed they chant, God is the Greatest while in killing you they have destroyed the slogans of 'God is Great' and 'There is no god, except Allah.'"[8]

Sahl bin Saad says: I was on the way to *Baitul Maqdas* when I reached the capital of Syria and found it to be a city of flowing rivers and numerous trees with curtains and silks hanging from them. And people were in a festive mood, women played drums and tambourine etc. So I said to myself: The people of Syria must be having some festival of which we were ignorant. I saw some people talking among themselves. I asked them: "Do you have a festival in Syria about which we have no knowledge?"

“Yes respected sir! You seem to be a foreigner.”

“I am Sahl bin Saad and I have seen the Messenger of Allah (S).”

“O Sahl! Is it not strange for you that blood doesn’t rain from the sky and the earth does not swallow its inhabitants?”

“What happened?”

“It is the head of Husayn which has arrived from Iraq as a gift!”

“Really? Husayn’s head is being sent as a gift and people are celebrating it? From which gate is it going to arrive?”

They pointed towards the Sa’at Gate. Sahl hurried towards it and while he stood he saw flags coming one after another and saw a rider holding a standard which was a spear point with the head of one most closely resembling the Messenger of Allah (S); that is the head of his beloved grandson, Husayn. Behind this followed the hostages on backs of camels without a saddles. Sahl rushed to one of the women and asked, “Who are you?”

“I am Sakina, daughter of Husayn.”

“Do you want anything? I am Sahl, a companion of your grandfather, the Messenger of Allah (S).”

“Tell the carrier of this head to ride in front of us so that people are occupied in looking at the head and they do not glance at the womenfolk of the Messenger of Allah (S). Sahl went to the head carrier, paid him 400 Dirhams and made him ride in the front away from the womenfolk.9

The Syrian with Imam Zainul Abideen (‘a)

There came an old man who approached the womenfolk and household of Husayn (‘a) when they all were in the same place. Then he said: Praise be to Allah Who killed and destroyed you and relieved the city from the existence of your men and imposed the order of Amirul Momineen on you!

Ali bin Husayn (‘a) told him: O old man! Have you read Quran? He replied: Yes.

Ali bin Husayn (‘a): Did you understand this verse. ***Say: I do not seek from you anything as wages except friendship with relatives?*** 10

He replied: I have read this verse.

He said: We are ‘*Zilqurba*’ (the relatives of the Prophet). O old man! Have you read in Surah Bani Israel this verse: ***Observe the rights of Zilqurba***?11

He replied: I have read it.

He (‘a) said: We are the ‘*Qurba*’ O Shaykh! Have you read this verse: ***And let it be known that whatever booty you may get from everything, then truly one-fifth of it is for Allah and Prophet and Zilqurba?***12

He replied: Yes.

He said: We are the ‘*qurba*’ O Shaykh! Have your read this verse***: Indeed Allah intended to remove impurity from you O Ahlul Bayt and to purify you in the best purification?***13

He replied: I have read it.

He said: O Shaykh! We are the Ahlul Bayt whom Allah Almighty has identified through this verse.

The narrator says: The old man kept quiet. He was feeling ashamed for what he had said. Then he asked: Tell me, by Allah,

are you the same?

Sajjad (‘a): By Allah. We are the same. I swear by the right of our grandfather and say that without any doubt we are the same.

The narrator says: The old man wept, threw his turban on the ground then raised his head towards sky and said: O Allah! I am fed up of the enemies of Aale Muhammad be they from jinn or from human beings. Then he submitted: Is there any scope of repentance for me?

He replied: Yes. If you repent, Allah will accept your Taubah and you will be with us.

He said: I repent.14

Yazid’s Delight

Yazid experienced immense joy and pleasure. When he received the news of the Imam’s martyrdom, he was in his garden of the Green Palace.15 He shouted “God is the Greatest.”16 When the captives arrived he was looking down from the heights of Jeeroon. He saw the hostages and also noticed the heads held on the tips of spears and this made him so elated that he began to sing:

“When that caravan became visible and those heads appeared on the heights of Jeeroon.

The crow called out, then I said: Say or not, I have got whatever I wanted from the Prophet.”17

The grandson of Abu Sufyan had quenched his revenge and got his vengeance from the son of the conqueror of Mecca and the breaker of the idols of Quraish, because he had killed the Purified Progeny and made their children hostages in order to take revenge from the Prophet (S).

The Imam's head in the Presence of Yazid

Mahfir bin Thalab and Shimr bin Zil Jaushan brought the Imam's head as a gift for the transgressor, Yazid bin Muawiyah, when they reached the Umayyad court. Mahfir raised his voice so that Yazid would hear it and said: "I have brought the head of the most foolish and degraded man."

Yazid objected to him and replied, "The child that Mahfir's mother gave birth to is more foolish and degraded but he was definitely an oppressive man."18

Yazid gave open court to the people in order to make them aware that he has defeated the family of the Prophet (S). People crowded the palace and expressed their exceeding joy and congratulated Yazid for this false victory.19

The head of the beloved grandson of the Messenger of Allah (S) was placed before the offspring of betrayal and sinfulness and he hit at the lips of His Eminence with a cane that he was holding, where the Prophet (S) had often kissed. Then he said in a revengeful and ridiculing manner, "O Husayn! Did you see the result of your oppression?"20

Then he glanced at his companions and said, "I did not think that Aba Abdillah would be so aged that his hair and beard require dye."21 After that he looked closely at the Imam's face while the awe of His Eminence had seized him. He said, "I have never seen a more elegant face."22

Then he continued to hit at the mouth of the Holy Imam while singing the following poem of Haseen bin Hamam:

"My people did not want that I should be given justice; so the blood-thirsty swords we held brought justice to us.

We will split the skull of proud men who come against us; they were very disobedient and oppressive."

He had not ended his sentence when Abu Barza Aslami objected and said to him: "Do you whip the mouth of Husayn? You are whipping the mouth I have seen the Holy Prophet kiss. But you, O Yazid! You shall come on the Day of Resurrection and Ibn Ziyad will be your intercessor and he (Husayn) will come and Muhammad (S) shall be his intercessor."

Then he arose and went away from there.23 Yahya bin Hakam was deeply moved and he began to recite:

"On the bank (of the river) a great army met him who is closer in kinship (to Yazid) than Ibn Ziyad (is), the man with a false lineage.

The offspring of Sumaiyyah has acquired status, while the offspring of the daughter of the Apostle of God is (given) none."24

Yazid struck his hand against the chest of Yahya bin Hakam and shouted, "Be quiet!" Had your mother not given birth to you!"25

Every sensible being was affected by the painful calamities that the tyrant had caused to Ahlul Bayt.

Imam's head taken to the Mosque

After the tyrant had finished his wicked occupation with the head of the Chief of the youths of Paradise he sent it to be placed in the Mosque where the head of Prophet Yahya bin Zakaria was placed.26 It was hung there for three days.27

Imam's head in the Presence of Yazid's womenfolk

The tyrant Yazid sent the head of the beloved grandson of Allah's Messenger to his womenfolk in order to impress his awe and

pride upon them. Atika took it and applied perfume to it. Yazid took exception to it and asked, "What are you doing?"

"You sent my uncle's head smeared with dust," she replied, "I gathered it and applied perfume to it."28

Hostages in Yazid's Court

Yazid, the oppressor was extremely overjoyed upon seeing the prisoners from Ahlul Bayt and in order to humiliate them as much as possible he had them lodged in the Mosque at the place where prisoners were held.29 His guards tied up the womenfolk and children of the Prophets' family with ropes like goats are tethered. A rope stretched from the neck of his aunt, Zainab ('a) and other daughters of Allah's Messenger (S). According to historians when they wanted to stop them on the way they used to whip them. They were brought in a manner that mountains could shatter by its horror. They brought them chanting the words of 'God is the greatest' and 'There is no god except Allah' and they were displayed before Yazid.

Imam Zainul Abideen ('a) glanced at Yazid and said, "What do you think will be the reaction of our grandfather, Allah's Messenger (S) if he sees us in this condition?"

Yazid was moved and none in the assembly remained but wept.30 The tyrant was affected by what he saw and he said, "May God detest Ibn Marjana. If there had been any bond of kinship between him and you, he would not have done this to you, he would not have sent you in this state."31

Then he ordered that the ropes be removed and looking at Ali bin al-Husayn ('a) he said: "Son of al-Husayn, your father cut (the bond of) kinship with me and showed ignorance of my rights, tried to deprive me of my position of authority. Now God has treated him in the way you have seen."

The lion child of Husayn (‘a) recited the words of God with absolute confidence and tranquility:

“No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah: So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster.”[32]

The tyrant got infuriated by this and his joy was destroyed. At that moment he recited the following verse of Quran:

“And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).”[33]

“It is about those who have committed oppression,” the Imam said, “and not regarding those who are oppressed.”[34]

After that the Imam turned away his face from him and did not speak to him[35] in order to consider him worthless and lowly.

Sermon of Her Eminence, Zainab (‘a)

The oppressor, Yazid expressed his delight at the destruction of the Purified Progeny; because he thought that now his power was unchallenged and that the circumstances were as he desired. So he rocked his legs happily and wished that those of his family killed in the battle of Badr were present there so that he could show them how he has revenged their deaths from His Eminence, the Holy Prophet (S) regarding his Progeny and descendants. At that moment he recited the verses of Ibn Zabari in an intoxicated manner and said:

“Alas for my forefathers who were killed in Badr, who had heard the wailing of Khazraj due to the pain of spear wounds. So now you rise up and glance and say: O Yazid! May your hand not be

paralyzed. We killed their heads and chiefs and took that revenge of Badr. Hashemites played with the kingdom because neither any (divine) news had come nor was there any revelation. I may not be considered as belonging to Khunduf if I do not take the revenge from the sons of Ahmad for what they did."36

When the valiant lady of Karbala heard these verses that denoted his infidelity and joy at the killing of the Progeny of Prophet (S) in revenge of those killed in Battle of Badr, she stood up and chastised him, demolishing his arrogance without being in any way mindful of his tyranny and wickedness.

She did not allow herself to be fearful or frightened and rather she was a model of valor and it was as if that victorious ruler and that tyrant was himself defeated. Her Eminence said:

"Praise be to Allah, the Lord of the worlds and blessings on Muhammad and on all the members of his family. Allah told the truth that: The end of those who did bad deeds is bad because they denied the verses of Allah and mocked them.37

O Yazid! Do you think that it is a matter of pride for you that you captured us between the earth and the sky and made us driven like slave maids and that it is a disgrace to us! Does all this make you rejoice as you have prepared the world for yourself? You imagine that everything has been arranged properly for you and that the kingdom and the country is now in your favor. Take respite for a while. But you have forgotten the Word of Allah Who said***: Those who have become deniers should not imagine and those to whom We have given a respite must not think that this respite is good for them. We verily have given them a respite who go on sinning. For them will be a disgraceful chastisement***.38

Is this just, O son of the liberated, that your wives and slave girls may live behind curtain and the daughters of the Prophet of Allah be captives? You tore their veils, revealed their faces, and drove them from town to town like enemies! You degraded them in the

sight of common people. You made people look at them while their guardians and helpers were not with them.

What kind of hope can be entertained from the son of the one who chewed the liver of pious persons and whose flesh was nourished by the blood of martyrs?

How much harshness, due to enmity towards us, Ahlul Bayt, displays the one who looks at us only with vengeance? And then, without realizing, you utter such sinful words: (your elders) rise and dance and tell you: O Yazid! May your hand not be paralyzed whereas you whip on the teeth of the ancestors of Abi Abdullah (‘a).

Why should you not say so, when you peeled the skin off wounds and by shedding the blood of the progeny of Muhammad (S), who were the shining stars on the earth, made them join their ancestors and now you are remembering your ancestors and, in your imagination, calling them.

O Yazid! Very soon you will join them and on that Day, you will wish (and say): Alas, would that I had been paralyzed and would not have uttered what I uttered and should not have done what I did.

O Allah! Restore our rights and take revenge from those who oppressed us and send Your wrath on those who shed our blood and killed our supporters.

(O Yazid!) By Allah, you have skinned none but yourself and have cut only your own flesh. No doubt, you will be brought before the Prophet of Allah (S) having shed the blood of his progeny and tore the curtain of the honor of their progeny and that will be the time and place when Allah will gather them and remove their anxieties and restore their rights. ***Do not think those killed in the path of Allah are dead. They are but alive, getting provision near their Lord***.[39]

O Yazid! It is sufficient for you that Allah is the Judge and Muhammad (S) is your enemy and avenger of blood, with Jibraeel as his supporter. Very soon you will know who deceived you and who imposed you on the heads of Muslims. How bad is the selection of succession, how bad the occupation of house and how small the possession of power.

O Yazid! Though I have suffered many calamities from you, I consider you valueless and your tragedy great and so also your blame big. What to do, the eyes are tearful and the souls burning.

Wonder, O wonder! Killing of the party of Allah by the hands of the party of Satan is (rare). Our blood is dripping from your dirty hands. Your unclean mouths are devouring our flesh. Those Holy and pious bodies are facing the attacks of rapacious wolves. Pigeons are removing their marks. If you have caught us as war booty then very soon it will prove to be a fine instead of booty. On that day, you will not get anything except what your hands sent forth and Your Lord is not cruel to His servants and all complaints are before Allah.

Carry out whatever fraud or betrayal and effort is in your mind. By Allah, you will never be able to erase our name and remove the Revelation because you did not perceive during our time. This shameful blot will not be removed from you. Is it not the truth that your opinion is wrong and your lifespan limited and short and your group will get scattered? Yes, it will be so on the day when it will be proclaimed: Now, the curse is upon the unjust.

So, all praise be for Allah Who destined salvation and bliss for our first and martyrdom and mercy for our last.

We appeal to Allah so that He may complete their reward and multiply its causes and restore the caliphate duly to us as He is Kind and Merciful. Allah is sufficient for us. He is the best of the executors!"[40]

This is the most outstanding sermon to be quoted in the books of Islam. It completed the immortal message of Husayn; because the granddaughter of the Prophet (S) through her discourse destroyed the tyranny of that oppressor and put him to shame and defeat. She made him realize that the callers for truth never submit before the leaders of transgression and oppression.

Imam Kashful Ghita says: "Can any pen describe in a better way the condition of Yazid and his conceit, arrogance and delight that he obtained through victory and vengeance? Does anyone have the possibility and capacity to vanquish the enemy through logical arguments and condemn him in such eloquent words as Her Eminence ('a) had done? That too when she knew that he would not rest content with what he had done so far and try to further humiliate her and those who were with her. Without being awed by his power and tyranny she exposed and disgraced him and made clear for all his wickedness and lowliness of character and origin."41

The late Fakiki says: "Along with me ponder upon this fiery sermon that what arts of eloquence and power of speech it has and depths in meanings. And it has the power of stimulation and argumentation and proofs that are irrefutable; because it is defense with clarity in the path of nobility, truth and belief, to reach the depths of the heart, sharpen than swords and more pointed than spears in the hearts of human beings than the weapons of war. It was more difficult for Yazid to hear this argument than to stand on the mouth of the python and to climb on the point of a spear that the daughter of nobility and honor said before the devils of Bani Umayyah and spoke of their disgrace in their own palace and in their own gathering.

Apart from this, this historical effective sermon speaks about the immortal valor and incomparable daring that the perceptive and powerful way of speech which included lofty examples and great morals. This literary work will continue to live in all times and in the coming generations and it is a remembrance of the terrible and

sad tragedy of Karbala. The lamentations of the women shall remain forever in front of the oppressive transgressors.42

Main Points of the Discourse of Her Eminence, Zainab (‘a)

This great discourse was the continuation of the revolution of Karbala and in an outstanding manner it displayed their lofty values and elevated aims; because it included the following points:

First: It spoke of the pride and arrogance of that tyrant because he thought that since he possessed a huge army that could fill up the deserts and lands he had obtained a great victory but that victory was temporary. Due to his foolishness he thought that he had achieved success because of his position near the Almighty Allah and the degraded position of Ahlul Bayt. But he did not know that the Almighty gives bounties to disbelievers in this world so that their sins may increase and they be given the worst chastisement in the Hereafter.

Secondly: The discourse condemned Yazid in the severest tone for having imprisoned the honorable ladies of Ahlul Bayt; because he did not respect their relationship to the Messenger of Allah (S) in spite of the fact that on the day of the conquest of Mecca, His Eminence gave amnesty to the forefathers of Yazid as a result of which his father and grandfather were freed. He did not thank this kindness of the Prophet (S) and recompensed him in the worst possible manner.

Thirdly: What the oppressor had committed, that is the shedding of blood of the Purified Progeny, was a result of his inherited nature; because his grandmother, Hind was such that she chewed the liver of His Eminence, Hamzah, the chief of the martyrs. His grandfather, Abu Sufyan was the first enemy of Islam. His father, Muawiyah, shed the blood of Muslims and defiled all the reli-

gious sanctities. On the basis of this, committing sins had become a part of his nature.

Fourthly: Her Eminence, Zainab (‘a) criticized Yazid’s recital of poem wherein he expressed the wish that his elders were present to see how he had taken revenge on their behalf from the Prophet (S) by killing his son. She also stated that Yazid would also enter the place they have entered and he shall also remain forever in the fire of Hell.

Fifthly: That tyrant by shedding the blood of the Purified Progeny did not only shed his own blood and did not only cut his skin; because those pure souls achieved immortality and honor and reached the zenith of nobility. While here was Yazid who got himself destined for disgrace and loss.

Sixthly: Her Eminence has pointed out to all those who were instrumental in creating conditions favorable for imposing Yazid as the ruler of Muslims. She says that all of them were fully responsible for all the misdeeds Yazid committed. The aim of Her Eminence is having far reaching meaning that anyone who ponders upon it will understand.

Seventhly: Her Eminence, pointed out to her lofty status and she spoke to him as a ruler or king would have. She considered him worthless and regarded him to be of little value. In a magnanimous way she refrained from speaking to him and she considered it below her dignity to address him directly and she was not worried of his power...despite her exhaustion and pain that she had received as a result of those calamites she proved that her strength was more than his and her valor was much more than his.

Eighthly: Her Eminence stated that although Yazid may try his best to wipe out the remembrance of Ahlul Bayt (‘a) he shall not succeed; because they have a place in the hearts of Muslims and their feelings and they are on truth and truth is bound to be victorious. His Eminence, Husayn (‘a) was also practically successful and the tragedy of His Eminence was changed into a glory no

man has been able to achieve. Thus which success is more deserving of immortality and more worthy of perpetuity than the success that Imam (‘a) achieved?

These are some of the numerous points that were mentioned in the sermon; a sermon which is a sign of eloquence and articulation and a miracle of expressiveness and a mortal blow that fell upon the Bani Umayyah regime.

Yazid’s Reply

The sermon of the noble lady fell like a thunderbolt on Yazid; because his vanity was destroyed and his ego was shattered. He was too bewildered to say anything in reply except repeat the lines of a poet:

“O lamentor whose lamentation is better than the lamentation of women! How easy is mourning for the mourners!”[43]

There was no kind of relationship between the great sermon that Her Eminence delivered describing the reality of Yazid and showing him to be away from all human values, and the poetry that he had quoted; it purported to announce that lamentation was better than the one who was lamenting and mourning is easy for the mourners. No sort of connection is apparent between the two.

Reaction to the Sermon of Her Eminence, Zainab (‘a)

The sermon of that noble lady created a roaring wave in the gathering of Yazid and all those who were present there were moved and it increased their sorrow; because it removed all their doubts and all the preparations that Muawiyah had done for establishing his kingdom were destroyed. Yazid began to find ways and means to justify his crime and said to the people of Syria: “Do you

know from where the son of Fatima has come? And what impelled him to do this and what caused him to be involved in this?"

"No, we don't know."

"He claimed that his father was better than my father and his mother, Fatima, the daughter of Allah's Messenger was better than my mother and also that he was better than me and more deserving of caliphate. As for his saying that his father was better than my father; my father left for Allah to decide and everyone know in whose favor the decision was.

And as for his saying that his mother is better than my mother, by my life, Fatima, the daughter of Allah's Messenger (S) is better than my mother.

And as for his saying that his grandfather was better than my grandfather; by my life there is none who believes in Allah the Day of Resurrection that could believe in equality of Messenger of Allah (S) and us, but he (Husayn a.s.) due to lack of knowledge committed this deed and he did not read the words of Almighty Allah:

"Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thoupleasest and abasest whom Thou pleasest; in Thine hand is the good; surely, Thou hast power over all things,[44]***and Allah grants His kingdom to whom He pleases"***[4546]

That tyrant thought that the criterion of excellence before Allah was temporal power and in this way he claimed his superiority over Imam. He claimed while he did not know that achieving temporal power is of no value near Almighty Allah; because He gives it to the righteous as well as the sinful.

Sermon of Imam Zainul Abideen ('a)

Yazid's assembly was full of people. He had told a speaker to go upon the pulpit and extol the virtues of Bani Umayyah and speak ill of His Eminence, Husayn ('a)!

The speaker mounted the pulpit and praised and exaggerated the merits of Yazid. Then he spoke unfavorably about His Eminence, Amirul Momineen ('a) and his son, His Eminence, Husayn ('a) and obtained Yazid's reward.

Imam Zainul Abideen ('a) stood up and condemned him, "Woe be on you, O speaker! You purchased the pleasure of the creature through wrath of the Creator. Then look at your place in the fire..."

Then he turned to Yazid and said: "Do you permit me to mount the pulpit and say a few words, for the pleasure of Almighty and benefit for the audience?"

The audience was shocked and astounded at this ailing youth who had challenged the speaker and the ruler and replied to them. Yazid rejected his request but the audience urged him to give the permission. This is considered as the beginning of enlightening the minds of the people of Syria.

"If he goes on the pulpit", Yazid told them, "He will not come down before he disgraces me and the family of Abu Sufyan."

They told him: "What could be the level of knowledge of this ailing boy?" They did not recognize him and thought that he did not know anything but that tyrant was fully aware of his capabilities, therefore he said: "He is from the family that is nurtured on knowledge."

The audience urged him and at last he relented to their desire and allowed the Imam to speak. Imam ascended the pulpit and praised and glorified the Almighty.

Historians say: He delivered a great sermon that caused the eyes to weep and distressed the hearts. He said as follows:

"O people! We were given six virtues and exalted with seven excellences: Knowledge, forbearance, generosity, eloquence, valor and love in the hearts of believers and we were given superiority by the fact that the Chosen Prophet, Muhammad is from us. And the truthful one is from us. And the winged one is from us. And from us is the lion of God and the lion of the Prophet. And from us is the chief of the ladies of the world, Fatima, the pure one. And from us are the two best grandsons of this nation and the two chiefs of the youths of Paradise.

Those who know me, know me. Those who don't shall be informed of my family and lineage. I am the son of Mecca and Mina. I am the son of Zamzam and Safa. I am the offspring of one who carried Zakat in a corner of his cloak. I am the child of the best of those who donned the cloak and mantle. I am the son of the best of those who sometimes put on shoes and sometimes walked barefoot. I am the offspring of the best of those who performed the circumambulation of Kaaba or did the *Sayy*. I am the son of the best of those who went for Hajj and recited '*Labbaik*'. I am the child of one who was carried in space on the back of *Burraq*. I am the child of one who during the night was carried from the Masjid al-Haraam to Masjid al-Aqsa. Thus Pure is the One Who took him during the night. I am the offspring of one who Jibraeel took upto the Farthest Lote Tree (*Sidratul Muntaha*). I am the child of one who was at a distance of two bows or lesser. I am the son of the person who led the angels of the sky in prayers. I am the child of one to whom Allah revealed what He revealed. I am the son of Muhammad Mustafa. I am the son of Ali Murtuza. I am the son who hit the nose of creatures so that they may say: There is no god except Allah. I am the son of the man who did Jihad in service of the Prophet with two swords, striked with two spears, undertook two migrations, pledged two oaths of allegiance, recited prayer facing two prayer directions (Qibla), fought in the battles of Badr and Hunain and did not deny Allah for the fraction of a second. I

am the son of righteous believers, the inheritor of the Prophets, the destroyer of apostates, leader of Muslims, effulgence of religious warriors, ornament of worshippers, crown of those who weep, the most patient of the patient ones, the best of those who established prayers, from the family of Yasin and the Messenger of the Lord of the worlds. I am the offspring of whom Jibraeel supported and Mikaeel helped. I am the child of the defender of the honor of Muslims and the slayer of *Nakiseen, Qasiteen and Mariqeen*.47 And the one who performed Jihad against the malicious enemies, the most dignified of those who walked among the Quraish and the first believer who responded to the call of Allah, the senior most of the preceders, punisher of criminals and liquidator of polytheists and an arrow of God on the hypocrites. The tongue of wisdom of the worshippers, the helper of religion of Allah and the master of affair of God, the guardian of divine wisdom, and treasure of knowledge of God was bestowed to him. Generous, elegant and pure, by whom the people of valleys of Mecca were pleased and delighted.

The bold warrior, the patient keeper of fast, the sincere worshipper of the night, the valiant one, cutter of the waists, disperser of the groups, who was the most powerful of heart and most victorious than them. With a tongue more daring, most determined of all, possessing the most powerful determination, a brave lion and furious attacker. In the battles he used to hit upon them and dispersed and destroyed them like goats and sheep. Lion of Hijaz, possessor of miracle, leader of Iraq. Appointed Imam by right and religious texts, native of Mecca and Medina, a native of *Bataha* and *Tahama*, one of *Kheef* and *Aqabah*, one of Badr and Uhad, who was present in the pledge of the tree, a migrant, among the Arabs, their master, lion-like in battles, heir of two signs, father of two grandsons, Hasan and Husayn, displayer of miracles and disperser of armies. A shining star, effulgence personified. The victorious lion of God, aim of every wish-seeker, dominant on every victor, he is that same one who is our grandfather, Ali bin Abi Talib.

I am the son of Fatima Zahra. I am the son of the leader of women. I am the son of that pure and chaste lady. I am the son of the beloved one of the Prophet (S).48 I am the child of one who was smeared in blood. I am the offspring of one who was beheaded at Karbala. I am the son of such a one whom the Jinns lament in darkness and the birds in the atmosphere mourn."49

He, in this way continued to say, 'I am', 'I am' till the people began to weep and lament and Yazid feared the oncoming mischief and unfavorable circumstances because the Imam's sermon created an intellectual revolution in the assembly of that oppressor. Yazid told the Muezzin to recite the call for prayer and interrupt the Imam's discourse. Thus the caller called: "Allah is the Greatest!"

The Imam said: You have remembered with respect a greatness that cannot be compared and that cannot be comprehended by the senses. Nothing is greater than the Almighty. When the Muezzin recited: "I bear witness that there is no god except Allah."

His Eminence, Ali bin al-Husayn ('a) said: "My hair, skin, flesh, blood, brain and bones testify to this."

When the Muezzin called: "I bear witness that Muhammad is the Messenger of Allah."

His Eminence, Ali bin al-Husayn ('a) looked at Yazid and asked: "O Yazid! Is this Muhammad my grandfather or yours? If you claim he is yours you would have lied and if you say he is our grandfather, why have you murdered his Progeny?"50

Yazid was speechless and he could not say anything in reply. The people of Syria became aware that they were immersed in ignorance and deviation and the Umayyad regime had tried to take them to misguidance and damnation.

In his sermon, the Imam only dwelled on the introduction of his self and his family and did not mention anything else. This was

the most outstanding, subtle and profound point of emphasis; because the society of Syria did not know anything about Ahlul Bayt and the regime had concealed everything concerning them and nurtured the people on loyalty to Bani Umayyah and malice towards Ahlul Bayt.

Reaction of the Sermon of Imam Sajjad (‘a)

The sermon of Imam (‘a) had a profound effect on the gathering of Syrian people. They glanced at each other and secretly spoke about their failures and crimes. So much so, that their relationship with Yazid changed.[51] They began to view him as a profligate and a degraded man.

The Syrian and Fatima

A Syrian glanced at Her Eminence, Fatima, daughter of Imam Amirul Momineen (‘a)[52] or daughter of Imam Husayn (‘a)[53] and said to Yazid, “Give me this girl so that she be my slave.”

The girl says: When we sat before Yazid, he showed pity on us. An Ahmar of the Syrians stood up and said to Yazid: “Commander of the faithful, give me this one.”

He meant me. (Then) I was a pretty young girl. I shuddered for I thought that that would be allowed to them. I caught hold of the skirt of my aunt Zainab and she told (me) that that would not happen. She said to the Syrian: By God, you are a liar. By God, you are too lowly born! Such a thing is not for you nor for him to decide.

“You are a liar,” Yazid cried out angrily. “That is for me to decide. If I wish to do anything, I can do it.”

“No, by God, she replied, God would only let you do that if you left our faith and professed belief in another religion.”

By these statements, Her Eminence, Zainab removed the curtain with which Yazid had covered himself and presented the excuse that he killed Husayn and his Ahlul Bayt because they had become apostate and had rebelled against the Imam of the time. That tyrant could not say anything in reply while he was immersed in fury and malice.

“It is me,” screamed Yazid, distraught with anger, “whom you are treating in this (way). It is your father who has left the religion, and your brother

“I am led by the religion of God, the religion of my father and the religion of my brother,” she answered, “and it is what you are led by, and your grandfather and your father, if you are a Muslim.”

“Enemy of God, you lie,” he shouted.

“You are a Commander of the faithful, yet you vilify unjustly and you have become oppressive with your authority,” she answered.

(At this) he was ashamed and became silent. “Give me that girl,” repeated the Syrian. “Be a bachelor,” Yazid said to him, “May God strike you dead!”54

In those terrible calamities Her Eminence, Zainab displayed her personal abilities and with a firm determination and awareness that she had inherited from her grandfather, His Eminence, the Prophet (S) she stood up to confront the enemies of Islam.

A writer says: “Her Eminence, Zainab despite her weakness and exhaustion achieved the first clear victory on the oppressor who was seated in his dominion and power; because again and again she compelled Yazid to become speechless, while at the same time she exposed to everyone his foolishness. In the same way she mentioned his lack of awareness about religious matters; Muslim

ladies, under no circumstances could be subjected to captivity and they could never be dealt like prisoners of war.

It is very likely that the statement of Yazid to that Syrian was the beginning of condemnation for Yazid and the beginning for spread of awareness among the Syrians. Its sign is that the reply of Her Eminence, Zainab to Yazid was sufficient, because if he had fulfilled the demand of that Syrian he would have gone beyond the pale of Islam. The furious debate that ensued between Her Eminence and Yazid shows that the aim of the demand of that Syrian was to open the eyes of the people and ridicule Yazid in a subtle manner; especially since the demand was put forth immediately after the speech of Her Eminence, Zainab (‘a) and the discourse of Imam Zainul Abideen (‘a) as both the sermons had spread awareness and a frenzied wave of fury was created in the assembly of Yazid.

Imam Sajjad (‘a) and Minhal

Minhal bin Umar met Imam Sajjad (‘a) and asked His Eminence: “Son of Allah’s Messenger (S) how are you?” “We are like Bani Israel in the hands of the people of Firon, who killed their sons and kept their women alive...The Arabs always took pride over non-Arabs, saying: Muhammad was from Arabia and the Quraish took pride over other Arab tribes telling them that Muhammad was from them. Yet, we, Ahlul Bayt of the Holy Prophet are shelterless, we are being tortured and killed. So, ‘we belong to Allah and to Him we shall return’ over whatever has befallen us.”55

The Holy Prophet (S) was the original source of honor for the Arab nation upon which it prides on itself; because His Eminence organized the life of the Arabs so that they may become the predominant nation over all other communities of the world. He established for them a kingdom which was the most powerful and strongest kingdom of the world. He was recompensed in such a way that the Quraish, that is those who used to pride over other

Arabs since Muhammad was from them, killed his progeny, uprooted them completely and took their womenfolk as captives. Is this the reward for one who emancipated and freed them?

Mourning for His Eminence, Husayn (‘a)

Daughters of Allah’s Messenger (S) asked that tyrant to arrange for a house for them where they could mourn for the Chief of martyrs because grief had shattered their hearts and they were afraid of the guards to express their great sadness and deep sorrow that had scorched their beings for the guards were vigilant in this regard and whenever they found anyone of Ahle Bait wailing or lamenting they used to restrain them from mourning on Aba Abdillah (‘a); because Imam Zainul Abideen (‘a) is reported to have said: “When the eyes of one of us filled with tears they used to hit us upon our heads with spears.”

Yazid acceded to this request of theirs and got a house vacated. No lady of Bani Hashim or Quraish remained but that she put on black clothes in mourning for Husayn (‘a) and the daughters of Prophethood observed mourning for seven days and sincerely lamented for the Chief of the martyrs (‘a).56They wept and wailed for the brilliant stars of the family of Abdul Muttalib in such a way that the whole earth burnt due to the remorse of their tears.

Ibn Marjana Rewarded

Yazid, the tyrant thanked Ibn Marjana for eliminating the beloved grandson of the Messenger of Allah (S) and endeavored to exalt and honor him. He summoned him to Damascus so that he may felicitate him specially.

Yazid wrote the following letter to him:

"So to say: You have achieved increase in your position as has been said previously:

'You were raised and you have passed that height of the clouds and gone beyond that. Except of going up to the rising of the sun you cannot go anywhere.'

Thus, as soon as you receive this letter of mine, come to me so that I may reward you for all that you have done."

Ibn Ziyad journeyed to Damascus, accompanied with his senior officers. When he reached there all the elements of Bani Umayyah came out to welcome him. When he came to Yazid, the latter approached Ibn Ziyad, embraced him and kissed his forehead. Then he seated him on the royal throne, ordered the singers to sing and the bartenders to serve wine. He said:

"Give me a drink so that my heart is satisfied, then repeat it and serve a drink to Ibn Ziyad in the same way.

He has a position of trust and confidence with me and he is my treasurer and commander of my forces."

Ibn Marjana stayed in Damascus for a month and Yazid rewarded him with a million Dirhams. He presented an equal amount to Ibn Saad. The taxes of Kufa for a year were also endowed to Ibn Ziyad.57 Yazid tried to get into his good books and introduced him to his womenfolk and family members.58

When his brother, Muslim bin Ziyad came to Yazid, the latter accorded him respect and honor since he was the brother of Ubaidullah. He said to Muslim, "Your love has become incumbent on the family of Abu Sufyan."

Yazid appointed him as his companion for one full day and bestowed with the governorship of the Khorasan Province.59 He was thankful to the family of Ziyad for having eliminated the family of the Holy Prophet (S) and thought that they had made easy

for him rulership and power. What he did not realize was that they have ruined his kingdom, destroyed his power and earned him disgrace and humiliation that was to last forever.

Regret of the Oppressor, Yazid

After the Muslims began to condemn that tyrant with regard to the killing of the beloved grandson of the Messenger of Allah (S) he became regretful and tried to transfer the blame of that crime to Ibn Marjana and he always said: "What would have happened to me if I had borne the pain and lodged him (His Eminence, Husayn) with me in my house and fulfilled his demands and made him the ruler even though this would have brought me condemnation and my power would have weakened; due to having respected the honor of the Messenger of Allah (S) and fulfillment of his rights. May Allah curse Ibn Marjana; because by killing him (Husayn) he has made me hateful to Muslims, and sowed their hearts with malice to me. Such that both the righteous and sinful ones have started disliking me for the seriousness of the killing of Husayn. What do I have to do with Ibn Marjana? May Allah curse him and be furious upon him!"[60]

It is more likely that he lipped these words only to dissociate himself from that crime and regain his status among Muslims, because if he had been really sincere in this he would have taken revenge from him and sacked him. He would not thanked him, bestowed him with exceeding rewards and granted him proximity, as this indicates his pleasure and lack of regret on what he had done.

Critics and Censurers

Muslims and other people became extremely infuriated at Yazid; because he had killed the beloved grandson of the Messenger of

Allah (S). Many free thinkers criticized him for this, some of whom are as follows:

1. Roman Ambassador

The Roman Ambassador was present in Yazid's court when he saw the Imam's head placed before Yazid. He was shocked by this matter and he remarked: "Whose head is it?"

"It is the head of Husayn." "Who is Husayn?"

"Son of Fatima." "Who is Fatima?"

"Daughter of the Prophet of God (S)." "Your Prophet?"

"Yes."

He was perplexed by this matter and he screamed, "Woe be on you and your religion! I swear by the right of Christ that you are on falsehood. We have an Island, on which is a monastery wherein is kept a hoof of a horse Christ rode. Every year we undertake months-long, year-long journey to it and present our offerings and donations. We consider it more respectable than you regard the Kaaba. Woe be on you people!"

Then he stood up angrily,[61] bewildered at that astounding scene.

2. A Jew scholar

A Jewish spiritual personality was also seated in the court of Yazid when Imam Zainul Abideen ('a) delivered his eloquent and worthy sermon and created a turmoil in the gathering, awakening the people. The Jew holy man turned to Yazid and asked, "Who is this young man?"

"Ali bin al-Husayn." "Who is Husayn?"

"Son of Ali Ibn Abi Talib." "Who is his mother?"

“The daughter of Muhammad.”

“Glory be to God! It is the son of the daughter of your Prophet whom you have killed. How terrible is your behavior with his Progeny! By God! If our Prophet, Musa had left a grandson among us, I think we would have worshipped him like our Lord. It was only yesterday that the Prophet went away from you and you have rushed to his son and killed him! Woe upon you! What a nation you are!”

The tyrant became angry at this and ordered him to be hit upon his mouth. The rabbi arose saying, “Kill me if you like. I have found written in the Torah that whosoever kills the progeny of a prophet, shall be damned forever. And when he dies, the Almighty shall burn him in the fire of Hell.”62

3. Caesar, King of Rome

Calls of condemnation came to Yazid in a continuous manner. Among those who denounced him was Caesar, the King of Rome. He wrote: “You have killed the Prophet or the son of a Prophet?”63

4. Raas al-Jaloot

Among the severe critics of Yazid was Raas al-Jaloot who said to Muhammad bin Abdur Rahman, “Between me and His Eminence, Dawood are seventy generations, yet Jews accord respect to us and consider us honorable while you people have killed the son of the daughter of your Prophet.”64

5. Wathila bin Asqa

When the head of Imam was taken to Syria, Wathila bin Asqa companion of Prophet was present over there and he became infuriated at this. He glanced at a Syrian and said, “I have always been

a devotee of Ali, Hasan, Husayn and Fatima. So I heard the Messenger of Allah (S) say about them what they said."

"What did the Messenger of Allah (S) say about them?"

"I went to the Messenger of Allah (S) when he was in the house of Umme Salma. Then arrived His Eminence, Hasan and the Prophet seated him on his right knee and His Eminence, Husayn came and the Prophet placed him on his left knee and kissed him. When Her Eminence, Fatima arrived he seated her in the front. After that, he summoned Ali and he came and he covered them with the Khaibari cloak, as if I could see it, then he said: Indeed, ***Allah only desires to keep impurities away from you and to purify you a thorough purification.***"[65]

6. Ibn Abbas

The most severe critic of Yazid was Abdullah bin Abbas. Yazid wrote to him desiring to enter into his good books and requesting him to help him against Ibn Zubair.

Ibn Abbas replied him as follows:

"So to say: I received your letter regarding my rejection of allegiance for Ibn Zubair. By Allah! By this action I did not aim to obtain your favor or praise. But the Almighty Allah is aware of what I have in my heart. You have claimed that you will not forget my favor. Thus O man! Stop your favor from me as I have stopped my favor from you. You want that I should make people support you and make them inimical to Ibn Zubair and restrain them from joining him; this will never be so and neither would you achieve triumph nor honor, as how it can be so when you have killed Husayn and the young men of the clan of Muttalib, the lamps of guidance and the star among the people? Your soldiers, according to your command abandoned them in wilderness while they were lying bathed in their blood. Their belongings were plundered and they were isolated in the desert. They were killed in thirst. Neither

were they shrouded nor buried. Wind blew upon them and the sand of the desert fell on them. Till the time the Almighty Allah brought for them a group of people who had not participated in their killing. Thus they shrouded and buried them. It is because of me and them that you obtained status and sit at that position of yours.66

If I have forgotten something, I have not forgotten that you removed Husayn from the Sanctuary of the Messenger of Allah (S) to move to the Sanctuary of Allah, you sent mounted soldiers towards him and you were such till you sent him to Iraq and he also departed fearful and anxious of your mounted soldiers as a result of your enmity with regard to Allah, His Prophet and his Ahlul Bayt - from whom Allah has kept away filth and purified them thoroughly. He wanted you to leave him to return from where he had come. But you preferred to eliminate his few companions and Ahlul Bayt. Thus you attacked him, as if you killed the Ahlul Bayt by deserting and denial. I don't find anything more surprising than the fact that you seek my support while you have killed the sons of my father and blood is dripping from your sword. You are one of the targets of my revenge. Your victory upon us today should not make you vain as we would also be victorious upon you one day."67

This letter blames Yazid that he summoned Imam Husayn ('a) to Iraq so that he may be eliminated and he did not come out except that he was pursued by the mercenaries of Yazid in Medina and Mecca. And he did not come in response to the petitions of the people of Kufa. Rather the mercenaries of Yazid had compelled him to this.

7. Ibn Zubair

Among the critics of Bani Umayyah was Abdullah bin Zubair and he considered them liable for condemnation due to the fact that they had killed Imam Husayn ('a). Ibn Zubair delivered a speech in Mecca in which he said: "Know that the people of Kufa invited

Husayn in order to take authority over them, reform their affairs and return the signs of Islam. But when he went towards them they attacked him and killed him saying: 'You must surrender yourself to the accursed transgressor, Ibn Ziyad, so that he may decide what to do with you.' He preferred the death of honor to a life of degradation. May Allah have mercy on Husayn and may He disgrace his killers and everyone who was pleased with his killing and ordered for it, be cursed."[68]

Ibn Zubair pretended to express grief at the killing of Husayn in order to gain popularity among the Muslims; while in fact he was pleased at this as he had become free of his most severe opponent. And if he really had faith in what he said he would not have sheltered the killers of Husayn, because those who escaped the clutches of Mukhtar, like Shabth bin Rabi and others, fled to Ibn Zubair and joined him. He welcomed them and dispatched them to fight Mukhtar.

8. Abu Barza

Among those who censured Yazid was the prophetic companion, Abu Barza Aslami who scolded Yazid when he found him fiddling the Imam's head with his cane. We have already quoted his incident in the foregone pages.

9. Umayyad clan

Yazid's situation became very difficult and the voices of the protests harried him continuously, because his own clan too began to denounce him. Of them were the following:

A - Yahya bin Hakam: Among the severest critic of Yazid was Yahya bin Hakam who condemned him in his own gathering. Yazid slapped his chest and ordered his servant to throw him out. We have quoted the text of his statements previously.

B - Atika, Yazid's daughter: Yazid's daughter, Atika criticized him when he brought the Imam's head to his womenfolk and consorts. Atika took the head and applied perfume to it saying: "It is the head of my uncle." We have quoted her statements before.

C - Hind: Yazid's wife Hind, daughter of Amr criticized him and she reacted by running to his court agitated, shouting: "The head of the daughter of Allah's Messenger (S) is in our house!"

The wicked man rushed to her, snatched her veil and said: "O Hind! Lament for him as he is the deceased of Bani Hashim and Ibn Ziyad acted in haste with him."[69]

10. Yazid's son, Muawiyah

Muawiyah condemned his father, Yazid and also criticized his grandfather, Muawiyah. He did not accept the caliphate and was not inclined to rulership. He spoke among the people of Syria and denouncing his father and grandfather said:

"My grandfather, Muawiyah, disputed in the matter of caliphate with one who was more eligible than him for this position due to his proximity to the Messenger of Allah (S), his past services and superiority. He was greater in value than the emigrants, the first of them who brought faith, cousin of the Messenger of Allah (S) and husband of his daughter whom the Prophet chose for the hand of his daughter and selected his daughter as his wife. He was the heir of Allah's Messenger (S), the seal of the prophets. Then my grandfather dealt with him in a way you all know and he did with him that about which you are not unaware,[70] till he reached his death and in his grave became involved in his crimes and sins. After that he left the position of caliphate to my father, who was not deserving of it and was controlled by his passions. He disregarded its aspirations and he got only a brief respite. Then he also headed to his grave as a hostage to his crimes and sins." At that moment he began to weep and say: "The most important thing for us is that we become aware of his evil death and

bad consequences; because he killed the Progeny of the Messenger of Allah (S), considered defiling his sanctity lawful and ruined the Kaaba."71

It was in this manner that the kingdom of the family of Abu Sufyan was ruined at the hands Yazid's son, Muawiyah. The perpetuity and continuation he had planned for his kingdom was destroyed; because the killing of His Eminence, Husayn ('a) that Muawiyah planned and Yazid executed, destroyed and crushed his kingdom and turned it to annihilation.

Historians say: All hell broke loose in the Bani Umayyad clan after the speech of Muawiyah in which he exposed his grandfather and father, and they went to his teacher, Umar al-Qusoos and said to him: "You have taught him all this and restrained him from the caliphate. You taught him devotion towards Ali and his sons and prepared him to make us blameworthy. You made out innovations to be good deeds for him till he issued those statements and said what he said."

Umar denied having done this and he said: "By Allah! I did not do it, but he was born with love towards Ali and had it in his nature." They did not accept his explanation. They apprehended him and buried him alive.72

Idle talk and Nonsense

Some partisans of Bani Umayyah in the former and latter periods have tried to absolve Yazid from all the blame of eliminating the beloved grandson of the Messenger of Allah (S) and they have endeavored to transfer the blame and responsibility to Ibn Marjana. It is due to their ignorance and blind bigotry that they have deviated from the truth and fallen into a great corruption. Some of them are as follows:

1. Ibn Taimiyyah

Yazid holds a position of great respect in the view of Ibn Taimiyyah; because he was his most enthusiastic defender and he denied that Yazid had ordered the killing of His Eminence, Husayn (‘a). He has furiously justified the actions of Yazid and said:

“Yazid did not issue the command of killing Husayn. He did not place his severed head in front of himself. He did not thrash his teeth by his hand-held cane. One who committed all these actions was Ubaidullah Ibn Ziyad as this matter is proved in Sahih Bukhari. Neither was his head taken out all around nor were the women and children of Husayn taken as hostages.”[73]

These statements have become a cause for his ridicule; because he has denied such clear facts that no sensible person doubts in; he has completely ignored the statements of historians based on the fact that Yazid had committed that crime. This view of Ibn Taimiyyah is such that no one having religious perception or Islamic spirit agrees with him.

Ibn Taimiyyah is well-known for his blind prejudice. So much so, that every independent researcher and writer of history and Islamic discussions has opposed his views.

2. Ghazzali

It is a matter of great regret that Ghazzali was a fan of Yazid and he went to extremes in his sincerity towards him and in defending him. Ghazzali says: “Neither is his killing an established fact - that is the killing of His Eminence, Husayn (‘a) ñ nor did he (Yazid) ordered for it - that is Yazid did not order Ibn Marjana to kill Husayn and Yazid was also not pleased by it!! - since this incident is not authentic in his view, it is not permissible to suspect him as the murderer; because it is unlawful to have a bad opinion about a Muslim! The Almighty Allah says: ***O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you***

like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.[7475]

Ghazzali has uttered misguided statements; because he has denied the evident facts, just as his partner, Ibn Taimiyyah had done, while historians are unanimous that it was Yazid who ordered Ibn Marjana to eliminate His Eminence, Husayn ('a) and also that he had ordered him emphatically. Moreover Yazid had even warned Ibn Ziyad that if he was not sincere in fighting against the Imam he would be dissociated from the family of Abu Sufyan and rejoined to his grandfather, Ubaid, the Roman. We have already explained this matter before and hence there seems to be no need to repeat it here.

3. Ibn Arabi2083

Ibn Arabi is well-known for his enmity and indecency towards Ahlul Bayt ('a). He believed that Yazid was the Imam of his time and the caliph of God on the earth! And the Imam's uprising against him was illegal and His Eminence, Husayn ('a) was killed in conformity to the law of his grandfather![76]

A handful of dust be upon him and upon everyone who has deviated from the truth and astrayed from the path. By what logic was Yazid, that companion of goats and monkeys, the Imam of Muslims and caliph of God on the earth? Was it due to the fact that he killed the Chief of the youths of Paradise, or was it because he defiled the sanctity of the Prophet's city, Medina or was it because he burnt down Kaaba? Umar bin Abdul Aziz heard a person calling Yazid as 'Chief of believers'. He ordered him to be lashed twenty times.[77]

Defending Yazid, considering his regime lawful and absolving him from killing the beloved grandson of Allah's Messenger (S) is like defending evil and falsehood; because Yazid and others like him were from the Umayyad and Abbaside rulers who became

the cause of the decadence of the Muslims and who brought mischiefs and calamities upon them and made them involved in a great evil.

4. Ibn Hajar

Ibn Hajar Haithami is a denier in Yazid's concurrence or issuing of orders to eliminate His Eminence, Husayn ('a)[78] and his blind prejudice has impelled him to utter things that are not compatible with facts. As Ibn Marjana had only one option without there being any forethought or intention of killing His Eminence, Husayn ('a).

And he said to Musafir bin Shuraih Lashkari: In the incident of Husayn's killing, it was Yazid who presented me with two options; to kill Husayn or die myself. I chose to kill him (Husayn).[79] Ibn Ziyad did not act upon the elimination of His Eminence, Husayn ('a) except after he was threatened with dire consequences by Yazid if he did not obey his orders.

5. Anis Zakaria

Anis Zakaria Nusooli has defended Yazid with great fervor and said: "Without any doubt Yazid initially did not plan the killing of Husayn and he did not expect that the Alawite problem would become so big and culminate into such a terrible disaster and that Ibn Ziyad would eliminate him."[80]

6. Dr. Najjar

Among those who consider Yazid free of blame is Dr. Muhammad Najjar who says: "Yazid bin Muawiyah had not the least share in this crime; that is in the killing of His Eminence, Husayn ('a) because despite the fact that his history is smeared with blackness, he is apparently blameless of having perpetrated the elimination of Husayn!"[81]

7. Muhammad Izzat Duruza

One of the most loyal defendant of Yazid in the present times is one, Muhammad Izzat Duruza. He has spoken highly of Yazid and absolved him from that terrible iniquity. He has also considered Ibn Ziyad and other armed forces who killed His Eminence, Husayn (‘a) to be free of responsibility for that deed. On the other hand he has condemned His Eminence, Husayn and said: “There is nothing that connects the killing of Husayn to Yazid; because not only he did not kill him, he even did not order his killing. He only ordered that he should be besieged but not eliminated. Husayn himself chose to fight. In this way the statement of Ubaidullah bin Ziyad is correct that he was only ordered to surround him and he should not be fought. Except that he himself fights or is brought to him so that he surrenders to him or pledges allegiance to Yazid who was having the legal right of authority. Rather it is possible to assume as correct that hostilities developed between the commanders of the armed forces and His Eminence, Husayn and his companions; because they remained loyal to the orders that were issued to them and also they were much desirous that Allah would excuse them from getting involved in battle with him or having a hand in his killing. And they endeavored to pacify him and urged him to surrender to Ibn Ziyad or pledge allegiance to Yazid. Thus if Husayn refrained from it and did not submit and pledge allegiance like all Muslims had, and rather chose the path of confrontation, in such a case it was absolutely lawful from the religious as well as the political point of view to fight him.”[82]

Duruza believes that the killing of the beloved grandson of the Messenger of Allah (S) and the Chief of the youths of Paradise was lawful from the religious and political point of view. I am unable to decide whether those killers and wicked executioners, that is the killers of His Eminence, Husayn (‘a), harbored deeper enmity and malice towards him or this man whose conscience is covered by the rust of falsehood and who is immersed in the frenzied waves of sinfulness and evil.

Dr. Taha Husayn's view

Taha Husayn believes that Yazid was responsible for shedding the blood of the Holy Imam and it is not correct to transfer the blame of this crime to Ibn Marjana. Dr. Taha Husayn says:

"Narrators have claimed that Yazid dissociated himself from the killing of Husayn in such a way that he threw the blame of this sin on Ibn Marjana, Ubaidullah Ibn Ziyad. But I don't think he condemned Ibn Ziyad, punished him or dismissed him from his post. Before him (Yazid), Muawiyah killed Hujr Bin Adi and his companions and after that he threw its responsibility on Ziyad and said: "The son of Sumaiyyah urged me and I submitted to his persuasion."[83]

Ibn Ziyad did not perform his deed except under express orders of Yazid. And if Yazid had not been pleased by it he would have punished Ibn Ziyad and not made him sit in his drinking party and endowed him with excessive rewards. Thus this matter of his satisfaction on the killing of His Eminence, Husayn ('a) and his lack of regret inspite of the enormity of that crime and the heinousness of that iniquity proves his assent.

Statement of Taftazani

Taftazani has said: "It is accepted unanimously that it is permitted to curse the one who killed Husayn or one who ordered it or one who considered it lawful and who assented to it' And the fact is that we have received abundant reports regarding the assent of Yazid to the killing of Husayn, his delight to it and insulting behavior with regard to the Ahlul Bayt of Allah's Messenger (S), even though its detail is from single reports and we do not hesitate regarding him or rather his infidelity. So the curse of Allah be upon him, his helpers and supporters.[84]

Yafai's view

Allamah Yafai says: "The decree about one who killed Husayn or issued order for his killing is that he is an infidel and anyone who considers it permissible would also be an apostate."85

Opinion of Ahmad bin Hanbal

Ahmad bin Hanbal has issued verdict against cursing Yazid! Abu Talib says: Ahmad bin Hanbal was asked about the one who spoke ill of Yazid bin Muawiyah. He replied: Do not speak to me about this matter, the Prophet has said: "Cursing a believer is akin to killing him."86

What is strange is that he has taken traditions of Prophet as source of issuing this verdict while this tradition is not applicable to Yazid, because he was not having faith and Islam. After he committed the infamy of killing the Purified Progeny, allowing the sack of Medina and casting fire on the Holy Kaaba he has gone out from the pale of Islam, as what sin could be greater that these?

Ahmad's son, Salih objected to him and said: "Some people consider us to be partisans of Yazid?" He told him, "Can one who has faith in Allah, love Yazid?

His son asked, "Then why do you not curse him?" "When have you seen me cursing anyone?"

"Father! Why shouldn't be cursed one whom Almighty Allah has cursed in His Book?"

"Where has Allah cursed Yazid?"

"***But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! Those it is whom Allah has cursed so He has made them deaf and blinded their eyes."***87

Is there an evil greater than the killing of Husayn ('a)?..."

Ahmad could not say anything in reply.88

Statement of Motazid Abbasi

Motazid Abbasi issued a letter in which he publicized the disgrace of Bani Umayyah and eulogized the Holy Ahlul Bayt and he ordered that it should be read out in official gatherings, public meetings and among the general public. Regarding Yazid it says:

"When the caliphate reached to Yazid he set out boldly to take the revenge of polytheists from Muslims and caused the carnage of Medina. It was such a terrible carnage that humanity had never witnessed such a kind and nothing so horrific ever happened to the Muslims. Thus he satisfied his malice and he thought that he had taken revenge for his ancestors from the friends of Allah and that he has got vengeance on behalf of the enemies of Allah and the Prophet (S)."

Then he adds further: "The most important sanctity that he defiled and the greatest iniquity he committed was the shedding of the blood of Husayn bin Ali ('a) while knowing his position with the Messenger of Allah (S) and having heard that the Prophet had said about him: 'Hasan and Husayn are my two flowers in the world. Hasan and Husayn are the two chiefs of the youths of Paradise.' Yazid committed audacity against Allah and His Prophet; he was inimical to those two and in this action of his he neither feared reprisal nor was worried about disobedience of God."[89]

The martyrdom of the beloved grandson of Allah's Messenger was the greatest tragedy that shocked the Muslim community no end. And they fell into severe and difficult trials and tribulations; in the same way that incident was the most tragic happening of the world; because of all the atrocities committed against the Progeny of the Prophet (S) it was the most terrible that occurred in the history of the world.

Those transmogrified oppressors from the troops of Yazid practiced various evils and different types of degraded actions and disregarded all human values, common laws, manners and etiquettes that people have made as their code of life. They killed

men, children and women after they had deprived them of water. And after they had cut up their bodies into pieces they hoisted their severed heads on points of spears. They also took the heirs of the Prophet on bare camel backs as hostages and took them around towns and cities so that the tyrant may publicize his victory and oppression regarding the family of the Prophet. All these events occurred upon his orders or encouragement and he is responsible for them.

As for Ibn Ziyad he was only his agent who acted on his command and did his bidding as we have already proved above.

Absolving Yazid and throwing the responsibility on Ibn Marjana is nothing but an example of deviation from the truth and following of blind prejudice which no sensible and conscientious person can ever accept.

Thus comes to close our discussion regarding nonsensical statements and idle talks especially regarding the absolution of Yazid and also what important personalities have stated regarding the criminality of Yazid and considering him responsible for shedding the Imam's blood.

- 1. Al-Ma'rif, Pg. 426 (Old Edition)
- 2. Tohfatul Imam Fee Mukhtasar Tarikhul Islam, Pg. 77
- 3. Miraat az-Zamaan fee Tawarikhul Ayan, Pg. 99
- 4. Hadaiq al-Wardiya 1/125
- 5. Ansaab al-Ashraaf 3/416
- 6. Al-Irshad, 2/119
- 7. Hujjatul Sa'adah fee Hujjatush Shahada
- 8. Jawahirul Matalib 2/305
- 9. Abdullah Nurullah, Maqtal al-Husayn Awalim 17/427-428
- 10. Surah Shura 42:23
- 11. Surah Bani Israel 17:26
- 12. Surah Anfal 8:41
- 13. Surah Ahzab 33:33
- 14. Lohoof, Pg. 211-213
- 15. Al Bustanul Jame' li Jami' Tawarikh Ahluz Zaman, Pg. 36

- 16. Khwarizmi, Maqtal 2/60-61
- 17. Muqarram, Maqtal al-Husayn, Pg. 348
- 18. It is mentioned in Ibne Athir, Tarikh 4/84 and Al Bidayah wan Nihayah 8/194 that it is said that: It is Mahqar not Mahfar. And in Al-Irshad 2/119 it is mentioned that it was Imam Zainul Abideen (a.s.) who replied to him.
- 19. Al Bidayah wan Nihayah 8/197
- 20. Manawi, Al-Kaukab as-Durriya 1/146. And in Tadhib at-Tahdhib 1/157. It is narrated from Hamza that: I saw the most clever and beautiful woman named Ruba. She was the nurse of Yazid bin Muawiyah and she was aged a hundred years. She said: A man came to Yazid and told him: Congratulations to you that Allah gave you power over Husayn; they killed him and brought his head to you and kept it in the tray. Then he ordered his slave to uncover it. When he saw it his face became red. I asked Ruba: Did he hit his teeth with his cane? She replied: Yes, by Allah!
- 21. Dhahabi, Tarikh Islam 5/19
- 22. Tarikh Quzai, Pg. 330
- 23. Ibne Athir, Tarikh 4/85
- 24. Dhahabi, Tarikhul Islam 5/18. Al Bidayah wan Nihayah 8/192. Al-Irshad, 2/119-120
- 25. Tibrani, Al-Mojam al-Kabir 3/124. Tabari, Tarikh 5/460-461. Al Bidayah wan Nihayah 8/192
- 26. Subhul Aashi 1/100
- 27. Tadhib at-Tahdhib 1/157
- 28. Ansaab al-Ashraaf 3/416
- 29. Al-Kaukab as-Durriya 1/146
- 30. Ahmad Fahmi, Imam Zainul Abideen (a.s.), Pg. 55
- 31. Tadkiratul Khawaas Pg. 260-261. Al Muntazim 5/342
- 32. Surah Hadid 57: 22-23
- 33. Surah Shura 42:30
- 34. Al Fusulul Muhimma, Pg. 195
- 35. Al-Irshad, 2/120
- 36. A'laamun Nisa 2/95. Al Bidayah wan Nihayah 8/192
- 37. Surah Rum 30:10
- 38. Surah Aale Imran 3:178

- 39. Surah Aale Imran 3:169
- 40. A'laamun Nisa 2/95-97. Balaghatun Nisa, Pg. 21. Khwarizmi, Maqtal 2/64. As Sayyida Zainab wa Akhbaar az-Zainabiyat, Pg. 86. Hadaiq al-Wardiya 1/125-126. Al- Lohoof, Pg. 217-218
- 41. Siayasatul Husaynia, Pg. 30
- 42. Journal 'Ghurra', Year 7, No. 6
- 43. Muqarram, Maqtal al-Husayn, Pg. 359
- 44. Surah Aale Imran 3:26
- 45. Surah Baqarah 2:247
- 46. Tabari, Tarikh 5/463-464. Ibne Kathir, Al Bidayah wan Nihayah Pg. 195-196
- 47. Those who fought Ali (a.s.) in the battles of Jamal, Siffeen and Nahrawan respectively.
- 48. Khwarizmi, Maqtal 2/69-70
- 49. Nafasul Mahmoom, Pg. 261-262
- 50. Khwarizmi, Maqtal 2/69-71
- 51. Jawahirul Kalam fee Mad-hil Sadatil A'laam, Pg. 128
- 52. Al Bidayah wan Nihayah 8/194. Al Muntazim 5/343
- 53. Khwarizmi, Maqtal 2/62
- 54. Ibne Athir, Tarikh 4/86
- 55. Khwarizmi, Maqtal al-Husayn 2/72
- 56. Abdullah, Maqtal al-Husayn
- 57. Miraat az-Zamaan fee Tawarikhul Ayaan, Pg. 106
- 58. Yanabiul Mawaddah 1/149. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 85
- 59. Al Futuh 5/254
- 60. Tabari, Tarikh 5/460, 461 & 462, Ibne Athir, Tarikh 4/87
- 61. Miraat az-Zamaan, Pg. 101. As-Siraatus Sawi Pg. 89
- 62. Hadaiq al-Wardiya 1/127. Al Futuh 5/246-247. Khwarizmi, Maqtal 2/71
- 63. Baihaqi, Al-Mahasin wal Masawi 1/63
- 64. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 90. Jawahirul Matalib fee Manaqib Imam Ali Ibne Abi Talib, Pg. 2/274
- 65. Abdullah bin Ahmad bin Hanbal, Fazail Imam Amirul Momineen (a.s.) Pg. 2/672-673

- 66. And it is mentioned in a narration: "And it is due to me and them that you have achieved honor."
- 67. Ibne Athir, Tarikh 4/127-128. Yaqubi in his Tarikh has narrated in another way the terrible things Muawiyah and Yazid had done.
- 68. As-Siraatus Sawi min Manaqib Aalin Nabi Pg. 94
- 69. Khwarizmi, Maqtal 2/74
- 70. Jawahirul Matalib fee Manaqib Imam Ali Ibne Abi Talib 2/261
- 71. An-Nujoom az-Zahira 1/164
- 72. Damiri, Hayatul Haiwan 1/88-89
- 73. Sawali dar Maurid Yazid bin Muawiyah, by Ibne Taimiyyah, Pg. 16
- 74. Surah Hujurat 49:12
- 75. Wafayatul Ayan 3/288
- 76. Al-A'wasim, Pg. 214
- 77. Shazaraat al-Zahab 1/69
- 78. Al-Fatawi al-Haditha, Pg. 193
- 79. Ibne Athir, Tarikh 4/140
- 80. Ad-Daulatul Amawiya fish Shaam, Pg. 58
- 81. Ad-Daulatul Amawiya fish Sharq, Pg. 104
- 82. Tarikh Jinsul Arabi 8/383
- 83. Al-Fitnatul Kubra 2/265
- 84. Shazaraat al-Zahab 1/68
- 85. Shazaraat al-Zahab 1/69
- 86. Shamsuddin Hanbali, Al Aadaab ush-Shariya wal Minhul Mariya 1/206
- 87. Surah Muhammad 47:22-23
- 88. As-Siraatus Sawi min Manaqib Aalin Nabi 1/207
- 89. Ibne Abil Hadid, Sharh Nahjul Balagha

Towards Medina

Ahlul Bayt ('a) did not stay in Damascus for a long time because Yazid feared the appearing of mischief, confusion of public opinion and unfavorable circumstances as the discourses of Her Emi-

nence, Zainab Kubra and Imam Zainul Abideen (‘a) had created an intellectual revolution in all gatherings. It was such that those brilliant speeches had illuminated the minds and awakened the feelings and they became the topic of discussion in all gatherings and assemblies of that time. In the same way they encouraged opposition to the tyrannical regime and the public unrest indicated that they would overthrow Yazid’s regime as the people of Syria had become aware of Yazid’s decadence and wickedness and thus inciting public opinion against him. He was condemned even in his own gatherings, his position declined in public opinion and he became unpopular.

Yazid’s Apology to Imam Zainul Abideen (‘a)

Yazid, the tyrant summoned Imam Zainul Abideen (‘a) and sought his pardon; and throwing the responsibility of that crime on Ibn Marjana said:

“May Allah curse Ibn Marjana! By Allah! If I had been with him, I would have given him everything he asked for and in every possible way saved him from death even if I had to sacrifice the life of some of my children in this. But Allah decreed what you saw. My son! Write to me if you need anything.1 There shall develop an issue among your people, thus you must not join any of them.”2

Imam (‘a) turned his face away from him and said nothing in reply; because he knew the aim behind this apology was to escape disgrace and condemnation.

Ahlul Bayt (‘a) Presented Compensations

The tyrant Yazid ordered that sheets of silk be spread over the floor in his court and upon them be placed excessive expensive things so that they could be presented to Ahlul Bayt as compensation for the slain members of their family and the plunder of their belongings in Karbala. Then he said, "Accept these things in lieu of what you had to suffer."

Reply of Her Eminence, Umme Kulthum

Sister of His Eminence, Husayn ('a) Her Eminence, Umme Kulthum ('a) was shocked and infuriated and she screamed at him, "How shameless you are! And how audacious! You killed my brother and Ahlul Bayt and now you want to give compensation for it?"3

Her Eminence, Sakina said: "By Allah! I have not seen anyone as wicked as Yazid and a polytheist and a disbeliever worse than him or an oppressor more tyrannical than him."4

Yazid was helpless; because he had thought that material wealth would deceive the Ahlul Bayt and he did not realize that they were the hands of the Almighty from whom Allah had kept away all impurities and purified them thoroughly.

Request of Imam Zainul Abideen ('a)

The worst of the oppressors asked Imam Zainul Abideen ('a) to tell him what he needed. His Eminence ('a) said: "I want you to show me the face of my father and return whatever has been looted from our ladies; because heirlooms of our ancestors were among those things. And if you want you can kill me. Then send someone to escort my family to Medina."

Most probably the Imam's request to see the head of his father was so that Yazid would give it to him and thus he could respectfully assign it to dust. However that oppressor declined this request, it was so because he had ordered to take the severed head around the country to instill awe and fear in people and make it a lesson for anyone contemplating an uprising. But he accepted the demand that looted belongings of the womenfolk be returned to them. This demand of His Eminence did not imply that he was asking for the jewellery, ornaments and other belongings that were plundered in Karbala. Rather the aim of His Eminence was to get back the exquisite heirlooms they had inherited from their great-grandfather, His Eminence, the Holy Prophet (S); like the turban, coat of mail and sword of His Eminence and other things that were more valuable than wealth.

That tyrant bowed his head and became worried about the request of the Holy Imam ('a), then he raised his head and said to His Eminence: "You will not see the face of your father but whatever has been taken from you will be restored. As for the ladies, they shall not be returned (to Medina) except with you, as I have decided to spare your life."5

Journey to Medina

Yazid, the tyrant ordered Noman bin Bashir to escort the survivors of the Prophet of God (S).6 In the same way, fearing mischief and unfavorable developments he instructed him to depart with them from Damascus at night time.7

News of Ahlul Bayt's Return to Medina Arrives

The news of the great tragedy reached Medina before the arrival of the hostages. This information was conveyed to Medina by Abdul Malik bin Harith Salmi under the orders of Ibn Ziyad. He has-

tened on his journey till he reached Medina exhausted and tired. He went to Ashdaq, the governor of Medina. A man saw him and was afraid of his worrisome condition, so he asked, "What is the news?"

"The news is with the governor."

That person realized the seriousness of the matter and remarked, "We belong to Allah and to Him we shall return! By Allah, Husayn has been killed. Umme Salma was right when she informed about it!"[8]

Ibn Ziyad's messenger conveyed the news of the killing of His Eminence, Husayn ('a) to the governor who was absolutely delighted by it and he exclaimed, "A calamity in reprisal of the tragedy of Uthman!"[9]

Ashdaq ordered that the news be publicized. People were shocked and they began to weep and rushed to the Prophet's mosque to learn the details of this terrible report.

Ashdaq's Speech

The oppressor, Amr bin Saeed Ashdaq mounted the pulpit pleased at the killing of Imam ('a) and rocking his legs in joy. Then he expressed his hatred and malice, saying: "O people! This is an encounter in response to a strike, how numerous are the sermons in front of one discourse:

"***Consummate wisdom - but warnings do not avail***."[10] He spoke ill of us and we praised him. He distanced from us and we reached him. Just like our habit and his habit. But what we could have done for the one who pulled out his sword against us and wanted to kill us except that we drive him away from us!"

Abdullah bin Saeb interrupted his talk in which he was expressing his ridicule at the killing of the blessed grandson of the Messenger

of Allah (S), and he said: "If Her Eminence, Fatima were alive and had seen the decapitated head of His Eminence, Husayn ('a) she would wept for him."

The objection was the beginning of a condemnation that the governor of Medina faced when he was delivering his speech. This matter distressed him greatly, so he shouted back at him: "We are more deserving than you to Fatima. Her father was our uncle, her husband was our brother and her mother was our daughter. If Fatima had been alive her eyes would have wept but she would not have denounced his killers!"11

In this statement, Ashdaq has deviated from all social customs; because he claimed that if Fatima were alive she would not have condemned the killer of her son. Rather he was certain that Her Eminence would have congratulated the sinful killer; because that action of his was in support of the regime of Bani Umayyah spreading of their power which followed all the attitudes of the period of Ignorance.

If Her Eminence, Fatima had been alive, and had seen her beloved son in the desert of Karbala bearing such calamities and tragedies that if they had befallen on any man he would have been devastated, Her Eminence's heart would have melted with sorrow and grief; because it is reported from His Eminence, the Allah's Messenger (S) that he said:

"On the Day of Resurrection, my daughter Fatima shall be raised in such a way that she would be carrying clothes smeared in blood and she would be clinging to one of the pillars of the throne (*Arsh*) and saying: O Allah, dispenser of Justice! Judge between me and the killer of my son. Thus I swear by the Lord of Paradise, Allah will judge in favor of my daughter."12

Hashemites Devastated

The news of the martyrdom of His Eminence, Husayn (‘a) fell like a thunderbolt upon the Hashemites. Wails and laments came out from their houses and the noble lady, Zainab, daughter of Aqil[13] came out with her hair disheveled, screaming: Oh Muhammad! Oh Husayna! Oh my brothers! O my relatives!”[14]

Then she began to recite couplets in which she addressed the Muslims as follows:

“What will you reply if the Prophet asks you what you have done, while you were supposed to be the best of nations?

With my progeny and the companions of my descendants that some of them were made hostages and some killed and bathed in their blood.

This is not the recompense for my favors on you when you have behaved so badly with my relatives after me.”[15]

Abdul Aswad, while being immersed in sorrow and lamentation replied to her: We shall say: “O our Lord! We have done injustice to ourselves, and if You don’t forgive us and not have mercy on us we shall be of the losers.”

At that moment he became intensely agitated and said:

“I say: While my hatred and fury has increased, may Allah destroy the regime of the progeny of Ziyad.

And drive them away so that they are driven away and terrorized like the Aad and Thamud were driven.

And their camels may not return to them on the day You shall be responding to pleas.”

Weeping and wailing spread everywhere and lamentations and mourning continued in all the localities of Medina. And such mourning had never been observed before.

Mourning of Abdullah bin Ja'far

Abdullah bin Ja'far organized a mourning assembly for his cousin, Husayn ('a). People came and met him and paid him condolences at such a great calamity. Historians say: Abdullah had a slave named Abdul Salasil, who said to him, "This is what we have received from Husayn!"

That foolish man thought that by saying these words he would earn favors of Abdullah because if His Eminence, Husayn ('a) hadn't been there, the two sons of Abdullah bin Ja'far would not have been martyred. When the son of Ja'far heard this, he lost his temper and thrashing the slave with his sandals, said:

"O son of stinking slave girl! Do you say this about Husayn? By Allah! If I had been accompanying him I would not have liked to leave his company till I had been killed with him. By Allah! That which pacifies me regarding the death of my sons and eases my sorrow about them is that those two sons of mine were killed in the company of my cousin, while they were supporting him and observing patience along with him."

Then he turned towards the people present in the gathering and said: "Thanks be to Allah! Sorrow of the martyrdom of Husayn would have been hard for me, if I did not sacrifice my life upon him, I had (at least) sent two sons of mine with him."16

Ibn Abbas observes Mourning

Ibn Abbas fell into mourning due to the excessive pain and sorrow when he heard the news of Imam's martyrdom. He was in the Masjidul Haraam when a man secretly conveyed this news to him and informed him about that horrible tragedy. He became absolutely distressed and was completely devastated.

Muhammad bin Abdullah said to him: "O Aba Abbas! What is the matter?" "A great calamity that has been accepted by the Almighty Allah."

After that he began to weep and went to his house in a grievous mood. At home he held a mourning program and people came to condole him on this great sorrow and shared in his sadness and grief.17

Masoor and Ibn Zubair

When the news of the martyrdom of His Eminence, Husayn ('a) reached Mecca, Masoor met Ibn Zubair and said, "The news of the killing of Husayn bin Ali, which you desired, has arrived."

Ibn Zubair resorted to pretence and said, "O Aba Abdur Rahman! You are telling me this? By Allah! Alas, if not a stone remained in Jama.18 By Allah! I never wished thus."

Masoor told him, "You suggested to him to go to some other province."

"Yes, I suggested to him but I did not know that he shall be killed, his death was not in my hands. I went to Ibn Abbas and pacified him and I knew that this action of mine would be hard upon him and if I did not go to pay condolence, he would say: "Are people like us ignored and should the sorrow of Husayn be not condoled? So what could I do? My maternal uncles, they have become displeased with us and I don't know why it is so?"

Masoor counseled him and said, "What was the need for remembering past things? And behave nicely with your maternal uncles as your father was more praiseworthy in their view."19

Head of Imam Husayn ('a) in Medina

Most historians believe that Yazid the oppressive one, sent the head of the beloved grandson of the Messenger of Allah (S) to Medina in order to spread awe and terror and suppress every uprising against himself. They took the blessed head to Amr bin Saeed Ashdaq. He criticized this act and said, "By Allah, I wished the chief of the believers had not sent his head to me."

In his gathering was present the lizard, offspring of lizard, that is Marwan bin Hakam who screamed at him, "You have uttered nonsense! Bring it here."

Then he took up the head, swayed in delight and said in a mocking way:

"What type of friendship is it? That your hands are cold and cheeks colored red."

They brought the respectable head and placed it in the mosque of the Prophet (S). Ladies of the family of Abu Talib lamented and they rushed to the grave of the Prophet, weeping and wailing. Marwan said:

"Women of Ahlul Bayt cry like the crying of the women of Quraish in mourning those killed in the battle of Badr."

When Marwan heard the lamentation of the Hashemite ladies he expressed his delight and said: "By God! As if I am seeing the days Uthman was murdered."[20]

Looking towards the grave of the Holy Prophet (S) he said, "O Muhammad! A day in reprisal of the day of the battle of Badr."[21]

The hatred of Bani Umayyah became obvious and it became known that they had no faith in Islam. They still remained on their previous ignorance and they took revenge from His Eminence, the Holy Prophet (S) by destroying his Progeny.

Return of the Hostages to Karbala

Some sources have mentioned that hostages from Ahlul Bayt requested the escorts appointed for their protection to take them to Karbala that they may renew their pledge at the grave of the Chief of the Martyrs (‘a). They accepted the request and the caravan changed its direction to Karbala. When they reached there, ladies of the Alawite family rushed to the grave of Aba Abdillah (‘a) wailing and lamenting. They wept upon that purified grave and remained there for three days. And they were the most difficult and painful days for Ahlul Bayt. Their lamentations did not cease for a moment till their wails arose and hearts were scorched by their grief.

Some books have mentioned that the famous companion of the Prophet, Jabir bin Abdullah Ansari also arrived there to obtain the honor of visiting the tomb of Abu Abdillah (‘a). He also met Imam Zainul Abideen (‘a) who spoke with him and told him about the various hardships and pains that had befallen them. After that they left Karbala and departed for Medina.22

To Medina

The caravan of the hostages from Ahlul Bayt (‘a) set out for Medina, moving at full speed without being delayed by any distraction, while pain and sorrow was hovering on them. The eyes of the daughter of the Messenger of Allah (S) were filled with tears and they were lamenting the loss of their family members even though more than that, they were constantly remembering their captivity and humiliation of what they had to pass through.

Medina dressed up in raiment of mourning before the arrival of the hostages; because mother of believers, the lady, Umme Salma had passed away one month after the martyrdom of His Eminence, Husayn (‘a) in sorrow and grief of His Eminence.23 She had herself informed the people about the killing of His Eminence.

Bashir conveys the news of the Martyrdom of Imam Husayn (‘a)

When Imam Zainul Abideen (‘a) reached the outskirts of Medina he halted and got his tent fixed and his aunts and sisters were also made to alight from their vehicles. Then he addressed Bashir Jazlam and said:

O Bashir! Your father (may Allah have mercy on him) was a poet. Are you also able to recite poetry?

I said: Yes, O son of the Holy Prophet! I am a poet.

The Imam: Go to Medina and announce the martyrdom of Abu Abdillah (‘a).

Bashir says: I rode a horse, and rushed to enter Medina. When I reached the Mosque of the Holy Prophet I raised my weeping voice and recited:

“O people of Medina! Now Medina is no more your place (worth living). Husayn has been killed making me weep all the time.

His bleeding body was left in Karbala

And his Holy head was moved from place to place on a spear.”

Thereafter I said: Here is Ali bin Husayn (‘a) who has come to you in Medina with his aunts and sisters and I am his messenger informing you of their whereabouts.

The narrator says: There was not a single respected lady and a veiled woman who did not come out with unveiled face and bare head and they scratched their faces and slapped their cheeks and wept loudly in mourning. Ever since the day of the departure of the Holy Prophet (S) I had not seen so much weeping and mourning of men and women in the Muslim society.[24] People came to

Imam Zainul Abideen (‘a) and gave condolences to His Eminence for that painful tragedy and they shared his grief and sorrow.

Discourse of Imam Zainul Abideen (‘a)

Imam (‘a) decided to speak to the people about the great calamities and hardships that befell them and the pain they suffered as a result of the humiliating and disrespectful way they were taken captives. His Eminence did not possess enough physical strength to stand up to deliver his speech because he was afflicted with illness and the discomforts had weakened him. Thus a chair was procured for His Eminence from which he spoke as follows:

“All praise is for Allah, the Lord of the worlds, the Most Merciful and Most Beneficent. Allah is the Master of the Day of Judgment. He is the Creator of all creatures, the One Who is so far that his height surpasses the highest skies and He is also so near that even the noise of humming bee is not inaudible to Him. We praise Him over great affairs and over tragedies of time and over bitterness of scoldings and over crushing difficulties and hardships.

O people! Praise is for Allah Who testes us through heavy hardships and great calamities in Islam. They have martyred Abu Abdillah (‘a), his household and companions and imprisoned their wives and daughters. They have carried his Holy head on a spear from place to place and so this is a calamity unparalleled.

O People! Now who among you is such that will ever be joyful after this or who is able to stop tears rolling from the eye and who will be stingy in weeping?

Truly the seven heavens wept over his martyrdom, the oceans through the noise of their waves and sky with its pillars and the earth with its tracts and the trees with their branches and the fish

in the depths of seas and all the angels near Allah and all in the heavens became tearful.

O people! Which heart is so hard that has not split by his martyrdom and which soul has not inclined towards him and which ear has not deafened after hearing this blow on Islam?

O People! We got up in the morning in such a condition that we were expelled and scattered and driven off away from cities and villages, as if we were Turks or Kabulis. And all this without any fault or mistake or any harm to Islam on our part. We have not heard such a thing in our predecessors. Such allegations are nothing but lies.

By Allah, if the Holy Prophet gives, instead of recommendation, an order for war, it would not result in more oppression than what we have undergone. Indeed we belong to Allah and to Him we shall return over such a terrible calamity, so troublesome, so cruel'We complain only to Allah. Verily He is Mighty and able to take revenge."

Imam spoke in his discourse of the dark calamities that befell the family of prophethood and the terrible persecution that was done on them'.Sa'sa addressed His Eminence and sought his pardon since his illness had prevented him from joining the entourage of Imam Husayn ('a). The Imam accepted his apology, pardoned him and invoked divine mercy for his father. After that the Imam, accompanied by his aunts and sisters set out for Medina while multitudes of people surrounded His Eminence and their wails and lamentations rose up in the atmosphere. When they reached the Prophet's Mosque, the senior lady of Abu Talib's family held the two sides of the mosque door and addressed her grandfather, the Holy Prophet (S) saying: "O my grandfather! I bring to you the news of the martyrdom of my brother, Husayn."25

Daughters of the Messenger of Allah (S) sat in mourning and held assemblies of lamenting the sorrows of the Chief of the martyrs.

They put on black garments of mourning and began to wail and weep with deep sorrow and grief.

Rewarding the Escorts

Ladies of the Alawite family thanked the chief of guards; because they had brought them from Damascus to Medina safely and rendered valuable services to them, hence it was necessary to reward them for it. Fatima, daughter of Imam Amirul Momineen (‘a) said to her sister, Zainab: “This man has done good to us, do you think we should offer him a reward for it?”

“By Allah! We don’t have anything that we could have given him, except for our ornaments.”

“Yes, you are right.”

At that time they brought their two bracelets and bangles and sent them to him and politely apologized also.

That man was deeply moved by this gesture. He knew in what straitened circumstances they were. So he returned their gift and respectfully said: “If what we have done was for this world we would have been pleased with these, but by Allah! We have done it only for Allah and for the sake of your relationship with the Messenger of Allah (S).”26

Grief of Imam Zainul Abideen (‘a)

Imam Zainul Abideen (‘a) continued to weep upon his father day and night. Imam

Sadiq (‘a) says: “My grandfather, Ali bin al-Husayn (‘a) cried on his father for twenty years. No eatable was presented to him but that he used to start weeping.”27

One of his slaves restrained His Eminence and said, “I fear that you would die of weeping.”

Imam replied to him with utmost kindness: “O man, I complain to the Almighty about my sorrow and grief. I know about a thing from Allah that you don’t. Yaqub was a prophet. Almighty Allah separated one of his sons from him. He was having twelve sons. He knew that he (Yusuf) was alive but yet wept upon him (so much) that his pupils turned white due to grief. I have seen my father, brothers, uncles and companions killed before my eyes. Then how could my grief end? Whenever I recall the killing of the sons of Her Eminence, Fatima, anger bursts my neck and whenever I look at my aunts and sisters I am reminded of their fleeing from one tent to another.”28

Imam’s sorrow increased and his pain intensified whenever he looked at the houses of his family and found them empty and terrifying as they reminded him of the killing of their inmates; because those stars had separated from him, those who illuminated the intellectual and social life of the people. Regarding them the poet says:

“I passed by the houses of the family of Muhammad, but I did not see them moving about in them. May Allah not separate the folks from their houses even though they may have been vacated from it forcibly.”

And Dibil Khuzai says:

“The Madressas have become empty of recitation of the verses of Quran and the abode of revelation has become devoid of its occupants.”

Hashemites Observe Mourning

Hashemites were terribly aggrieved for the Chief of the martyrs (‘a) and they observed mourning for him. They continued to

lament on His Eminence for three years. Masoor bin Mukhrama, Abu Huraira and senior companions of the Messenger of Allah (S) used to come secretly, listen to their lamentations and weep bitterly.29

Grief of Her Eminence, Zainab (‘a)

The Lady from Abu Talib’s clan continued to lament the extinction of her family,30her tears never dried and she never stopped crying. Whenever she saw her nephew, His Eminence, Zainul Abideen (‘a) her sorrow and grief intensified31 while tragedies had burst her heart and her body had become frail. So much so that after that tragedy she did not live for more than two years and her soul ascended to the heaven.

Mourning of Rabab

Rabab, the wife of His Eminence, Husayn (‘a) deeply mourned her husband and was immersed in intense grief. She was so loyal that her like is not seen; because when the nobles of Quraish proposed to her, she refused to oblige them saying, “After the Messenger of Allah (S), I will not have anyone as my father-in-law. She remained alive for only a year after the martyrdom of Imam Husayn (‘a). She never sat in shade till she passed away.32 Historians say that she mourned for His Eminence and composed a very touching dirge which is as follows:

“That Husayn who was such a brilliance that people obtained light from him. He is lying slain in Karbala, unburied and unshrouded.

O Prophet’s grandson, may God give you a good recompense and keep you safe from the loss of the balance.33

You are for me such a lofty mountain, which had given me strength and refuge, and you lived with us with mercy and piety.

Now after you, who can fulfill the needs of orphans and beggars? And who should the poor and the deprived people approach?

By Allah! In place of your relationship, I would not look for another relationship, till I am hidden in the grave."[34]

Some historians say: She stayed for a year at the grave of His Eminence and then went away from there reciting: "For a year and after that peace be upon you! As one who completes a year in weeping is excused."

This report is very improbable; because after the day of Ashura the family of Imam Husayn ('a) departed from Karbala together and as per the unanimity of historians none of them remained behind.

And the loyalty of the wives of His Eminence was such that Lady Atika Binte Zaid bin Amr bin Nafil, a wife of His Eminence lamented on him and recited the following lines of grief:

"Oh, O, Husayn! I have not forgotten Husayn, that the spears of the enemies striked him.

They left him lying on the ground at Karbala, after him it doesn't rain at Karbala."[35]

Sorrows of Ummul Baneen

Ummul Baneen mourned and lamented for her righteous sons, who had reached martyrdom in the company of their brother, His Eminence, Husayn ('a); because grief had shattered her heart she wept upon them from the depths of her heart.

Some historians say: She used to go out to the Baqi cemetery and mourn and lament in their grief. People used to gather around her, listen to her plaintive poems for her sons and weep along with her. Among those who came to watch this was Marwan bin

Hakam, who despite his hardheartedness and intensity of malice towards Ahlul Bayt (‘a)[36] was moved by it.

Allamah Late Sayyid Abdur Razzaq Muqarram has rejected that Ummul Baneen was alive after the tragedy of Karbala and he has written that she had passed away before it,[37] while Abul Faraj and all those who have studied this matter have concluded that she was alive.

Fate of the blessed head of Imam Husayn (‘a)

Throughout the ages, generations of people in the same eager way have posed the question: Where was the head of His Eminence, Husayn buried? After the fact that his Holy body has become the place of visitation in Karbala.

And all the people, partisans and non-partisans circumambulate around it. There are many different views of historians regarding the place which got this honor. Some of them are mentioned below:

1. In Karbala

Among Imamite Shias it is generally believed that, that head was respectfully brought back to Karbala and buried with the purified torso. Sayyid Raziuddin Ali bin Tawus has said Shias act in this manner.[38] Among those who have stated this matter with textual proof is Majlisi[39] and Ibn Numa.[40] In the same way it is famous among a large group of Sunni scholars. Some of them are: Shubrawi,[41] Ibn Jauzi,[42] Biruni,[43] Qazwini[44] and others. Doubtlessly Shia Imamiyah scholars have preceded other in discussing this topic and have accorded it more significance. Hence they are more likely to have reached to the reality of the matter and have been more successful than all other researchers.

As for the manner in which the severed heads were brought to Karbala and buried with the purified torsos, in our view it is based on one of the two possibilities.

First: Imam Zainul Abideen (‘a) requested Yazid to allow him to do this and he accepted this request, because Yazid wanted to satisfy the Imam. On the basis of this, the report that: “When Imam (‘a) asked Yazid to show his father’s face to him, he rejected the request,” is discarded and it is possible that after initial non- acceptance, Yazid later acceded to the request.

Second: When the heads reached Medina, Imam Zainul Abideen (‘a) asked the governor for them so that they may be buried with the torsos. He granted his permission. His Eminence took them and returned to Karbala. There he buried them with their respective purified bodies.

2. In Baqi

Some historians believe that the governor of Medina buried that respectable head next to the grave of His Eminence’s mother.45

3. In Najaf

Some traditions related from Imam Sadiq (‘a) prove that the blessed head was buried in Ghurra. They are as follows:

1. It is narrated from Amr bin Talha:

Imam Sadiq (‘a) asked me when he was in Hira: Don’t you want what we promised you? I said: Yes - that is going to the tomb of Amirul Momineen (‘a) - thus His Eminence mounted (his horse) and Ismail also mounted. I mounted with them and rode till we passed by Thuya and arrived between Hira and Najaf and halted at the white fire holder. Ismail also arrived and we dismounted along with him. After that he prayed and Ismail also prayed and I too prayed. He said to Ismail: “Get up and salute your grandfa-

ther, Husayn (‘a).” I asked, “May I be sacrificed on you! Is Husayn not buried at Karbala? He replied, “Yes, but the head of His Eminence was taken away, a slave of ours took it and buried it besides Amirul Momineen (‘a)”46

2. Aban bin Taghlib reported: I was with Imam Sadiq (‘a) when he passed by Kufa and recited two units (rakats) of prayer. Then he went ahead a little bit and performed two units of prayer. Again he moved on for some distance and prayed two units again. Then he said: “This is the location of the grave of Amirul Momineen (‘a).” I asked what were those two locations where you previously prayed?” he replied, “The location of His Eminence, Husayn’s head and house of His Eminence, Qaim.”47

3. Ali bin Asbat has narrated through chain of narrators that: Imam Sadiq (‘a) said,

“When you go to Ghari you will see two graves, a big one and a small one. The longer one would be that of Amirul Momineen (‘a) and the smaller one is the head of His Eminence, Husayn (‘a).”48

These were some narrational reports that prove that the blessed head is buried at Ghari, however the term ‘location of the head’ does not prove that it is buried there.”

4. In Damascus

A large number of historians are of the opinion that the blessed head is buried at Damascus. But there is difference of views as regards the location of its burial. Some of the opinions are as follows:

A. In the wall of Damascus.

B. In the Governor’s Palace

C. In the graveyard49

D. Inside the door of Fardis popularly called “Mosque of the Head.”50

E. In the Damascus Mosque.51

F. Other places.

5. In Iran

Ahmad Atiyya52 has mentioned this view which is against the established principle and none of the historians has mentioned it.

6. In Egypt

Some historians are of the view that the blessed head is buried in Cairo but there are two theories how it was transported there:

1. Sherani has mentioned that Her Eminence, Zainab (s.a) transported it to Egypt and got it buried there.53 However this statement is against established method and is not reliable.

2. Maqrizi has narrated that it was transported from Ascalon to Egypt on 10th Jamadiul Aakhir, 548 A.H. it was carried by Saif-al-Mamlika and Qadi Motamin bin Miskeen. It was accorded a warm welcome.54

These were some theories that are put forth concerning the burial of that honorable head. On most of those possible locations, shrines have been constructed where Muslims come for Ziarat (visitation) and all the towns and cities having these sites consider it an honor for themselves.

Anyway, His Eminence, Husayn (‘a) has a place of respect in the hearts of people such that the grave and the remembrance of His Eminence is in the depths of the hearts, because it is the holiest picture that people in all ages and times considered it sanctified.

Abu Bakr Aalusi was asked about the head of His Eminence, Husayn (‘a). He replied in the following couplets:

“Do not search for the head of Husayn in the East and the west. Leave everything and come to me as its burial place is in my heart.”55

And Haaj Mahdi Falaudi has said:

“The presence of His Eminence, Husayn (‘a) has not been emphasized at any place neither should you search for it in any cave.

But the sincerity of your love will guide you that it is buried inside my heart.”56

His Eminence, Husayn (‘a) has dominated the emotions of the people and occupied a place in their hearts; they are enamored by his love and purity and the great hardships and calamities that befell His Eminence have aggrieved them. In the same way the hardships of His Eminence have shattered the hearts and the souls are aggrieved due to their intensity.

People hasten to all the locations that are considered as possible sites of the burial of his head. The great tomb in Cairo is always teeming with people who seek blessings from it and consider performing its visitation to be the best form of obeying God and seeking His proximity.

- 1. Ibne Athir, Tarikh 4/87-88
- 2. Tadhib at-Tahdhib 1/157
- 3. Abdullah bin Nurullah, Awalim Imam Husayn 17/422-423
- 4. Abdullah bin Nurullah, Awalim Imam Husayn 17/396
- 5. Abdullah, Maqtal al-Husayn Awalim 17/444-445
- 6. Ibne Athir, Tarikh 4/87
- 7. Jauharatul Kalaam Fi Madhis Saadaatil A’laam, Pg. 128
- 8. Abdul Aziz Sayyidul Ahl, Zainab binte Ali, Pg. 152
- 9. Abdullah, Maqtal al-Husayn Awalim 17/389. Muqarram, Maqtal, Pg. 335

- 10. Surah Qamar 54:5
- 11. Muqarram, Maqtal, Pg. 335
- 12. As-Siraatus Sawi min Manaqib Aalin Nabi, Pg. 93
- 13. Zainab, daughter of Aqil married Ali bin Rukana from the family of Abdul Muttalib and bore him a son and of his daughters is Abda, the mother of Abil Bakhtari known as Qadi. This is mentioned in Ansaab al-Ashraaf 3/420
- 14. Miraat az-Zamaan fee Tawarikhul Ayaan
- 15. Majma az-Zawaid 9/199, Tibrani, Al-Mojam al-Kabir 3/126-127
- 16. Tabari, Tarikh 5/466
- 17. Ibne Asakir, Tarikh 14/238
- 18. Jama is an elevated spot near Medina.
- 19. Ibne Asakir, Tarikh 14/239
- 20. Miraat az-Zamaan fee Tawarikhul Ayaan
- 21. Sharh Nahjul Balagha 4/72 and of those who have mentioned the arrival of the head in Medina are Balazari in Ansaab al-Ashraaf 3/417 and Qadi Noman Misri in Al Manaqib wal Mathalib.
- 22. Taisar al-Matalib fee Amali Abi Talib, Pg. 93. Hadaiq al-Wardiya 1/129. Ahmad Fahmi, Imam Zainul Abideen (a.s.), Pg. 59. Abdullah, Awalim al-Husayn 17/446. Muqarram, Maqtal al-Husayn, Pg. 361
- 23. Miraat az-Zamaan, Pg. 103
- 24. Al-Lohoof, Pg. 226-227
- 25. Muqarram, Maqtal, Pg. 374-377
- 26. Tabari, Tarikh 5/462-463. Ibne Athir, Tarikh 4/88
- 27. Ahmad Fahmi, Imam Zainul Abideen (a.s.), Pg. 31
- 28. Muqarram, Maqtal, Pg. 376-377. And somewhat similarly mentioned in HilyatulAwliya 3/138
- 29. Daimul Islam 1/230
- 30. Al-Wafi fil Masaalatush Sharqiya 1/43
- 31. Abdullah, Maqtal al-Husayn Awalim 17/424
- 32. Ibne Athir, Tarikh 4/88. Jawahirul Matalib 2/295
- 33. On the Day of Judgment
- 34. Al-Aghani 16/142
- 35. Mojam al-Buldan 4/445. Al-Aghani 18/62

- 36. Maqatilut Talibeen, Pg. 56
- 37. Muqarram, Maqtal al-Husayn, Pg. 336
- 38. Al-Lohoof, Pg. 225
- 39. Bihar 45/144. A'laamul Wara, Pg. 250
- 40. Matheer al-Ahzaan, Pg. 107
- 41. Al-Ittiaf be Hubbil Ashraaf, Pg. 70
- 42. Tadkiratul Khawaas Pg. 265
- 43. Al-Aathaar al-Baqiya (Persian), Pg. 528
- 44. Ajaaebul Makhlooqaat, Pg. 120 on the margins of Hayatul Haiwan, Vol. 1
- 45. Shazaratus Zahab 1/67. Miraatul Jinaan 1/126-136. Al Bidayah wan Nihayah 8/204. Waseelatul Maal, Pg. 194. Al Muntazim 5/344. Tabaqat 5/238
- 46. Wasailush Shia 1/310
- 47. Furu al-Kafi 4/572
- 48. Wasailush Shia 10/311
- 49. Ansaab al-Ashraaf 3/419
- 50. Al Bidayah wan Nihayah 8/204
- 51. Ibne Hayyan Ahmad Tamimi, Tarikhus Sahaba, Pg. 67
- 52. Dairatul Ma'arif al-Haditha, Pg. 152
- 53. Tabaqat al-Kubra, 1/27
- 54. Nurul Absar, Pg. 271
- 55. Al-Babilyat 3/128
- 56. Shoara al-Hilla 5/371

Effects of Imam Husayn's Revolution

No revolution exists in the history of the world like the revolution of Imam Husayn ('a), which shook the world, bestowed glory for truth and created dignity for human beings, as all its parts are effulgence and all its horizons, nobility and honor. Replete with immortal lessons regarding belief that shall never be overpowered and faith that shall never be defeated and loftiness that shall never be humiliated; a revolution that began a modern age for the na-

tions of the world and the communities of the earth, spirit of revolution and opposition to oppression and injustice, confrontation with unreasonable demands and fighting corruption are its signs.

The revolution of the chief of nobles was the first revolution in human history from the aspect that on it were built intellectual, social and political foundations. Of them are the following:

Victory of Islam

By his martyrdom, the great Imam achieved a victory that no revolutionary on the earth had ever obtained; because the principal aims for which he undertook the confrontation succeeded and the most important of them was the success of movement in his open war against the Umayyad regime, which had made the future of Islam dark and tried to uproot it so that no effect of it remains in the sphere of life. Imam Husayn (‘a) took upon himself to ensure the well being of Islam’s future. And he martyred himself for its sake; he restored its freshness to it and destroyed the perils that surrounded it.

Morbin, the German philosopher says, “When a sensible person ponders upon the situation of that period, and how the Bani Umayyah was succeeding in its aims and their domination on all the strata of people and the decadence of Muslims’no doubt remains for him that Husayn (‘a) through his martyrdom revived the religion of his grandfather and the laws of Islam; because if that event had not occurred and those true feelings had not been created among the Muslims...and if the martyrdom of Husayn (‘a) hadn’t taken place, Islam definitely would not have been as it is, rather it was possible that its heritage and laws had been destroyed; because in that period, Islam was in its initial stages.”

It is sufficient for the success of His Eminence, Husayn (‘a) that through his martyrdom he bestowed a new life to Islam and sacrificed his blood for it. When Imam Zainul Abideen (‘a) was asked

by Talha bin Abdullah who had won, he mentioned this point and said:

"Whenever it is prayer time, you recite the call for prayer (*Azan*) and shorter call for prayer (*Iqamah*); this tells you who the victor is."[1]

His Eminence, Husayn ('a) himself became successful and victorious; because he restored life and youth to Islam. On the basis of this he was a reformer; perhaps it was about this aspect that the Holy Prophet (S) said: "Husayn is from me and I am from Husayn."

Because if the sacrifice of His Eminence, Husayn ('a) had not been there all the efforts of His Eminence, the Prophet (S) and that well-being, blessings and mercy that he brought for the people would have been destroyed as Bani Umayyah was bent on eradicating all the principles that this religion brought and they proclaimed infidelity and apostasy, and ruled the people with a policy in which no sign of Quranic command was visible.

Defeat of the Umayyads

The first clear victory that the Imam earned was to defeat the Umayyads; because the sacrifice of His Eminence destroyed all the pillars and foundations raised by Muawiyah for strengthening the regime of Abu Sufyan's family.

One of the writers says: "Whatever Muawiyah had built up for his son Yazid in years was destroyed by Husayn in a few days. People began to look at the caliph with disgrace and heedless way. Muslims were disillusioned by his policies and eyed with malice the blemishes that had stained him with bad qualities like fraud, deception, injustice and oppression. All this was under the shade of the leadership of His Eminence, Husayn and the popularity of His Eminence, a result of wise policy in observing steadfastness in front of their persecution and a well-designed program for remov-

ing disobedience and oppression which was instrumental in this. The foresight of the Imam and his sincerity in his actions made all this possible."2

By his auspicious movement, the Imam crushed the heads that were full of pride, weighed down with arrogance and blinded by self-conceit.

Sayyid Amir Ali says: "The carnage of Karbala shook up the world of Islam; a factor that assisted in the destruction of the foundation of the Umayyad regime."3

As for the signs of Umayyad defeat after the martyrdom of Imam Husayn ('a); they were as follows:

A. Their separation from Religious Authority

The terrible carnage of Karbala took out the Umayyads from the pale of Islam and it proved that they still followed the barbarity and ignorance of the pre-Islamic age. Because all the acts they committed with the Progeny of the Prophet (S) proved that the Umayyads had left the religion of Islam and the faith of Muslims. For example, first of all they put embargo on water supply with the help of armed forces. Then after killing His Eminence, they cut up his Holy body into bits and pieces. After that they took as hostages the noble ladies of the Prophet's family and took them around towns and cities in such a way that to see them makes one hair stand on end. This was done to announce the defeat of the Prophet's family and publicize that revenge has been taken from them. Similarly the couplets that Yazid recited clearly said that it was to revenge the death of his disbelieving ancestors who had been eliminated in the battle of Badr. Thus all these facts clearly proved that the Umayyads were not Muslims.

B. Their widespread Condemnation

Among the signs of Umayyad defeat was that their condemnation became general and people in all gatherings and assemblies openly criticized their policies and evils; so, frenzied waves of condemnation began to descend upon Yazid ñ so much so that even his womenfolk and clansmen took up this activity, such that he was absolutely harried and he began to regret the deed he had committed. Hence his relationship with Ibn Marjana, according to historians, fell into gloom.

C. Transfer of Caliphate from Umayyads

The Imam's revolution involved the Umayyad regime in defeat and destroyed all its traces and made it the target of one uprising after another which were initiated by Shias and others till finally the dark regime was destroyed by the establishment of Abbasid rule as we shall discuss this matter now.

Bringing out the True Status of Ahlul Bayt

The revolution of the Chief of the martyrs brought out the illuminated reality of Ahlul Bayt and proved to the world of Islam, their powers in being steadfast on truth, their firmness in face of calamities and their sincere concerns for the future of the Islamic community. As a result of it, the majority of Muslims began to love and regard them with respect and awe.

The tragedy of Karbala clearly showed that the Ahlul Bayt were lofty examples of spiritual and practical leadership of this community and the vanguards of truth and justice on the earth.

Centralizing the Shiite Faith

Among the consequences of the Husaynite revolution was that it bestowed a centralization to them in the limits of their beliefs. Such that it assumed a form of a well-defined school of thought in the life of Shia people.

Phillip Hitti says: "Shia was born on the day of 10th Mohurrum. From that day Imamate in the progeny of Ali became a principle of the faith of Shias, just as prophethood of Muhammad (S) was a principle of Islamic faith."[4]

An orientalist says: "If Husayn had not been killed, Shias would not have come into being in Islam."[5]

Also Satarthman has said: "The blood of Husayn which was shed by the swords of the armed forces of the regime became the nucleus around which grew the Shia belief more than the blood of Ali which was shed by the Khawarij conspiracy."

Shaykh Shustari says: "If His Eminence, Husayn had not borne those hardships, religion would not have become clear for Shia people; because when Bani Umayyah became the dominant power in the land. They indulged in corruption and tried to conceal the truth till the matter became doubtful for people and they made the cursing of Ali a part of daily prayers and filled the minds of the people with the notion that Bani Umayyah are Imams of Islam. And this matter was taught to the people from childhood because teachers were ordered to impart such training to all the children under their care that they were Imams of religion. And opposition to them is deviation'and when His Eminence, Husayn was killed in that fashion and his womenfolk were taken as prisoners of war, people came to their senses, that if they (Umayyads) were guides of truth they would never have committed such acts. This action of theirs had no relation to religion, faith or justice. It was not even in conformity to the oppression of oppressors."[6]

Those purified bloods cleaned up the spirit of sacrifice and devotion towards Ahlul Bayt in the view of the majority of Muslims.

And since that time those who were neutral to join battles for getting the power now they came under their flag.7 Those terrible tragedies that befell the beloved grandson of the Messenger of Allah (S) were such that shocked and devastated all those who lived at that time.

Uniting the Shia People

The tragedy of Karbala bestowed unity to Shias and created a spirit of cooperation among them. Before that due to lack of motivation and loyalty in defense of their belief based on religious right of special caliphate of Ahlul Bayt, they had borne grief. Those perceptions changed and they gathered the strongest practical force with which they rushed out to destroy the Umayyad regime and stood up together to take revenge for Husayn chanting the slogan of "Yaa thaaratal Husayn."

A writer says: "This terrible and unpleasant tragedy to the furthest limit, brought clarity to Shiaism and was a factor of Shiite unity and their motivation for supporting their religion and became a cause of frenzied uprisings to take revenge from the killers of Husayn ('a).8

Brockleman has also mentioned this point in his statement: "Those bloods that quenched the grounds of Karbala brought clarity to the spirit of Shiaism in the hearts of the Shias. And it made them realize that they must unite their ranks.

The carnage of Karbala roused in the hearts of Shias, feelings and sorrows and it brought them to the belief that before everything they must think of the need of unity to take revenge for the martyrdom of the great Imam who had stood up for the sake of justice and for restoring the rights of the persecuted and oppressed people."

Creating Social Awareness

Imam's movement was effective in creating social awareness and bringing out the revolutionary spirit in people, because the community had completely changed and after remaining silent and submissive it became armed with faith and power of determination and decisiveness and it became free of all the negative notions that it had been involved in. They set out to demand their rights and endeavor to destroy the Umayyad regime. They initiated uprisings after uprisings that indicated their infuriated mood with Bani Umayyah and they generously stepped forward to sacrifice their lives for the victory of these uprisings. No other effect of fear or distress remained with them till they destroyed the expressions of Umayyad arrogance and eradicated their persecution and deviation.

The revolution of Imam Husayn ('a) changed the meaning of fear and surrender that was supreme on the community and according to the principles of revolution turned it into confronting and seeking freedom from the bonds of humiliation and slavery; because the Imam gave them a rousing power and bestowed them a revolutionary spirit to stand up and fight injustice and oppression.

Blooming of Talents

Among the factors of success of the Husaynite revolution was that it stimulated the blooming of talents and capabilities and it created an outstanding genre of literature in the literary world which is exquisite, outstanding and beautiful.

Literature of Husaynite revolution is rich with most outstanding subject matter in the political literature of Islam; because it contains a rich mine most beneficial and artistic of the intellectual sources. Its salient features are as follows:

First: It extolled social justice and human values for whom the great Imam struggled.

Second: It condemned oppression and fought falsehood and confronted arrogance and obstinacy.

Third: It motivated the society towards honor and lofty purpose by following Imam Husayn (‘a) the leader with lofty aspirations and the vanguard of human perfections.

Fourth: It presented the intellectual and religious attitude of the honorable Imam.

Fifth: It glorified the Imam in a way that no martyr from the social reformers had ever been exalted; because the principles of His Eminence were merged with the emotions of Shia poets and the wave of human movement had seized that immortal revolution and they praised and glorified His Eminence in the most outstanding fashion.

Sixth: Publicizing the decadence of Umayyads and describing their crimes in their enmity towards Islam.

Seventh: Explanation of the hardships and tragedies that befell the Holy Ahlul Bayt.

Sayyid Muhammad Sayyid Gilani says: “Shia literature showed a true picture of the persecutions meted out to the Alawites.” He says: “The carnage of Karbala in which Husayn was martyred, and whatever befell the Alawites afterwards, was a powerful stimulation for the poets and in their numerous elegies they openly recited, they were able to create such grief that scorched the hearts and shattered the lives. It is most surprising that this led to widespread uprisings to take revenge for the blood that was shed and the bodies that were cut up into pieces and abandoned unburied in the desert that they may become morsels of scavengers’

Poems lamenting for the Ahlul Bayt multiplied in an astounding manner, all of them arising from the depths of the hearts and the

depths of souls and in this way they became a priceless treasure of Arabic literature."9

Eight: Outstanding beauty in the literature of Husaynite revolution and the warmth of passion.

A writer states: "The poetry lamenting Husayn is warm and fiery; because it is derived from powerful emotions and it is composed by burning and revolutionary souls. They were angry and furious because the Bani Umayyah had snatched their rights and usurped their position. Therefore they expressed their anger in poetry."10

Husaynite poetry is a true expression of the enflamed passions and its composers were neither reserved in expressing feelings nor did they borrow their ideas from others. They were themselves impassioned by the tragedy and thus they described the Imam in the most realistic way.

These pieces of living literature are the richest examples of the literature of the world and the most outstanding cultural values in Islam.

What is necessary to mention is that the Husaynite literature did not attain as much prominence and popularity in the literature of Islam, except after a very long period of time. But it was as explained by Abdul Faraj; due to the fact that in those early days the poets restrained from composing mourning poetry on Husayn due to the fear of Umayyads.

Pulpits of Exhortation and Guidance

Among the most prominent consequences of the revolution of the chief of the nobles was that it gave rise to platforms of propagating the message of Imam Husayn ('a) which to this day have played an important role in imparting lessons of righteousness and piety to the people and their important service was to preach the significance of sacrifice in the path of truth.

Martin, the German writer considers these pulpits to be of the important factors of the progress of Muslims if they are utilized in a proper and organized way.

The tragedy of Abu Abdillah (‘a) is a part not separate from the message of Islam and it shows his efforts and struggle against the transgressors and his support of the persecuted and oppressed people.

John Ashra says, “The tragedy of Husayn contains the loftiest meaning of martyrdom on the path of social justice.”11

The Husaynite pulpits are the most important contribution and the most outstanding achievements of the revolution of the Chief of the martyrs and it sowed the natures of well-wishing in the hearts and removed the souls from the factors of corruption and deviation and guided them on the path of virtue; steadfastness and good manners, are among its distinctive qualities. In the same way they became like mobile schools for spreading faith in Allah and teaching Islamic values to the people.

Continuation of Revolution

The tragedy of Karbala created a terrible wave of disconcertation and deep effects on the life of Muslims and it stimulated them to undertake political action and social groupism for bringing the downfall of the Umayyad regime and to take revenge from the man killers.

The country, since the martyrdom Husayn had burnt with the fire of war,12 because the Islamic communities arose as powerful oppositions and announced their anger and fury against the Umayyad regime and endeavored to bring their downfall. Some of the uprisings were as follows:

1. Uprising of Abdullah bin Afif

The uprising of Abdullah bin Afif was the first uprising in Kufa that appeared immediately after the martyrdom of the Imam and the great stalwart, Abdullah bin Afif Azadi started it. He was the first of those who lighted the spark of revolution and changed into defeat the fake victory that Ibn Marjana had achieved as we have already explained in detail in the foregone pages.

2. Uprising of Medina

The fact is that the uprising of Medina was nothing but the continuation of the revolution of the Chief of the martyrs; because people were boiling with rage and hatred towards Yazid as he had defiled the sanctity of the Messenger of Allah (S) by killing the Progeny of His Eminence and by taking his children as captives.

When hostages from Ahlul Bayt ('a) returned to Medina and told the people about the great tragedies and terrible hardships that they had to suffer and explained to them the calamities and captivity the ladies of the abode of prophethood and noble women of the family of revelation had to bear, people became deeply aggrieved and sorrowful for the beloved grandson of the Messenger of Allah (S).

Sister of Husayn and granddaughter of the Prophet (S), Her Eminence, Zainab enflamed passions for taking revenge for the killing of her brother. People of Medina began to believe that it was a religious duty to rebel against Yazid. So they officially broke their pledge of allegiance to him and announced an uprising against his regime.

Yazid ordered the sinner, Musraf bin Uqbah Mari to ransack Medina and gave him an army composed of at least 12,000 Syrian mercenaries. For three days he made it lawful for them to do whatever they liked to the people of Medina and plunder whatever they desired from there!

Masruf set out for Medina and allowed his mercenaries three days of complete discretion to plunder the city. They began to kill and plunder and committed every deed that Allah had prohibited. Then they took allegiance of the people with their confession that they were slaves of Yazid. Anyone who refused to pledge such allegiance was immediately beheaded. In that incident such terrible hardships occurred that the heart burns due to their horror. Historians have described those horrible and grievous conditions that passed on the people of Medina. This tragedy was also like the tragedy of Karbala and it created political groupism in the Islamic community to act against the Umayyad regime and to make efforts to bring down their power.

3. Uprising of the Penitents (Tawabbeen)

People of Kufa were deeply regretful that they had committed a great sin in deserting the Holy Imam (‘a). They chastised each other for the terrible iniquity they had done. They unanimously decided that they must confess to their sin of deserting His Eminence and it was necessary for them to take revenge of His Eminence as expiation of their sins. One of them addressed his daughter and said: “My daughter! Your father cries to his Lord due to his sin.”13

They held a conference at the house of Sulaiman bin Surd Khuzai an elder of the Shia community and a companion of Allah’s Messenger. He had precedence and seniority in Islam. They held discussions among themselves and concluded that this disgrace and sin cannot be washed clear without eliminating those who had martyred His Eminence, Husayn (‘a).14

In that meeting some fiery speeches were made that called for taking revenge for the blood of the great Imam and they stressed the need for unity and cooperation in this regard. According to historians this conference was held in the year 61 A.H, that is the year of the martyrdom of His Eminence, Husayn (‘a).

Resolutions of the Conference

The conference took some unanimous resolutions, some of which were a follows:

1. Sulaiman bin Surd was chosen as the leader of the revolt so that he may chalk out the political program and make military preparations.

2. Letters were dispatched to Shia localities in Iraq and outside Iraq informing the people about their decisions regarding revenging the Imam's blood and inviting them to join them in this mission.

3. The uprising was to take place after a gap of four years so that during this time volunteers could be enrolled and preparations made for war.

4. Nukhaila shall be the center of revolt and the uprising shall be announced from there.

5. The matter of uprising should be kept secret.

Organs of the uprising, who according to historians, numbered one hundred, spread in the lands to start working for mobilizing help for purchase of weapons. They invited the people to cooperate with them and to join them.

Announcing of Revolt

In the year 65 A.H, the penitents declared their impassioned revolt against the Umayyad regime. They numbered, according to historians, 4000 men. Leader of the uprising, Sulaiman bin Surd sent Hakeem bin Munqidh Kandi and Walid bin Aseer Kanani to Kufa and instructed them to raise the slogan of "*Yaa Thaaratal Husayn*!" (Rise up to take revenge of Husayn!").

When the two of them reached Kufa they raised that slogan and for the first time this effective call arose in the atmosphere of Kufa and it fell like a thunderbolt on the sinful killers but was a medicine for the hearts of believers and Muslims. A large number of people rushed to Nukhaila, where Sulaiman bin Surd delivered an effective speech among them. He explained to them that he was not in pursuit of power or booty of war. He only desired the satisfaction of God and had only the abode of Hereafter in view. He also expressed hope that the Almighty Allah would forgive him and his brothers the sin of having deserted the beloved grandson of Allah's Messenger (S).

In Karbala

The penitents decided to travel to Karbala for the Ziarat of the tomb of the Chief of martyrs ('a) so that besides his grave they may announce their repentance in the court of the Lord of the worlds.

Groups of penitents set out for Karbala and when they reached there they lamented in one voice: "Yaa Husayn!" They wept and lamented and humbled themselves before the Almighty that He may accept their sincere repentance and forgive them. They said besides the grave of the Holy Imam: "O Allah! Have mercy on Husayn, the martyr and son of martyr, the guided one, son of guided one, the truthful one, son of truthful one.

O Allah! We take You as our witness that we are upon his faith and path. We are the enemies of his killers and friends of his followers.

O Allah! We deserted the son of the daughter of our Prophet. Thus forgive our past and accept our repentance and have mercy on Husayn and his companions ñ the truthful martyrs. We take You as our witness that we follow their religion and that for which they laid down their lives. If You do not forgive us and not have mercy on us, we shall be of the losers."15

At that time they crowded on the Holy grave with a crowding that exceeded that of the Hajar al-Aswad (the black stone) while they were weeping and humbling before Allah that He may forgive their sins and accept their repentance. After that they departed toward the Anbar province.

At Ainul Wurda

Groups of penitents marched on till they reached Ainul Wurda. They camped at that place. Soldiers of the Syrian army began to attack them and furious battles occurred between them. Both the sides suffered heavy losses. Leaders of the penitents, like Sulaiman bin Surd, Musayyab bin Najba and Abdullah bin Saad and others were martyred.

When the penitents saw that they were not getting help in confronting the Syrians they left the battlefield in the darkness of the night and returned to Kufa. Syrian army also did not pursue them. Both parties returned to their towns and in this way ended the war of penitents, while the Umayyads became distressed and heavy losses had inflicted them.

4. Uprising of Mukhtar

Mukhtar is the most famous personality that the history of Islam knows and he played an important role in the political events of that time. He was also the most outstanding politician having uncanny ability for organization and planning, and he was an expert in turning the circumstances to his advantage. He strengthened his achievements with his capabilities as a person of deep perception.

Regarding him a writer states: “He was very knowledgeable in psychology and well-versed in method of propagation and communication and he spoke to the people according to their intellectual level and he did not suffice only with the modes of propaga-

tion like speeches and poetry. He employed other methods also like exhibitions, displays and propaganda.

He also employed that which we call coup d'etat through which he took Kufa from the control of Ibn Zubair."16

He was a senior personality of the Shias and a sword of the family of the Messenger of Allah (S). He was intensely aggrieved and agitated in sorrow of the Purified Progeny who were eliminated by swords of falsehood. He endeavored to obtain rulership not because he was inclined to it but that he may avenge Ahlul Bayt and take revenge from their killers.

Serious allegations are heaped on this great warrior like that he was claimant of Prophethood and other false implications from which he is blameless. And for which he is absolved; because he arose to take revenge for the great Imam, he shook up the existence of Umayyad rule and destroyed the glory of their regime. He practiced equity between Arabs and non-Arabs, he did not accord preference to anyone over others. During his rule he tried to follow the footsteps of Imam Amirul Momineen ('a) and followed the economic and social policies of His Eminence.

He was extremely pious and religious. Historians say: During his brief rule, in order to thank the Almighty he fasted excessively so that the Almighty Lord may enable him to take revenge for the Purified Progeny and to eliminate the sinful and transgressive killers.

They have made baseless allegations against this great warrior in order to decrease his status and reduce his importance. After having carefully studied his activities we have found him to be an incomparable personality of history and a famous man of the Islamic nation. With many excellences like virtues and piety, original thinking, deep perception and good intentions, such that few people of that time had possessed such qualities',we would have liked to say more on the personality of this outstanding man and explain in detail how he organized his uprising and obtained

power. But this would require a whole separate book which if Allah wills we may succeed in compiling. Before we conclude our discussions about him we shall discuss in brief some matters related to the subject as follows:

Anguish of the Killers

Fear and terror seized the sinful murderers and killers of the beloved grandson of the Messenger of Allah (S); because they became certain that the uprising of Mukhtar has been organized to take revenge from them. Therefore some of them fled to the wilderness and others disappeared in such a way that no information came about them. A few of them fled to Abdul Malik to take refuge from the attack and fury of Mukhtar as one of them addressed him as follows:

"I come to you so that you have mercy on me and remove my hardships. But I see that you drive me away; then where can I go?"17

Abdul Malik bin Hajjaj Taghibeen also sought his refuge saying; "I fled from Iraq to you."

Abdul Malik bin Marwan screamed at him: "You have not fled to join me. You have fled from the reprisal of killing Husayn and fearing for your life you seek to take refuge with me."18

In the same way some of them fled to Ibn Zubair and joined his army and fought on his side. It was not because they followed his faith, but it was due to the fear of Mukhtar as he had ruined their houses and confiscated all their property. Mukhtar demolished the house of Muhammad bin Ashath, took away the materials and renovated the house of the martyr, Hujr bin Adi that had been destroyed by Ziyad bin Abih.19

As for that filthy one, Umar bin Saad, he hid in his house, anxious and frightened; and he sent important persons to mediate for him

with Mukhtar and wrote to him letters seeking pardon and safety. Mukhtar gave him security on the condition that he would not take any step. However Ibn Saad in this matter spoke in a round-about and ambiguous manner that he wasn't allowed even to go to answer the call of nature.

Mukhtar anguished the hearts of criminals and killers of Imam in such a way that the earth shook beneath their feet and frenzied waves of shock and terror covered them in such a way that none of them could live in peace; because the ghost of death hovered over them.

Widespread Destruction

Mukhtar hastened to issue decree of death to anyone who had participated in the killing of the beloved grandson of the Messenger of Allah (S); because he endeavored to take revenge from them and purify the earth from those filthy creatures. As such, as Tabari says -on one day he condemned twenty of them to death and none of their commanders and leaders could escape. He killed the filthy sinner, Ubaidullah Ibn Ziyad, Umar bin Saad and his son Hafas. He executed Shimr bin Zil Jaushan and threw his corpse to dogs. In the same way he got killed Qais bin Ashath, Haseen bin Numair, Shabth bin Rabi and others.[20]

The Almighty Allah fulfilled the prayers of the great Imam regarding the sinful murderers and killed them in the way they had killed, made them drink the bitter cup of death and took revenge from them in the most severe manner. Almighty Allah has truly said when He states: ***And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe***.[21]

Zuhri says: "From the killers of Husayn ('a) none remained but that he were punished in the world, either by killing, getting

blinded, blackening of face or downfall of power in a short time."22

They were punished in this world and they lie forever in the fire of Hell in such a way that neither the punishment shall be reduced for them nor would they get any respite.

Here ends the discussion regarding the uprising of Mukhtar which was the most prominent and original uprising in Islam; because its aim was taking revenge for the Purified Progeny, who according to the statement of the Prophet (S) were equals of the Glorious Quran. Also its aim was to spread equality and social justice among the people.

Blessing and pleasure of Allah be on Mukhtar, on the day he came in pursuit, the day he was martyred and the day he shall be raised.

The Revolution Continues

Mukhtar's killing at the behest of Ibn Zubair did not weaken the revolutionary spirit of the Shias; because other uprisings appeared which were led by the grandsons of the Imam Husayn ('a) and the grandsons of his brother, Imam Hasan ('a). Like the great revolution of Zaid bin Ali who arose to confront injustice and oppression and after him, his son Yahya enflamed the fire of his revolt. He took as their slogan the principles of Imam Husayn ('a) and wanted to revenge his killing.

In this way uprisings continued till black flags appeared in the vanguards of Muslim army under the command of Abu Muslim Khorasani and destroyed the crown and throne of the Umayyads and crushed their oppression and arrogance.

Here comes to conclusion our discussion about the consequences of the Imam's revolution related to the social and intellectual fields. In the same way we come to the last pages of this book and

in the end, once more state the points we have mentioned before. That these pages are just some glimpses of the life of the great Imam that have conquered the feelings of the people and their sentiments and achieved a place in their hearts and minds. I am sure that whatever has been written on His Eminence so far and whatever that shall be written in future would still fall short in covering all the aspects of the personality of His Eminence and would not be able to present the reality of his life in full, a life that was continuation of the life of his grandfather, the Holy Prophet (S) and guidance that had the benefit of humanity in view.

True loyalty demands that we must mention about the love and recognition of the righteous man, Haaj Muhammad Rishad Ajine who helped in the publication of books about Ahlul Bayt ('a) and spreading awareness about their excellences. We believe that he has rendered the most valuable service to community and which is the most necessary and most lasting contribution. He has generously donated a sum from the estate of his late father, Muhammad Jawad Ajine who had made bequest for it. I pray to Allah to accept this generosity of his and may he be recomposed by the Almighty and forgiven in return. In the same way I pray to Allah for myself and my brother Hadi, who helped me in checking many references for this book. May Allah reward him on my behalf with the best reward that a brother can give to his brother.

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- 2. Raihaanatur Rasool, Pg. 176
- 3. Mukhtasar Tarikhul Arab
- 4. Tarikhul Arab 1/237
- 5. Umar Abu Nasr, Husayn bin Ali, Pg. 10
- 6. Khasais al-Husayn (a.s.), Pg. 89
- 7. Ittajahaatush Sher al-Arabi, Pg. 30
- 8. Adab as-Siyasa fil Asr al-Amawi, Pg. 40
- 9. Athar Tashayyo Dar Adabiyat Arab, Pg. 23
- 10. Adab as-Siyasa, Pg. 189
- 11. Rehla Ilal Iraq
- 12. Maqrizi, Az-Zahab al-Maslook, Pg. 27
- 13. Tabari, Tarikh 5/552

- 14. Ansaab al-Ashraaf 6/363-365
- 15. Tabari, Tarikh 5/589. Ibne Athir, Tarikh 4/178
- 16. Al-Mukhtar, Pg. 43
- 17. Ibne Qutaybah, Uyun al-Akhbar 1/179-180
- 18. Ibne Qutaybah, Uyun al-Akhbar 1/179-180
- 19. Ibne Athir, Tarikh 4/244
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Maqtal al-Husayn Muqarram

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Matalibus So-ool Kamaluddin Shafei

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Miraat al-Jinaan Yafai

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Mojam Rijal al-Hadith Imam Khui

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Muawiyah fil Mizaan Aqqad

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Mukhtasar Tarikhul Arab Sayyid Amir Ali Hindi

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Musnad Ahmad Imam Ahmad

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Mustadrak Sahihain Hakim

Nafasul Mahmoom Shaykh Abbas Qummi

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Nahjus Sa-a'-dah Dar Mustadrak Nahjul Balagha Baqir Mahmudi

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Nuzhatul Majalis Abdur Rahman Safawi

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Nuzhatul Nazir Fi Tanbihatul Khatir Husayn bin Muhammad Halwani Qisasul Arab Muhammad Jaad Maula etc.

Raihaanatur Rasool Ahmad Fahmi

Rasail Jahiz

Rauzaatul Jannaat Muhammad Baqir Khwansari Musawi

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Rijal Muhammad Mahdi Bahrul Uloom

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Ruhul Maani Mahmood Alusi

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